

ST. ANSGAR'S



BULLETIN

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

NO. 85

PUBLISHED ANNUALLY (\$3.00 per copy)

MARCH, 1989



1st SCANDINAVIAN BEATIFIED SINCE REFORMATION

Niels Stensen Declared Blessed in St. Peter's

Pope John Paul II beatified a noted 17th-century Danish scientist and bishop, calling him "a new star" in Scandinavia's constellation of saints.

Bishop Niels Stensen was beatified Oct. 23 in St. Peter's Basilica during a ceremony concelebrated by eight bishops from Germany and Denmark.

Born in 1638, Blessed Stensen is considered the founder of modern geology who also made notable discoveries in anatomy before he converted to Catholicism and became a priest. Known outside of Denmark as Nicolaus Steno, he formulated Steno's law, which deals with the relationship of angles on the faces of crystals.

The pope said Blessed Stensen's scientific research drew him closer to God, for he believed that "to admire the wonderful beauties of creation" led one "to rise up to the source of all beauty."

Despite his Lutheran upbringing and background, Blessed Stensen found his intellectual quest leading him to Catholicism, the pope added.

"Through his acute powers of observation and his calm objectivity he gradually succeeded in breaking free from certain prejudices against the Catholic faith by which he had been influenced, unconsciously and in good faith, since his youth," the pope said.

The pope said the beatified bishop felt called to "give himself totally to Christ and to put his own energies at the exclusive service of the Gospel."

Blessed Stensen ceased his scientific research and in 1675 was ordained a priest in Florence, Italy.

Made a bishop in 1677, he was appointed apostolic vicar for the Nordic missions.

His subsequent mission to the predominantly Protestant Scandinavia provided a "luminous example of openness and dialogue," the pope said.

The pope expressed his hope that the beatified bishop will be a source of comfort and encouragement for "the believers of the diaspora."

The pope was referring to regions of Northern Europe which became almost exclusively Protestant after the

Reformation. The area is still considered a mission territory, and the West German bishops' conference has a special fund for the support of the churches there.

In a talk to Danish pilgrims the day before the beatification, Oct. 22, the pope also raised the image of the diaspora when he said he was thinking of those priests who "through the length and breadth of Northern Europe guard the flame of the good news, often in isolation."

The pope told the pilgrims that Blessed Stensen was a "great Christian of the 17th century," whose scientific studies are a model of the proper respect one should hold for nature.

"Will we be ready, like Niels Stensen, to acknowledge without prejudice the order of nature and to respect its laws, without deifying it or closing our eyes to it in fear?" he asked them.

As a scientist, Stensen was also the first to declare the heart a muscle, and pioneered the scientific understanding of the functions of the uterus and ovaries. He also developed explanations of fossils, geological stratification and the development of mountains.

One-half of 1 percent of Danes, about 27,000, are Catholic.

The pope plans to visit Denmark and neighboring Scandinavian countries in 1989.

By GREG ERLANDSON
NC News Service

Pope Beatifies Danish Scientist-Bishop

(L'Osservatore Romano)

Niels Stensen (i.e., son of Sten) was born in Copenhagen on 11 January 1638 to Lutheran parents. Sten Petersen and his wife, Anna Nielstochter. After elementary and secondary education, he was admitted to the University of Copenhagen in 1656.

Towards the end of 1659 or early in 1660, owing to war between Denmark and Sweden, Niels went to Holland to complete medical studies at Amsterdam. Here he made his first scientific discovery, on the thyroid gland. Later, having transferred to the University of Leiden, he made further discoveries concerning glands, muscles, and the heart, and published two works.

In 1664, Stensen was unsuccessful in his attempt to get a chair at the University of Copenhagen. In that same year he received the degree of Doctor of Medicine from Leiden University, and went to Paris, where he was to spend two years.

In Paris, the young doctor's researches in the fields of embryology and the anatomy of the brain were to place him in the front rank of his profession. Here also he came into contact with some Catholics who were to have a profound influence on him.

In early 1666 Stensen was in Italy, at the court of Ferdinand II, Archduke of Tuscany. He was given a warm welcome, causing him to regard Florence as his second home. During that year he visited Rome, where he made the acquaintance of important people in the scientific and ecclesiastical worlds.

In 1667 Stensen visited Pisa, Lucca and Livorno, where he was present at the Corpus Christi procession. This experience led him to the decision to become a Catholic. Returning to Florence, he studied theology and was received into the Church in November of that year. He wrote two documents to explain his conversion to his Protestant and Catholic friends.

Stensen spent the years 1668-70 doing geological research; this took him to various European countries. Reaching the Netherlands towards the end of 1669, he began an effective religious apostolate among his old friends. In 1672 he was called to Copenhagen by King Christian IV, and was given the position of Royal Anatomist. In the summer of 1674 he returned to Florence and was appointed by Cosimo III as tutor to his son, Prince Ferdinand, a post he held for two years. He was ordained priest in 1675.

At the request of the Catholic Duke of Hanover, Father Stensen was appointed Vicar Apostolic of that area; on 19 September 1672 he was consecrated bishop by Cardinal (now Saint) Gregorio Barbarigo. For two years, the new bishop worked in Hanover; the sudden death of the Duke made it impossible for him to continue.

The Prince-Bishop of Münster and Paderborn, Ferdinand von Fürstenberg, now had Bishop Stensen appointed Suffragan Bishop of Münster. Here he ministered with great zeal and dedication, and proved to be an outstanding pastor. Once again his work was interrupted by death, this time that of the Prince-Bishop. In 1684 he was relieved of the office of Suffragan of Münster, and appointed Vicar Apostolic of territories previously administered by the late Prince-Bishop.

Bishop Stensen's last three years were spent at Hamburg and at Schwerin, where he died on 5 December 1686. By order of Cosimo III, his remains were brought to Florence for burial in the Basilica of San Lorenzo. In 1984 Pope John Paul II declared him to be of heroic virtue. He has been venerated by both Catholics and Protestants, and is a shining example of the harmony between faith and science.

The 1988 St. Ansgar's League's Pilgrimage Tour

Denmark

The group's stay in Denmark was but a short one encompassing July 2nd through July 5th as well as the morning of July 6th after which we arrived in Sweden. Though small in size, Denmark lacks none of the beauty that the rest of Scandinavia has with its own unique combinations of plains and gentle rolling hills, vistas of the sea, and flower strewn fields.

Though our stay in the country was primarily confined to Copenhagen, the group did take a one-day excursion across the island of Zealand to visit the old town of Roskilde, and the area around Elsinore to visit the Kronborg Castle and Frederiksborg Castle in Hillerød. This writer was also able to visit the lovely old town of Odense. More about this just a bit later.

Our stay in Copenhagen was at the historic Admiral Hotel, once a very old warehouse but now converted into one of the finest hotels in the City. Thanks to our chaplain, Father John Halborg, we were able to celebrate Mass in his hotel room on two days, an experience that none in the group will ever forget. There can be but little doubt that for all realistic purposes, this was the first time in modern days that a priest was able to offer the Holy Sacrifice in any hotel room in the City where Catholics are but a minute population of the City. If it can be put in human terms, perhaps these occasions drew us all a bit closer to appreciating the Mass, and making Americans realize the privilege we so often take for granted in a country where many Masses can be offered throughout large cities at various times of the day.

Our first direct contact with Catholics in the City occurred on Sunday, the day after our arrival, when we walked several blocks to attend 10 o'clock Mass at the Cathedral dedicated to the namesake of our League, Saint Ansgar himself. Though small by American standards, Saint Ansgar's is a lovely Classical style building. A statue of the great "Apostle of the North" is on the facade of the Cathedral and guards its portals. The sanctuary is a rather imposing one, and several statues adorn the interior of the building. That day Mass was being celebrated by a priest of Philippine descent. This was not too surprising, for native Danish priests are few in number, and on any given day, Mass may be offered by priests of American, German, Dutch, or Oriental background. Father spoke Danish with an accent, and then, because of our presence, spoke in English as well! I couldn't help but feel great admiration for our Catholic clergy who have to be multilingual in this country, besides facing many other difficulties such as large distances to travel to administer the sacraments to a small, scattered flock. The congregation, I could see, was filled with many ethnic groups — Danes, Americans, English, Oriental, and Slavs — for Copenhagen is indeed an international city.

Again, because of the shortage of time, Saint Ansgar's Cathedral was the only church we could visit in Copenhagen though in our strolls about the City we were very often reminded of pre-Reformation days when the whole

country was Catholic. As an example, even though we found it closed when we passed it twice, the Lutheran Cathedral of Our Lady, Vor Frue Kirke, reminded us that there was a Catholic church on the same site as early as the 12th century, and that it had been established by Bishop Absalon who is considered the individual to really begin to establish a permanent colony in the area which, of course, would develop into the City of Copenhagen. Also, a very brief stroll nearby at Copenhagen University reminded us that the institution had been founded in the late 15th century by the Catholic king, Christian I (1416-1481), and was considered at the time a great seat of learning in the North. There were many similar reminders of this kind.

As stated earlier, my wife and I were also fortunate to be able to pay a half-day visit to the City of Odense of Hans Christian Andersen fame. While there, we were also able to visit the Catholic Church of Saint Alban. The Church has attached to it a fairly large elementary school staffed by dedicated religious and lay people. Though we were not able to meet any of the Redemptorist priests or staff, we remembered them in our prayers for the marvelous work they do. Odense, we were reminded was a great pilgrimage center in the Middle Ages owing to the fact, among others, that it was in the town (possibly on the site of the Church) that in 1086 the Danish King Canute (Knud) was murdered by pagans resenting his intrusion. Canute was later canonized a saint, and his relics are still preserved in the medieval (now Lutheran) cathedral across the square from St. Alban's (in the basement, open to visitors, below the sanctuary).

Partial List Of Contents

The Pope's Visit to Scandinavia: 1989.	16
A Catholic Day in Copenhagen—1988.	14
The 1988 St. Ansgar's League's Pilgrimage Tour to Scandinavia	3
A Day with Iceland's New Catholic Bishop.	9
The Catholic Church in Iceland	12
Thorlak: Patron Saint of Iceland	11
The History and Present Position of Finnish Churches	29
Brigittines Again In Finland.	30
Danish Benedictine Convent at Aasebakken—50 Years.	18
Some Danish Highlights	17
The Diocese of Stockholm Before The Papal Visit	19
An Assortment of Swedish Catholic News	20
Mother Elizabeth Hesselblad's Process Begun	22
Problems of Immigrant Catholics in Norway.	23
On The Way Toward a Pastoral Council for South Norway	25
Apostolic Administrator for Middle Norway.	29
The Five Churches of Middle Norway	28
Glimpses of Norway.	27

In regard to other areas outside of Copenhagen, that is Elsinore, Hillerød and Roskilde, each was marvelous in its own way. Roskilde, one of the oldest cities in Denmark dating back as it does to around 960, will always be remembered for its magnificent Cathedral (now Lutheran) which was begun about 1170. It is a mixture of North French Gothic and Romanesque styles, and somewhat similar to the English Westminster Cathedral in the fact that it is the resting place of Danish kings and queens for some 400 years, though some earlier Catholic monarchs are also buried there starting with Queen Margaret I who died in 1412. Barely visible now in this magnificent Cathedral are some medieval frescoes which somehow have managed to survive the vicissitudes of time.

Kronborg Castle with its combinations of moats, vistas of the Baltic Sea, gardens and museums recalled again Denmark's past, a past which was so largely Catholic.

Also in Elsinore (Helsingør) we visited the medieval Carmelite monastery and Chapel, the best preserved monastery in Denmark (now a museum). And at Hillerød we saw the magnificent baroque palace of Frederickborg on several islands in a lake, the residence of Danish kings during the period of the Absolute Monarchy.

It was with just a touch of sadness that we departed the Admiral Hotel on Wednesday morning July 6th. Copenhagen and the parts of Denmark we had seen were lovely, and we would miss them. We had also been briefly introduced to Catholicism as it exists in the country, and we were eagerly anticipating what lay ahead in Sweden, Norway and Iceland. The ride to the beautiful village of Dragoer was comparatively short, but as usual was through a picturesque and pleasant countryside. Soon we were on the Danish ferry boat which would bring us to Limhamn in Sweden where our beautiful journey would continue.

NICHOLAS FALCO

Sweden

And so, we crossed the Öresund the bright, cool morning of July 6. The Danes had reminded us so often that Skåne had once belonged to Denmark (along with various other perishable treasures) that we felt we were about to enjoy stolen property. Customs were passed very quickly; perhaps, in part, because of some of our pilgrims and a lusty version of the Swedish National Anthem. There was a brief stop to look at Malmö; most of our pilgrims saw the lovely St. Peter's Church with its baroque altar and medieval frescoes. I had hoped to see the Catholic Church but there was a slowdown on the hydrofoils which prevented this jaunt.

After Malmö we went the short distance to Lund. The Romanesque cathedral was the first stop, but some of us also saw the new Catholic Church of St. Thomas. It is a rather plain structure, built to fit into the surrounding houses. Inside, we discovered a rather large narthex and a very devotional chapel. We could view the Church through a grill. In a good sense, it had the honest quality of a well-constructed barn with a noble use of wood columns, the interior ones being stained a light red. It presented a very clean and airy appearance. One of the things that impresses an American, is that Scandinavian Churches have been built with permanent stone altars, not with the (often) shoddy wooden tables one commonly sees in America.

By evening, we had passed north to Vadstena, ever mysterious and enchanting. We stayed in a medieval cloister building which had been made into a comfortable hotel (however, without elevators). We also ate the first of many fish dinners which pleased some of us more than others.

In the morning, Sister Patricia o.s.s. (of the modern, Catholic convent in Vadstena) talked to us about the Birgitta Sisters and the medieval Church and Convent which were designed by St. Birgitta. In recent issues of the "Bulletin" there have been several articles dealing with these buildings. The relation between the plans of Birgitta and the Franciscan architecture of the time has been much discussed. Nevertheless, the total concept of the Convent at Vadstena reflects the masterful vision of one woman, Birgitta. I had forgotten that St. Patricia had Irish ancestry but her wonderful and sharp humor soon reminded us of that fact.

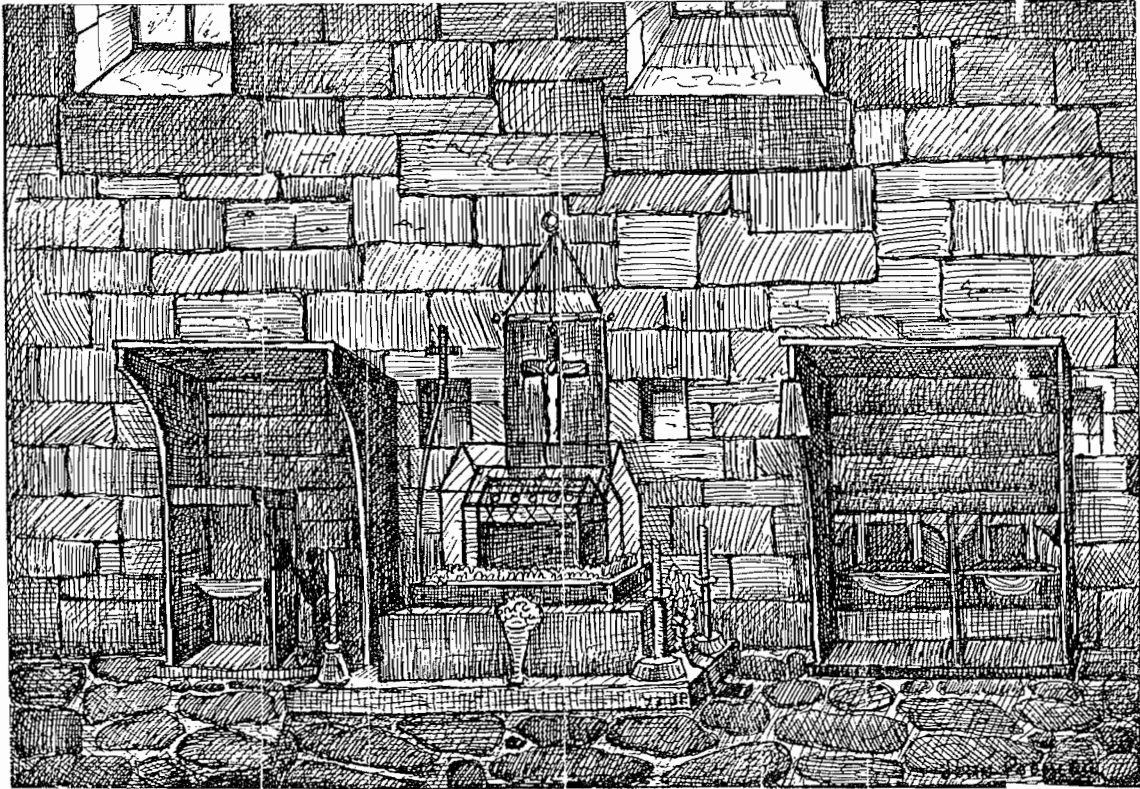
The "Blue" Church has been renovated recently and it is lovely. The triptych of the main altar is a particular marvel and all of the treasures of the Church had been conserved and placed in such a way as to relate to a worshipping community. The reliquary, containing the bones of Birgitta and her daughter, now stands near a small altar in the Brother's Chapel beyond the high altar. Originally the Church had an elaborate system of galleries for the sisters and other divisions including a series of 13 altars placed in a stepwise progression. The modern visitor always marvels at the sense of space in a gothic church but we must remember that this was only achieved by the removal of much of what the medieval churchgoer saw.

In the modern chapel of the present day Sisters, a most impressive mass was said by Fr. Bengt Wehlin. A former priest of the Church of Sweden, his mass reflected the liturgical taste and decorum of his background. In a good sense, the Vättern had flowed into the Tiber.

Then we raced on to Linköping and stopped to see the medieval Cathedral (now Lutheran). The aumbry of the Cathedral is often pictured as a good example of medieval practice. A highpoint of the Church is the Chapel of Bl. Nicolaus Hermansson. A group of persons connected with St. Birgitta were declared Blessed and about to be canonized when the Reformation intervened. The group includes Catherine, Birgitta's daughter who is always called Saint. Would not the Papal visit be an opportune time to finish this incomplete business? A pious desire.

Some of us raced through the liquid sunshine to see the modern Catholic house-chapel of St. Nicolaus. After a short look at the well-arranged but cramped quarters, Fr. Marcel Taverne OFM came into the chapel and invited us to see the plans for their new church. A very large model had been constructed; we saw a church with a roof rising to a central point giving the structure an imposing look indeed. The church will seat 250 persons, large for Scandinavia.

That night we were to have dinner at Tullgarn's Inn, south of Stockholm. After some wandering, we found the lovely old complex of buildings which have their origins with the plans of Queen Christina. This was the manor which Queen Josephine used as her place of retreat after the death of her husband. Again and again we would find ourselves reminded of these two Catholic figures.



*St. Birgitta's relics at Vadstena.
(Drawing by Jon Poehler)*

A summer weekend in Stockholm has a feeling of ennui that is hard to overcome. Our member, Elsa Haglund, came on a welcome visit on Saturday, and Sunday. Father Rune Thuringer returned from Gotland for the Sunday evening mass at St. Eugenia. Some of us went to Mass at the Catholic Cathedral. The walls of the older part of the Church are being cleaned and restored to their original German Victorian appearance, a contrast with the modern German interior of the new part of the Cathedral.

I paid a visit to the Opus Dei priests who are associated with the Cathedral. A lay member, Antonio Cintro, who is a medical researcher at the Carolinska Institute told me that Fr. Bernaldo is now Chairman of the ecumenical organization in Södermalm and that Fr. Richard Hayman is doing Pastoral work with students. Unfortunately, Denis Serbe was working so that I did not see him.

July 11 saw us on the way north. We stopped at Uppsala where we visited the medieval Cathedral and saw the graves of St. Birgitta's parents and (in the same Chapel) the Shrine of St. Erik. We also saw the practical and impressive complex of Catholic St. Lars Church which was completed since our last visit. The Church has recently been given a lovely medieval Madonna and plans to place it in a shrine in the Church.

A great pleasure was the short visit with Sven-Eric Pernler. He and three other former priests of the Church of Sweden were taking a course at St. Lars in preparation to be Ordained in the Catholic Diocese of Stockholm. Dr. Pernler is, *inter alia*, the author of a learned study of

Gotland's Churches in the middle ages and was active in the preparation of the new hymnal. He presently is teaching at Lund University. (In an article on the Pastoral Privilege I wrote several years ago, I was mistaken as to the first married 'convert' priest of modern times. Dr. Mark Doughty pointed out it was a German, Rudolph Goethe. Fr. Beck was, however, the first American to use this privilege!)

At nearby Gamla (Old) Uppsala we visited the medieval church, the original cathedral and drank mead in an inn among the impressive Viking burial mounds.

Our next stop, one of the loveliest Cathedrals in Sweden is that of Västerås. It possesses three intact medieval triptychs as well as a wealth of other art. In the last renovation, an attempt was made to distinguish between the various stages in which the Church was built so that there are certain wall colors that help to keep each section distinct. With a few exceptions (a garish pulpit) it was a most successful renovation. One of my favorite statues is modern, by Carl Milles, showing an angel perched on the shoulder of a Seventeenth Century Bishop, giving him advice. *Where is that angel when we need him?*

That night we stayed at Grythyttan in a hotel made up of buildings set up by Queen Christina as a 'company town' for those working in the new silver mines she hoped would help Sweden financially after the Thirty Years War. We were pleased that the parlor of the main building prominently displayed a portrait of our other Catholic Queen, Josephine.

Then we drove through Värmland the beautiful. We stopped at the Selma Lagerlöf sites and followed the

medieval pilgrim route, along the river, the Klara Älvan toward Norway and Trondheim. Before we left Sweden we visited a comparatively modern Church at Dalby. From the time when it was a pilgrim stop, it still had a shrine of Anna själv tredje (Anna, Mary, Christ) and of St. Nicolaus.

Maria vår fru befäller jag mig
och Kristi fem sårmärken klara
O Himmelens Gud, bevara min stig
idag ifrån synder och fara.

Ja, hjälp mig att vandra mot målet, till dig,
med dem som de dina vill vara.

(I commend myself to Mary, Our Lady, and the five bright wounds of Christ. O God of heaven, keep my path from sin and danger this day. Yes, help me to walk to the goal, to you, with those who would belong to you. (A verse of the medieval Scandinavian Day song.)

REV'. JOHN E. HALBORG

Norway

ASTRID O'BRIEN

At about 4:00 P.M. on Tuesday, July 12th we crossed the border into Norway, arousing no interest in the customs officials who didn't even check our passports. We reached Ostby in time to check into the Kjölén Hotel before dinner, and, after an excellent meal, set out to explore the village. This didn't take long, as there are only a handful of buildings. In winter it is convenient to some fine ski areas and the small hotel is quite comfortable, but there are none of the usual tourist attractions.

Because we wanted to have time to visit Sigrid Undset's home, Bjerkebaeck House, we set out earlier than usual the next morning. Crossing the Klaraelven River, one of the routes the medieval pilgrims used to travel to St. Olav's shrine in Nidaros (now Trondheim) we went west to Hamar, then northwest along the shore of Lake Mjøsa, Norway's largest, reaching Lillehammer in late morning. We went first to Maihaugen, the first outdoor folk museum, begun in 1887 by Anders Sandvig to preserve for those who came after "the fruits of a people's experience through a thousand years in how to best manage life in a harsh and difficult land." (Undset, *Happy Times in Norway* p. 135.) There we found old dwellings and farm buildings, even a stave church and a gift shop well stocked with handmade items of all sorts in traditional patterns. A friendly kiosk clerk gave us directions to Bjerkebaeck, located on the edge of town. Sigrid Undset's daughter-in-law, Christianne, still lives there, a widow since Hans died in 1986. She was away on vacation so we were unable to go inside (the house is not open to the public) but we took pictures of the outside.

Our route from Lillehammer was through the Gudbrandsdal valley, surrounded on both sides with magnificent snow-capped mountains down whose sides rushed crystal-clear streams. The farms here are centuries old, as this has been an important north-south link since ancient times. We had lunch in Ringeby, and stopped briefly at Dombås in the heart of the Dovre mountain region to change money and mail postcards.

We reached Trondheim at dinnertime and at the Hotel Britannia we bid farewell to the bus driver who



*Sigrid Undset's home,
"Bjerkebaeck" in Lillehammer
(Photo: R. O'Brien)*

had been with us since leaving Copenhagen. It was now evening and everyone was eager to be out early in the morning, so we had dinner and retired early.

Trondheim, called Nidaros until the 17th century, is the third largest city in Norway and one of the oldest, founded by Olav Trygvasson in 997. By 1030, when his successor Olav II was killed in battle at Stiklestad, it had become a commercial center as well as the political and religious capital of Norway. In 1028 Benedictine monks had built Norway's first monastery on an island at the mouth of the river and it was the seat of the archbishop. Since Olav II had died trying to convert his people to Christianity, he was held to be a martyr, and when his body was exhumed and found uncorrupted a year after his death, he was recognized as a saint. His body was placed in a precious shrine and installed in the church in the capital, which became consequently a place of pilgrimage. In 1070 a stone cathedral was begun to honor the saint and to accommodate pilgrims more easily. Although this cathedral has been ravaged by fire on several occasions, it has always been rebuilt and the oldest parts still standing date from the 12th century. It is today the largest church building in Scandinavia and all Norwegian kings are crowned there.

After Lutheranism was forced on Norway by King Christian III in 1537, pilgrimages were discouraged and sometime later Olav's body was removed and buried in an unknown place. However, interest in the annual festival, called Olsak days, was revived in 1897 and since 1963 it has been held each summer for about a week preceding his feast day on July 29th, the week following our visit.

The cathedral was the first place most of us chose to visit Wednesday morning; in particular we wanted to see the oldest part of the structure, octagonal in shape, built over the spot where the king's grave had once been. In one corner is St. Olav's well, believed to have sprung up from his tomb, whose water was precious to medieval pilgrims, but today it seems to arouse only historical interest. The stained glass windows representing the Norwegian saints Sunniva, Olav, Eystein and Hallvard are contemporary but there is a vividly painted antemensale portraying the battle of Stiklestand and the canonization of King Olav which was done around 1300. Some of the

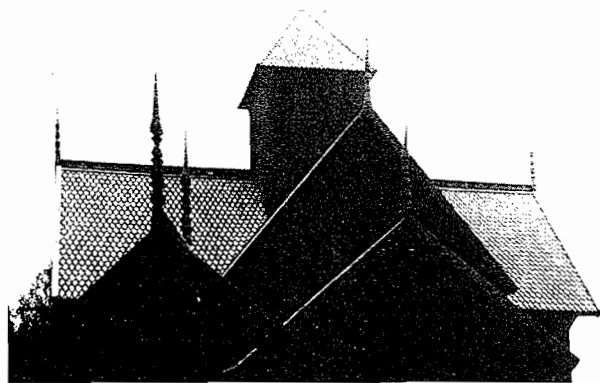
braver among us decided to climb up the spire via a dimly lit spiral staircase of 172 stone steps. We emerged onto a stone-railed walkway which circled the base of the spire, affording a magnificent view of the whole city, then back down the same steps, feeling our way after being in the brilliant sunshine above. As the passage was quite narrow, we do not recommend the climb for anyone with claustrophobia!

The adjoining archbishop's palace is the oldest secular building in Scandinavia, dating from the 12th century. After the Reformation it became the residence of the Danish governors and today it is used for official entertaining. While it was not open to the public this day, we were able to tour Stiftsgården, Scandinavia's largest timber mansion, built over 200 years ago as a private residence. Today it is the official residence of the Royal Family whenever they visit Trondheim as they were to do the following festival week. After a day of sight-seeing we gathered for Eucharist in Fr. Halborg's room and afterwards dined in a nearby restaurant. (The Catholic church was closed, and the Administrator of Middle Norway was not in.)

Friday morning we boarded the coastal steamer Lofoten, one of the eleven Hurtigruten ships which travel year round between Bergen and Kirkenes, above the Arctic Circle near the Russian border. At each coastal town the ships load and unload mail, freight and passengers. This is the easiest way to travel along Norway's long west coast where mountains of sheer granite and numerous fjords make it impossible to build direct north-south roads. In the summer many tourists book the entire roundtrip passage of eleven days and 2,500 sea miles. The boat was filled to capacity, some even took to sleeping bags on the deck. We were fortunate to have been booked and enjoyed the convenience of staterooms and plentiful food. Closed lounges and outer deck chairs gave us ample opportunity to view the rugged coast and off-shore islands. Farms and villages are clustered on narrow strips of land at water's edge; mountains tower behind them so steep that little vegetation is able to cling to them. One wondered at the courage and determination of those who live in such an environment, where in earlier times a poor harvest could mean starvation for man and beast during the long winter.

We stopped at Kristiansund in the afternoon, at Molde at dinnertime and reached Ålesund at 11:00 P.M. still in twilight, where we watched the loading of many crates of fish among the busy cargo exchanges. The night's sleep was welcome after all the sea air even for those who had to meet the challenge of climbing into an upper bunk and for all who felt the occasional runs of rough seas. But the bunks were not such as to tempt people to sleep late; most were up and on deck very early and enjoyed the substantial breakfast buffet which even included gammelost, a strong grainy cheese that most decided they could do without!

We disembarked in Bergen in the bright sunshine of noontime and were taken to the Grand Terminus Hotel. Although tired many did not want to waste an unusual non-rainy day and headed for the fish market displaying fresh fish, flowers and vegetables under colorful canvas awnings. Several of the restaurants on the quay (Bryggen) will cook your fish purchases to order but some of us simply bought cooked crayfish to eat as they walked



*Uvdal Stave Church
(Photo: R. O'Brien)*

through. We found a bakery selling fresh lefse and sat on a bench near the market to eat it. Most retired early so as to have an early start next day. Sunday morning found us attending mass at St. Paul's. The celebrant, Fr. Bendt Eilsvig, a Norwegian, has many immigrants in the parish, mostly Asian. At a get-together later in the day he painted a somewhat discouraging picture of the Church in Norway; the attitude of most State-Church Norwegians towards religion is very casual, especially in the cities; less than two percent attend Church regularly. Thus the Catholic Church is increasing its numbers more through immigration than through conversions and this creates the additional problem of developing a sense of community between groups with very different cultural backgrounds.

Sunday was a typical rainy day and fog shrouded Mt. Floyen preventing us from taking the funicular to the top. Fr. Halborg and your chronicler were eager to see St. Mary's Church, Bergen's oldest building dating from the 12th century and one of the loveliest Romanesque churches in Norway. Since it is not open to tourists on Sundays, we entered with the congregation with barely time enough to view the interior and we left just before the service began. While Fr. Halborg next visited the Bryggen's museum for its fine collection and exhibits of the cultural history of medieval Bergen, I chose to visit St. George's hospital, founded in the early 15th century and the only large leprosy hospital in Norway until 1857. It is now a museum with display rooms commemorating the work of Armauer Hansen (1841-1912) a Bergen native who discovered the leprosy bacillus here in 1873.

In the rainy afternoon most of us set off on the tour of the Fantoft stave church, dating from the 12th century, and of Troidhaugen, the summer home of Edvard Grieg. We moved through the rooms of the house, peered into the one-room cottage where he did most of his composing and slogged through mud and puddles down a hillside to view the gravesite of Edvard and his wife. Back in Bergen we found just around the corner from the hotel a small stone building that was once part of the Nonnester Kloster (1148) the only convent of Cistercian nuns in Norway. After the Reformation it became a private residence but today it is a memorial to those who died in

World War II. A bronze plaque explains its origin and present purpose.

Monday morning we resumed our bus transportation with a new driver and proceeded toward Geilo, travelling across the Kvamskagen Plateau, down to the Norheim-sund on the Hardanger Fjord, and along its shore to Ulvik where we lunched at the Brakanes hotel. After lunch we stopped at the Ulvik Church built in 1857, a wooden structure with brightly painted interior typical of village churches of the day. The first church here was a stave church built early in the 13th century, most of whose artifacts, including an altarfront depicting Christ among the apostles (regarded as one of the most outstanding works of Norwegian art from the Middle Ages) is now in the museum in Bergen. But the original baptismal font remains in the present church.

Continuing our journey we found ourselves in the Eidefjord district, ascending the Måbo Valley canyon road which brought us to Voeringfoss waterfall, one of Europe's largest, which cascades more than 600 feet into the valley. The fall is surrounded by rough ground and no guard rails, so it took some courage for some of us to get close enough to appreciate its beauty. Leaving the waterfall we headed across the Hardanger plateau above the tree line with a glimpse of the glacier sparkling off in the distance. Very sparse vegetation and a few goats and sheep dotted the landscape, and then we descended into the resort town of Geilo. Upon settling in the hotel, we celebrated mass with Fr. Halborg and then proceeded to enjoy the most varied, lavish meal of the entire journey; the *kaltbord* was so elaborate that many never got beyond it to the main course. The choice of desserts included a big copper kettle of rømmegrøt (sour cream porridge) smooth as velvet, to be eaten with butter, sugar and cinnamon. The breakfast buffet the next morning was no less splendid and surely we all must have been a pound or two heavier as we boarded the bus for the last day's ride through the Norwegian countryside. At midmorning we stopped at the Uvdal stave church which dates from the end of the 12th century (though there is evidence that it replaced another church built on the same site 100 years earlier). In use until 1893, it had a number of alterations and extensions until the most recent in 1819. The rosemalt painting in ochre, red, grey and white which covers the walls and ceiling was skillfully done by an unknown artist in 1656. Today the church is maintained as a museum and when we arrived it was locked although it was supposed to be open at 10:00 A.M. So we all watched a neighbor's sheep and fretted until the caretaker arrived half-an-hour later with his dog and large, old-fashioned key.

Out last stop was the old silvermining town of Kongsberg, founded by Christian IV in 1624, shortly after the large deposits of silver were found in the mountains. We lunched at the old Kongsberg Inn and then were given a tour of the Kongsberg church, largest and most beautiful of Norway's baroque churches.

With the expansion of silvermining the population, wealth and importance of the town increased, and in 1721 the king decided a better and more spacious church was needed. Its construction tells us much about the priorities of the people who planned it: altar, pulpit and organ are situated one above the other on one wall of the nave, giving the preaching of the word priority over the Eucharist and emphasizing the importance of music in religious worship. On the opposite wall were the Royal box and smaller boxes for the officials of the silver works; the latter in winter could be warmed by small braziers containing live coals, for the Church itself was unheated. Parishioners were seated according to their social status: the middle gallery was for the middle class and the upper gallery for apprentices and workers. The interior is decorated in gold, black and white, the altar and pulpit are draped in brocade and red velvet. There are a number of murals depicting biblical scenes as well as three beautiful large chandeliers made at a nearby glassworks.

Passing through Drammen we reached Oslo in the afternoon and checked into the Hotel Imi. In Oslo, as in the other cities we visited, we were free to plan our sightseeing according to our interest and stamina. Soon after arriving, some of us attended mass at St. Olav's cathedral, consecrated in 1856 to serve the needs of the first Catholic parish permitted in Norway since the Reformation; the parish was established in 1843 through a special dispensation granted by King Karl Johan. Its windows depict the eight saints venerated in Norway: Saints Olav, Hallvard, Sunniva, Magnus, Ansgar, Torfinn, Eyestein and Birgitta. But its greatest treasure is the arm-shaped reliquary containing the only existing relic of St. Olav, which is enshrined on the right side of the church before our Lady's altar.

Because four of us would not be continuing on to Iceland with the rest on Friday morning, we decided at breakfast on Thursday to have our farewell dinner at the hotel Thursday evening following mass at the cathedral. Then we went where our various interests led us: John Dwight went to the Chancery, others took the ferry to Bygdøy to spend the day exploring the museum, the Viking ships, the Fram (used by Admundsen and Nansen in polar expeditions between 1893 and 1912), and Heyerdahl's vessels, the Kon-Tiki and Ra II. Some went to see Holmenkollen ski jump and ascended the Tryvann, the nearby radio tower from which one can see over 30,000 square kilometers, across into Sweden. Others confined their sightseeing to Oslo proper visiting Akershus fortress, City Hall, the University Aula, the National Gallery, the University Museum of National Antiquities, Parliament, Oslo Cathedral (Lutheran) and the Vigeland sculptures in Frogner Park.

All too soon it was evening. At dinner we shared our experiences and made plans to meet again in New York in October. We all agreed that it was a magnificent experience for all of us.

A Day With Iceland's New Catholic Bishop

JOHN T. DWIGHT

When, after the long bus ride over the lava fields from Keflavik Airport, our little Tour group from St. Ansgar's Scandinavian Catholic League had settled in at Reykjavik's Loftleidir Hotel, I began to try to find the Catholic Chancery number in the phone book. This task, however, proved too much for me: The book is based on a system of first names, and I could not find any appropriate ones! (Native Icelanders do not have last names, but instead have a "patronymic" name based on their father's first name.)

Finally, I had the fortunate idea of trying the phone number in my address book for former Bishop Frehen (who died in 1986), and this proved to be still the correct one! Bishop Jolson was out, but was expected back, and he would be told of our call.

Thus, through a series of interchanges it was established that we should meet the new Bishop next morning (Saturday) up at the Cathedral. As the appointed time approached, our Father John E. Halborg, Nicholas and Rose Falco and I took a taxi into the city and up the hill which is crowned by the Catholic Cathedral of Christ the King, an impressive Gothic edifice of fine proportions, which for years was the largest and most conspicuous church in the city (holding about 250 people).

The door was locked, so we strolled around to the grave plots of former priests and nuns behind the Church, while one of our number went off on a path to the modern Catholic center on Havallagata (comprising the Bishop's House and office to one side and the Rectory and Parish Hall to the other). His efforts were successful, and Father August George, S.M.M. (headmaster of Iceland's only Catholic School) soon appeared, greeted us, and unlocked the church, so we could pay it a visit.

Outside again, before we could move around the church, Bishop Alfred James Jolson, S.J., was in our midst, and we were getting acquainted with this outgoing, gifted and widely traveled new pastor of Iceland's 2,000 Catholics. A 60-year old missionary and professor of Business Administration from Fairfield, Connecticut, he had taught and held administrative posts at Al-Hikma University ("Baghdad College") in Iraq, and in Salisbury, Rhodesia, as well as closer to home at Boston College, St. Joseph's College in Philadelphia, and at Wheeling College, West Virginia.

He has been a member of our St. Ansgar's Scandinavian Catholic League since his seminary days. I had met him once before (in Oslo, Norway, in the 1960s), and we have been in touch ever since.

He now led us in a quick survey of the beautiful church interior, which had been improved, I thought, by its recent, sensitive restoration. For example, a massive stone table-altar occupies the middle of the large sanctuary, but the older altar, with its Gothic reredos, remains in its place at the back of the apse. The church is now luminous with a light colored paint in place of the former dead grey concrete of the untreated walls.

Bishop Jolson is himself one quarter an Icelander



*Bishop Alfred J. Jolson
before his Cathedral in Reykjavik*

— his grandfather Gudmondur Hjalteson was from Isafjordur — and has many relatives in Iceland; almost every week relatives identify themselves! They are very warm and open, and there are even two Catholics among them. He pointed out a small wooden medieval statue of the Madonna and Child on a stand at the left of the Gothic ambulatory that passes round behind the sanctuary. It had survived in the custody of an Icelandic farming family which had hidden it at the Reformation to save it for the Catholic Church. But when this Catholic church was built in 1929, they came forward and, although by now Lutherans themselves, presented it to the new church, thus honoring their trust — typically Icelandic.

The Bishop told us that although it was the first Vicar Apostolic, Bishop Meulenbergh, who had the church built (at the behest of Cardinal Van Rossum, who had visited and was friendly to Iceland), the debt on the edifice was only paid off by his successor, native Bishop Johannes Gunnarsson, son of Iceland's first Catholic since the Reformation, Gunnar Einarsson. And its naked, cold, grey concrete walls and vaulting were not protected by paint until the renovation of the crumbling roof and walls was carried out in recent years by Bishop Frehen.

Bishop Jolson's Consecration by New York's Cardinal O'Connor this February was the very first Catholic consecration of a bishop in Iceland itself. Even in medieval times Icelandic bishops-elect always had to go to Trondheim for their consecration by its archbishops — who did not choose to take the long, dangerous and strenuous round-trip voyage to Iceland!

Leaving the church, we discovered that others of our Tour group had found their way up to the Cathedral. So group pictures were taken, under the Bishop's direction. We then all proceeded to the Bishop's House, where we met young Fr. Jacques Rolland and Carol Craven and Josephine O'Shea, the Bishop's volunteer secretaries for the month. Climbing to the Bishop's second-floor private chapel, he and Father Halborg (both in beautiful, full vestments) concelebrated the Mass of St. Birgitta of Sweden in English for us since it was July 23, her feast day.

Afterwards we were given a tour of the city, the Bishop driving one car and Fr. Rolland another. We had buildings at the edge of the Cathedral Close pointed out — the Catholic School, the former Bishop's house and St. Joseph's hospital (now municipal). "Landakot" (Country Farm), now the Cathedral Close, was originally a farm outside the little city of those days, which the first missionaries purchased in the second half of the 1800s.

As we drove through the city we were now told of the new parish, "Stella Maris" in Breidholt, sponsored by the Irish Legion of Mary, which is serving the new and growing part of the city to the east. And we passed the large Free Church (Lutheran church independent of the State Church) on the city's central lake. Then we visited the tall, impressive new Lutheran Hallsgrimur Church on a hill dominating Reykjavik on the east. In a modern Gothic style, it was designed, the Bishop said, by the same architect who had earlier designed the Catholic Cathedral. It has a fine interior but so large that Bishop Jolson told us it is rarely used except for concerts. A large chapel to the right as one enters suffices for ordinary services. The actual State Church (Lutheran) Cathedral is a much older and smaller edifice (but with a beautiful interior) on Parliament Square in the center of the Old City. As in the rest of Scandinavia, the religious affiliation of Icelanders is almost solidly Lutheran.

We were finally left off at the National Museum near the University, with the promise that Bishop Jolson would pick me up at 2:00 p.m. at the hotel to take me back for a concert at Christ the King's, while the others would shop or take a guided tour of the countryside. We spent a rewarding hour in the Museum, concentrating our attention on the rich collections of Icelandic Church Art from Medieval times and from post Reformation centuries. Then we prevailed on the kind people at the front desk to call us taxis, which took us back to the hotel and lunch in its cafeteria.

That afternoon the Bishop kept his word and picked me up at 2:00 p.m. En route up the Cathedral hill again in his car, he told me he is taking tutoring lessons in Icelandic from an Icelandic lady who is a Catholic. It will take three years to become reasonably proficient, he said. (Bishop Frehen had never fully learned the language.)

Bishop Jolson has shuffled his c. dozen priests around, and I was interested to observe silently that he has so mixed them as to break up the incipient polarization which I thought had begun to appear, on my last visit to Iceland, between the Irish Legion of Mary priests at Breidholt and the native Icelanders at the Cathedral. So Father Patrick Breen from Ireland (formerly at Breidholt) will now be the pastor at the Cathedral, assisted by Dutch Father Hubert Oremus C.M. (formerly at Hafnarfjordur) and French Fr. Jacques Rolland (who still has a year of Icelandic language study before him). Fr. Saemundur Vigfusson and Fr. August George will also assist.

Fr. Agust Eyolfsson (formerly of the Cathedral) will now be the pastor at Stella Maris, Breidholt, assisted by Fr. Stefan Borlaug, an American, formerly at the Cathedral, who had taken his theology in Ireland at St. Patrick's College, Thules, Tipperary (the "mother" of many priests in the U.S., also).

Fr. Hjalti Thorkeleson (formerly at the Cathedral) will take care of Hafnarfjordur. And Fr. Robert Bradshaw (a volunteer from Ireland, formerly at Breidholt) will try to build up the difficult Catholic center for the north of Iceland at Akureyri. Three older Dutch priests will act as chaplains — Fr. Frans Van Hoof to the Polish Carmelite nuns at Hafnarfjordur, Fr. Lambert Terstroot, S.M.M., to the St. Joseph Sisters' Retirement Home in Reykjavik, and Fr. Jon Habets, S.M.M., to the Franciscans Missionaries of Mary up in Stykkisholmur to the north. (These sisters, who belong to a Belgian province and do the printing for the diocese, also have a catechetical center in Reykjavik.)

By now we had arrived at the Bishop's House at Havallagata 14 behind the Cathedral, and the Bishop went off to have one of his Icelandic lessons. I, however, gratefully accepted an invitation to take a nap before the concert, and climbed to the second floor to find the empty bedroom recommended.

But as 4:00 p.m. approached, I roused myself and found my way out the back door and across the lawn to the big church. I found the chairs and music-stands of the musicians now filling the central Crossing, faced on three sides by the pews of the Nave and two Transepts. These pews were largely filled when I arrived, for many non-Catholics are willing to endure the uncomfortable seating for the sake of the cultural riches offered. (This Catholic cathedral and Lutheran Hallsgrimur Church are the only suitable spaces for the little city's concerts. In general in Scandinavia, the State Churches are used for concerts in the smaller cities; it is only then that the general public can be coaxed into a church, except for Christmas Eve, christenings, weddings and funerals!) I found a place by the left wall, and by the time 4:00 p.m. arrived, there was a full house (at 500 Kr. or about \$11 apiece, for a charity). The men and women musicians of the Camerata Nova now filed in from the Sacristy and took their seats, and their popular young Conductor, Gunnsteinn Olafsson, took his place on the podium amid much applause.

The 1½ hour concert which followed was a first-rate performance, beautiful, professional, varied and lively, starting with a concertino for contrabass and strings by Lars Erik Larsson. It continued with Igor Stravinsky's

Concerto in D, and then, after the intermission, concluded with Mozart's Symphony in D Major, No. 38. The applause was so continuous, after the latter ended, that an encore was played.

I made my way back to the Bishop's House, where I was invited to a simple smørbrød-type supper in the dining room with Bishop Jolson and the Chancery staff. It was an informal, pleasant occasion. Afterwards I read in the Reception Room until it was time to go over to the church again for the 8:00 p.m. anticipated-Mass of the Sunday.

I found that in the past couple of hours all traces of the concert had disappeared, and pews now solidly filled the church! These pews were now perhaps one-third filled. I joined our Tour group which I found up front to the right. And soon Bishop Jolson, assisted by our Father Halborg and a Server, came out and celebrated Low Mass of the Sunday in English and preached, after introducing us to the rest of the congregation. (He was to attend an Ecumenical Service with Lutheran clergy at Skalholt, the site of the medieval Cathedral for South

Iceland, on the morrow.)

One or two of our Tour group who were not with us now would attend the 11:00 a.m. High Mass in Christ the King Church the next day.

After the service we took the, by now, familiar path to the Catholic Center on Havallagata, but this time not to the Bishop's House but to the Rectory/Parish Hall. In the Hall we enjoyed Church Coffee (with cookies and cake) and conversed with many of the congregation, most of whom knew English, while the pastorally sensitive Bishop moved about from one to another that he thought seemed "out of it." For example, a silent boy visiting from Northern Ireland blossomed out under his ministrations.

Afterwards we again climbed into the cars and were driven back through the city to our hotel, where we regretfully parted from Bishop Al Jolson with many sincere thanks for his kindnesses, with promises of many prayers for him and his work, and with many hopes to be able to repeat our visit to Iceland and its little Catholic flock with its kindly Bishop.

Thorlak: Patron Saint of Iceland

By GEORGE E. RYAN
(The Boston Pilot)

Ever since the 1986 summit meeting in Reykjavik between President Ronald Reagan and Soviet leader Mikhail Gorbachev, the island republic of Iceland, situated between Norway and Greenland, has increasingly been in the news of the world.

That news was pleasantly localized just before Christmas, 1987, when the Holy Father announced that a priest of the Jesuits' New England Province, Father Alfred James Jolson, S.J., had been named Bishop of Reykjavik (the diocese embraces the whole island) and would be ordained to the episcopacy on February 6, 1988.

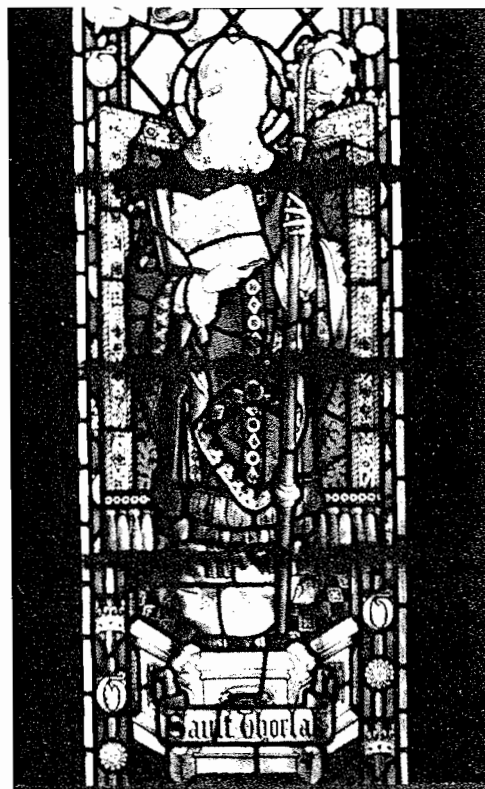
More recently, in a news story dated May 27, we reported that the Pope would visit the five Scandinavian countries next spring. Since then, the dates have been confirmed: he will be in the northern countries June 1-9, 1989, with stops in Reykjavik and nearby Thingvellir scheduled for Saturday, June 3.

The national patron saint, Thorlak Thorhallsson of the now defunct Diocese of Skalholt, was also a bishop: he was sixth ordinary of that see from 1178 until his death 15 years later. The patron's given name is recalled in the town of Thorlakshofn, some 25 miles southwest of Reykjavik.

St. Thorlak was a native Icelander whose biography, though sketchy in its earlier stages, was recorded in the *Thorlakssaga* by a cleric of Skalholt, one of two Icelandic dioceses created in the 12th Century as suffragans of Nidaros (Trondheim), Norway.

According to historians, Thorlak was born in 1133 at Fljotshlid. He became a deacon at 15 and an Augustinian priest at 18, his studiousness so remarkable that he was chosen to pursue higher studies in Paris and in England.

After ten years abroad, Thorlak returned home full of learning, piety, and zeal. He is said to have prayed and sung hymns immediately upon awakening, and he had a lifelong devotion to the titular saints of places and churches in which he had ministered.



When a local worthy died, stipulating that Thorlak take over his land and house for a monastery, Thorlak assembled a community of Augustinian Canons Regular and became successively their prior and abbot.

In 1178, Pope Alexander III named Thorlak Bishop

of Skalholt, his consecration taking place at the cathedral in Nidaros, Norway. The new bishop immediately set about reforming his see – strengthening discipline among his religious, opposing political interference in affairs of the Church, and, for the first time in Iceland, invoking excommunication for those who stubbornly flouted his directives.

Thorlak's priesthood was an example to all, his sense of humor and good cheer widely recognized and appreciated.

In his late fifties, wearied and ailing, Bishop Thorlak announced plans for retirement to his old abbey at Thykkviboer, but his health worsened and Thorlak died in 1193 at 60 years of age. Within five years of his demise, he was declared a saint by public acclamation and the government of Iceland, a distinction never questioned by the Holy See.

On January 14, 1984, the Vatican declared Thorlak patron saint of Iceland, thus honoring a native son whose entire vocation was spent in behalf of his own people and their North Atlantic nation.

The Catholic Church in Iceland

TORFI OLAFSSON

When the first settlers, mainly from Norway but also from the Hebrides islands, came to Iceland, late in the 9th century, they found Irish monks living there, according to the "Sagas", the old Icelandic literature; and certain books in Ireland point to the same possibility. It is reported that the Irish monks fled as the vikings came because they did not like to associate with the heathens.

Some modern historians (e.g. Jonas Gislason, docent in Church History at the University of Iceland) have put forward the hypothesis that the Irish monks did not leave the country as the vikings arrived but moved, most probably, to Vestfirðir, the north-western part of Iceland. They point to names that refer to Irish Christianity, like "Patreksfjordur" (firth or fjord of St. Patrick) where the Christian settler Orlygur Hrappsson landed when he came to Iceland. He moved later to Kjalarnes, not far from Reykjavik, and built the first Church in Iceland at Esjuberg.

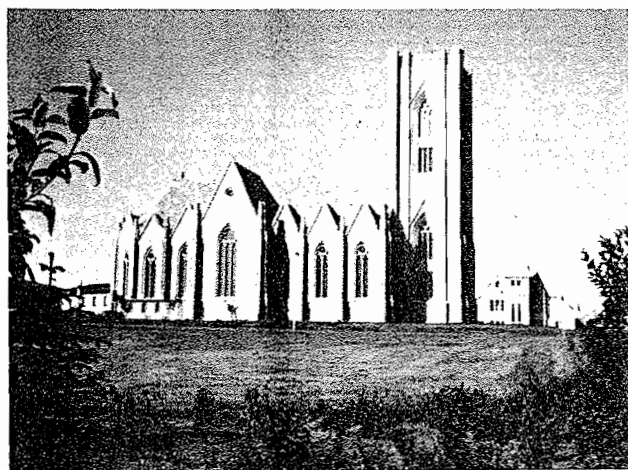
Two facts support the same opinion: Unusually many farms in Vestfirðir are called *Kirkjuból* (site of a church) and very few heathen graves have been found in that part of the country.

Some of the settlers, especially from the Hebrides Islands, were Christians. They and others brought with them a number of working people and slaves. Many of those were probably Christians. We can hardly suppose that the slaves had much influence upon the belief of the settlers but we might be tempted to think that the united Christian presence in the country could account for the fact that Christianity was at last peacefully accepted in Iceland by the Legislative Assembly (Althing) in the year 1000 A.D. in spite of much opposition in the beginning.

The first organized mission in Iceland was attempted 981-986 by a baptized Icelander, Thorvaldur Kodransson, and the "Saxon" Bishop Frederick, according to the Sagas. They did not achieve much and went away for good after a quarrel in connection with which Thorvaldur killed a man. It is told that Thorvaldur went to the Holy land and from there to Constantinople and died in a monastery near Kiev in Russia.

A second attempt to christianize the country was made in 995, at the request of king Olav Trygvason of Norway and a third 998-999 which led to the acceptance of Christianity in Iceland in the year 1000 A.D.

The first Bishops and the priests, were, of course, foreigners, but the first Icelandic Bishop, Isleifur Gissurarson, was consecrated in Germany in 1056.



Catholic Cathedral, Reykjavik

The Church brought education to Iceland. Schools were established at the Bishops' sees (there were soon two dioceses in the country, Skalholt and Holar), literature flourished, mainly in the monasteries. There were 9 of these, of the Benedictine and the Augustinian orders. There were two convents, both of the Benedictine order. Many of the gems of Icelandic literature were created during the 550 years of early Catholicism, especially in the first half of the period: historical books, poetry, lives of the Saints and homilies.

In the Catholic period pilgrimages centered mainly upon two objects: The Holy Cross in Kaldadarnes (near Selfoss) and the statue of the Holy Virgin in Hofstadir in Skagafjordur. Both were taken down and destroyed after the Reformation, to the consternation of the people. When the first Protestant Bishop in Skalholt, Gissur Einarsson, returned from taking down the Holy Cross in Kaldadarnes he fell ill and died. It was believed that this was a revenge from God for his deed.

Three Bishops in the older Catholic period were believed to be Saints, but just one of them, Thorlakur Thorhallsson of Skalholt (1133-1193, Bishop from 1178) has been accepted as such by Rome (1984). The others were Jon Ogmundarson of Holar (Bishop 1106-1121) and Gudmundur (the Good) Arason of Holar (Bishop 1203-1237).

In 1262 Iceland came under the Norwegian throne and

in 1397 under the Danish one. When the Danes had accepted the Reformation of Luther, the Danish king (Christian III) decided to force the new Faith upon the Icelanders too, with the aid of young Icelandic priests who had accepted the teachings of Luther during their study abroad. The fight between the Reformers and the last Catholic Bishops, Ogmundur Palsson who was taken prisoner and brought to Denmark where he died, and Jon Arason, Bishop of Holar from 1524, ended by the lawless execution of Bishop Jon Arason in 1550. He had fought simultaneously for his Church and for the legal rights of his country and has been venerated up to our times as "the last Icelander", as he was called by the later fighters for the independence of Iceland.

After the victory of the Reformation in Iceland the Danish king confiscated all the properties of the monasteries and the convents, which were considerable. Having lost this wealth the Church could no longer support the poor and needy people as the old Church had done and this poverty, along with natural catastrophies (volcanic eruptions) and hardships from the hands of the Danish rulers, led to famine and general degradation in the country.

The Reformation in Iceland did not cost the people as many human lives, comparatively, as it did abroad. It meant rather a slow and peaceful change from one Faith to another (Protestants maintain that there was no real break but an evolution within the Christian Church). It is probably owing to this fact that rather many things and thoughts from the Catholic times were never completely lost in the course of the centuries.

* * *

In the 19th century a fleet of French boats were fishing around Iceland. The fishermen were, of course, Catholics but in Iceland they had no access to the Sacraments of the Church. Therefore two French priests, Fr. Bernard Bernard and Fr. Jean-Baptiste Baudoin, were sent to Iceland (1857 and 1858). They did not convert many people and the latter of them left the country for good in 1874. They had then bought a considerable property in Reykjavik, Landakot, where the Catholic Cathedral, the Catholic school, the Rectory, in short: the centre of the Catholic Church in Iceland has been situated since it came back to stay.

This attempt to convert the Icelanders to the old Catholic Faith of the people, had been a part in a wide scheme, called "The Prefecture of the North Pole" which was meant to bring back the Northern people to the Mother Church. That scheme did not succeed and was abandoned.

In 1896 four St. Joseph Sisters and a Catholic priest came to Iceland from Denmark, encouraged by the Catholic Bishop there, Johannes von Euch. Two Icelanders had by then converted to the Catholic Faith: Jon Svensson (Nonni) who became a Jesuit Father and a famous author of children's books, and Gunnar Einarsson, son of Einar Asmundsson who had proved a good friend to the French priests. They had both been invited by a nobleman in Avignon to study in France. Gunnar Einarsson became a merchant in Reykjavik and his family was for 20 years the only Catholic family in Iceland. Gunnar was honoured by the Pope for his faithfulness in 1925. His son, Johannes Gunnarsson, was the second Catholic Bishop in Iceland after the Reformation and the first Icelandic one.

The St. Joseph Sisters began at once teaching children and caring for sick people. They built a Catholic hospital in 1902, the first hospital in the country. Then they built the Catholic primary school in 1909, which is still functioning. The Sisters built a second hospital in Hafnarfjordur in 1926. Four Icelandic women became St. Joseph Sisters. The latter are all dead now. Both the hospitals have now been sold to the State.

The Franciscan Missionaries of Mary came to Iceland in 1935 and built a hospital in Stykkisholmur. It has been enlarged twice since then. In 1952 they set up a little printing-house where Catholic books and the Quarterly of the Church, "Merki krossins" (The Sign of the Cross), is still printed. No Icelandic woman entered the order. The Sisters have kept a kindergarten on their premises and taken in children for summer holidays. A second house of the Order was set up in Reykjavik in 1975. The Sisters in that house prepare catechetical material for Catholic children.

Carmelite Sisters from Holland came here in 1939 as a convent for them had been built in Hafnarfjordur. But as the 2nd World War began the soldiers occupied the convent and the Sisters had to wait in the U.S.A. for the war to end. Then they came back and settled in the convent. They had to leave the country in 1983 because of old age and went back to Holland. Carmelite Sisters from Poland moved into the convent in 1984. No Icelandic woman has entered the Carmelite Order.

The Catholic Mission in Iceland was entrusted to the Montfort Fathers from Holland in 1903. Martin Meulenberg, SMM, was consecrated a Vicar Apostolic of Iceland in 1929 and the Cathedral was consecrated at the same time. He was succeeded by Johannes Gunnarsson, the first Icelandic Bishop after the Reformation. After his resignation in 1966 Jean-Baptist Theunissen served as a Bishop for less than a year and in 1968 Bishop Henrik



*Medieval Madonna in the
Catholic Cathedral, Reykjavik*

Frehen took over as a Bishop of Iceland and at the same time Iceland became a diocese and took up diplomatic ties with the Vatican. Up to that time it had been under Propagation of the Faith.

Bishop Frehen died in 1986 and on the 6th of February 1988 Alfred Jolson was consecrated Bishop of Iceland. He is the first Catholic Bishop of Icelandic origin who received his consecration in Iceland. (The Bishops before him belonged to the Order of the Montfort Fathers).

Until 1947, when Fr. Hakon Loftsson (Icelander, secular priest) was ordained, all the priests in Iceland were Montfort Fathers. Now just three Montfort Fathers remain, one priest is a Lazarist and nine are secular priests.

There is now one Catholic diocese in Iceland, divided into four parishes. The priests are 13, serving some 1933 Catholics of whom the greatest part lives in Reykjavik. Three of the priests are Icelanders, five Dutch, three Irish and one French. The percentage of the Catholics in Iceland is at present 0.7%.

The St. Joseph Sisters in Iceland are now 16. Most of them are old and retired after a long and faithful service which has been invaluable for the Church in Iceland.

The number of the Franciscan Missionaries of Mary is now 18. They serve the hospital in Stykkisholmur, the printing house, the kindergarten and the Catechetical Centre in Reykjavik.

The Carmelite Sisters are now 16 but two more are expected.

The Church runs the primary school in Reykjavik and a boarding kindergarten during the summer months in Riftun, near Hveragerdi. The Church publishes a Quarterly and some books each year.

An Association of Catholic Laity is functioning, striving to unite the faithful for work and study in the service of the Church. The Catholic ladies have their own

Association and there is functioning an Association for young people.

We have a group of the Co-workers of Mother Teresa which is trying to inspire the members for charity and prayer and supporting the work of the Missionaries of Charity.

Then we have a group of The Legion of Mary which consists mainly of people from Ireland who are striving to bring the Catholic Faith to the people.

The Catholic Church has always enjoyed respect and admiration in Iceland, partly because Bishop Jon Arason was martyred for his Church as well as his country, partly because almost all the history of the Church in Iceland was good, and our best gems of the old literature were created in the Middle Ages, and partly because of the unselfish service of the Sisters and the clergy. Many people have also looked up to the World Church as a majestic cradle of culture and power. We understand therefore that literary geniuses like Halldor Laxness in Iceland, Sigrid Undset in Norway and Johannes Jorgensen in Denmark felt attracted to the Church and joined her.

As the immigration of foreigners was never great in Iceland, the majority of the Icelandic Catholics are converted Icelanders, with the exception of the Sisters and the priests.

The reforms emanating from the 2nd Vatican Council have of course been felt in Iceland, but in spite of the vernacular in the Mass, Kyrie, Gloria, Credo, Sanctus and Agnus Dei are still sung in Latin at High Mass in our Cathedral, at the request of the people. Ecumenism has removed barriers which existed between Catholics and the other Christian denominations but the average Catholic looks upon Christian unity as a rather distant possibility. The necessity of such union is hardly felt, as there are absolutely no difficulties existing between the State Church and the Catholic Church

A Catholic Day in Copenhagen 1988

THE EDITOR

A. The Chancery Office

On Tuesday, July 5, by prearrangement over the phone, I took a taxi to Bredgade 69A and climbed through the dust of renovations to the Catholic Chancery Office on the second floor.

Father Anton Dekkers, S.J., soon came out to greet me and led me back to his office, where Viktoria (their American, black secretary) soon brought me coffee. And Fr. Dekkers handed me the revised, current Statistics of the Danish Diocese for our "St. Ansgar's Bulletin": (He has been their "General Secretary", i.e. Chancellor, for many years.) Fr. Paul Marx, O.M.I., the new, American, Vicar General was in the United States for the vacation month of July.

Their first important news, Fr. Dekkers told me, is the Beatification of Niels Stensen, or Steensen (Nicholas Steno), the Danish-born 17th Century scientist, Catholic convert and Bishop. It will take place on October 23, 1988, in Rome. Three thousand Danes are expected to visit the Holy City for this occasion — the largest number

of Danes that has ever been in Rome all at the same time.

In this connection, Fr. Dekkers gave me and St. Ansgar's League a copy of a finely printed and illustrated booklet about Steno in English (found among the unpublished papers of the late Fr. Gustav Scherz, C.S.S.R., the Steno-scholar who spearheaded his Cause).

Their other main news is, of course, the coming visit to Scandinavia of Pope John Paul II in June, 1989. In Denmark the large Mass to be attended by all will be on the grounds of the 1st Order Benedictine Convent at Aasebakken (site of an annual Diocesan Pilgrimage). This will occur in the midst of a ten-day seemingly erratic course among the five Nordic lands, depending on the days when the Pope (as ruler of Vatican City) can pay official visits to the ruling heads of the various host countries. This, plus the very limited time available, has made the trip a sort of jigsaw puzzle, and much work has gone into the plans.

Fr. Dekkers told me that they have tried to emphasize to the Pontiff that the Catholics are very few in

Scandinavia and cannot put on a big show as, for example, the Germans do. This must be a simple, pastoral visit, they tell him.

Many of the Lutheran higher clergy have spoken approvingly of the Pope's visit — contrasting with other Lutherans and churchgoers of more low church views who have voiced criticism. But information is being prepared by the Catholics for the Media.

Finally, Fr. Dekkers mentioned the condition of Denmark's Catholic personnel, and said that the number of priests in the Diocese remains the same as last year. A Hungarian priest has died, but two others have come to Denmark to take his place. And a Polish refugee priest and a Philippine priest have come to serve their respective nationalities here.

The Danish Diocese has five Priest Candidates (those in the later stages at the seminaries), two studying in England and three in Germany. And next year they expect to have two additional Priest Candidates.

It was fortunate that I had been able to see Father Dekkers, for this was the final week of his service as General Secretary (Chancellor) of the Diocese of Copenhagen. Afterwards he would spend several months in rest and prayerful consideration of how next he could be useful, I said I hoped he would be able to remain in Denmark.

On my way out he took me to say "Hello" to Msgr. Ib Andersen, the former "General Vikar", who, after retirement, still lives and has an office at Bredgade 69A, as a member of the Ecclesiastical Court. I found him happy and in the midst of acquiring a working knowledge of computers and data processing — which will be useful for their court cases and for the Diocese. At the end of our talk he let me out a back door (giving on a different, more tidy staircase, hoping to see me again next year.

B. The American Oblate Fathers

Before I had left Fr. Dekkers, he had kindly consented to phone the Oblate Fathers in suburban Herlev to ask if they could see me, and if they would come and pick me up at my hotel (my legs being none too limber at this time). They consented to do this.

So after lunch at the hotel snack bar and a nap, I was down in the lobby ready to be picked up at 4:30 p.m. Soon a tall figure appeared which turned out to be that of Father Carroll Parker, O.M.I., the Sogneprest at Viborg for the past few years, who had come to town to put his mother back on the plane for the U.S. En route to Herlev in the car, he told me that things were going well at Viborg (on Denmark's Jutland Peninsula) as well as at its little outlying Catholic Church in Lemvig. Apparently the double parish has many immigrants.

At Herlev I was welcomed by two friends formerly in Norway. One was Fr. Lon Konold, O.M.I., formerly in charge of Haugesund and now the new Parish Priest in Herlev. He seemed pleased with his "new" parish, where he has only recently taken up residence.

Also greeting me was Fr. Michael Bradley, O.M.I., who had been in Stavanger but now had his headquarters at Herlev as Vice-Provincial for the Oblate Fathers in Scandinavia. In residence, too, was the very nice new "English priest", Fr. Charles Hurkes, O.M.I. (The so-called "English Priest" comes for a short, set period to Denmark to take care of English-speaking Catholics, but

does not ordinarily learn Danish.) We sat out in the patio with glasses of Scotch and water, while Fr. Bradley cooked up a fine meal of beef patties.

As for the present distribution of the American Oblates of Mary Immaculate in Scandinavia, Fr. Waago is still caring for the few Catholics on Denmark's Faeroe Islands, and Fr. Figge is at Nuuk (Godthåb) in Greenland (for three years). Fr. Parker has Viborg/Lemvig and Frs. Kertz, Couteau and Hoyos (who has one more year of study) are in Ålborg, all on the Jutland peninsula. As aforesaid, Frs. Bradley, Konold, and the "English Priest" are in Herlev, while Fr. Frank Jobst has taken over the nearby suburban parish of Taastrup, with the new Vicar General, Fr. Paul Marx, O.M.I., in residence. (The latter was at the moment in the U.S. for a family occasion.)

In Norway Fr. Alex Kons, O.M.I. is still in charge at Stavanger, the "oil capital" on the southwest coast, helped by Fr. Ellert Dahl, O.P.

A further change has come in Sweden: Fr. Schoeberle is now up north in Luleå with Brothers Olof Åsblom and Dan Bojek and two St. Joseph Sisters. And Fr. Clyde Rausch is again back at suburban Täby with a new priest from the U.S.

There are also Polish O.M.I.s helping out in Norway and Sweden, and I am told that they get along well with their American confreres.

By this time it was 6:00 p.m., and we had all disposed of the good meal Fr. Bradley had prepared. So he now drove off with me to show me St. Paul's Catholic Church in Taastrup, which is now in the Oblates' charge. I gathered that its congregation is in large part Polish, though many other nationalities are also present. The handsome church has a large sanctuary, but I believe Father Jobst is thinking of a possible new and bigger Church. We also inspected the rectory.

Having used up some time, we now took off for the town's Assumption Sisters, where Fr. Bradley was to say Mass. (The Sisters have Mass in their home once a week, but the rest of the time come to the parish church.)

After several false turns we finally found the Sisters in a picturesque little house in a sort of picture-book Danish village of small houses close together, separated by narrow lanes. The Sisters have a 4-room guest house next door, and in back their property opens out into a flower garden and, in back of that, a kitchen garden.

One of the convent's rooms has been made into a small, informal chapel, and here Fr. Bradley said Mass for us, vested in a very fine chasuble and stole — "us" being the four Sisters, myself, and a half dozen people from the neighborhood. One of the visiting men acted as Reader. The sacred vessels were of very good pottery, and at Communion time we lined up in a semi-circle and first the Paten and then the Chalice were handed to the first in line and so passed around the semi-circle and handed back to the priest by the last in line.

After Mass the Sisters served us Church Coffee (and Tea) with a sort of cream pie, on their enclosed veranda, and we got acquainted. It was a happy interlude which Father and I eventually had to leave with regret in order to drive, first back to Herlev. Here we changed to Father Charles' car, and he very kindly drove us all into Copenhagen and dropped me off at my hotel, thus ending a very full but rewarding day.

THESE STATISTICS DRAW A PICTURE!

ST. ANSGAR, PATRON OF SCANDINAVIA (died Feb. 3, 865)

	Denmark	North Norway	Middle Norway	South Norway	Sweden	Finland	Iceland
Area in square miles	16,570†	67,645**	21,698	59,768	175,000	130,130	39,720
Population	5,240,000	462,665	611,838	3,103,840	8,414,051	4,897,775	244,000
Catholics	c. 35,000	621	1,704	18,230	129,403***	3,618	c. 1,800
Protestants	circa 97%	437,610	579,000	2,900,000	8,000,000	4,665,098	227,000
Orthodox	c. 1,000	440	.....	112	c. 87,000	59,837	.....
Jews	c. 8,000	.....	300	806	50,000	1,326	.....
Mohammedans	30,000	.....	.....	c. 20,000	c. 45,000	931	.....
Bishops	2††	1	.....	2††	2	1	1
All Priests	110	8	5	50	109	14	11
Native Priests	40	.....	1	12	14	2	3
Seculars	40	.....	1	15	55	2	7
Religious	70	8	5	35	34	12	4
Deacons (Native)	1	.....	.....	1	6	1	.....
Brothers	5	.....	.....	3	9	1	.....
Religious Orders of Men	10	1	1	7	14	2	2
All Sisters	388	30	8	206	245	32	49
Native Sisters	90	.....	3	23	37	4	.....
Religious Orders of Women	15	2	3	7	18	4	3
Parishes	52	5	5	18	18	5	5
Churches and Chapels	110	8	5	48	79	9	7
Kindergartens	11	.....	1	5	8	3	2
Catholic Schools	24	.....	.....	3	2	1	1
Their Students	8,200	.....	.....	820	367	422	155
Hospitals & Nursing Homes	14	.....	1	3	2	.....	1
Orphanages & Homes for Children	.....	.....	.....	.....	.....	.....	.....
Hostels for Girl Students	.....	.....	.....	1	1	3	.....
Inquiry Center	1	.....	.....	2	1	1	.....
Cultural Center	1	.....	.....	2	1	1	.....
Patron Saint	St. Canute	St. Olav	St. Olav	St. Olav	St. Bridget	St. Henry	St. Thorlaku
Feast Day	King, July 10	July 29	July 29	July 29	(Oct. 7 in Sweden) and St. Erik, May 18	January 19	July 20

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

†excluding Greenland

††includes the retired

former bishop *Some of these are immigrants and their families

**With Spitzbergen

***The majority of these are refugees or immigrants, and their families

The Pope's Visit to Scandinavia: 1989

(Kat. Orienting)

On June 1st Pope John Paul will fly from Rome to Oslo, Norway. In Norway he will also visit Trondheim (Middle Norway) and Tromsø (North Norway). On the 3rd he will proceed to Iceland (Reykjavik and Thingvellir). On the 4th he will fly to Finland (Helsinki and Turku). From the 6th to the 8th he will be in Denmark (Copenhagen, Aasebakken, Roskilde and Øm), after which he will visit Sweden (Stockholm, Uppsala and Vadstena). The

Pope will meet heads of state in the five countries. In Oslo he will meet with the Catholic Bishops of Scandinavia. Meetings are also being planned with representatives of the Lutheran State Churches as well as with those of the "free churches". The visit will end at Vadstena where he will celebrate Mass with the youth of these lands. This is the first time that a reigning Pope has ever visited Scandinavia.

"WE NEED MORE MEMBERS"

Some Danish Highlights

(Kat. Orientering)

There are c. 6000 of Mother Teresa's Helpers in Denmark. In 1987 they sent c. \$1,300,000 to her in cash and goods, mostly in the form of milk powder.

* * *

The Pilgrimage honoring St. Knud Lavard (the Duke, as distinguished from his relative St. Knud the King) has taken place at Haraldstad since 1914, and regularly every year since 1920. In 1988 it took place on Sunday, July 3. Assembling at St. Bendt's Church in Ringsted (where he lies buried) at 1:20 p.m., after a hymn and prayer, the pilgrims went in procession to the nearby Catholic Church for the solemn pilgrimage Mass. Private cars then drove them to Haraldstad Church, whence they went in procession c. 1500 feet to the ruins of the pilgrimage chapel raised on the site where he was killed in 1131, and here the pilgrimage ended with a short prayer service.

* * *

On September 10, 1987 Danish and Vietnamese Catholics honored The Vietnamese Martyrs with a Procession of Lights bearing their relics, after which Bishop Martensen celebrated Mass. A Memorial Stone raised by the Vietnamese Catholics in Denmark was also blessed.

* * *

Sister Benedicte Ramsing has died. As General Prioress of the St. Joseph Sisters of Chambery she led the Order into a new phase more in keeping with present times, and she had also brought the School of Nursing at Oslo's St. Joseph's Hospital up-to-date. After her return to Denmark, she was occupied with bringing out the Danish edition of the Book of Hours.

* * *

A sociological study by Zygmunt Thorz of the University of Odense shows that there are 19,000 foreign Catholics in Denmark, of which 8,000 are from Poland, 3,000 from the Philippines, 2,000 from Italy, 1,200 from Vietnam, 1,200 from Spain and South America, 1,000 from England and the United States, 900 from France and 800 from Croatia. Some have come to find work, others have come as refugees.

* * *

Caritas Denmark is overwhelmed with elderly volunteers in response to a call for volunteers to go to China to work as engineers, technicians, teachers, dentists and handicraftsmen. Annalise Timmerman made the call after visiting China as the guest of the Bishop of Macao.

* * *

The Danish Conventual Franciscan Hans Christoffersen was ordained by Bishop Martensen in St. Ansgar's Cathedral in Copenhagen on October 10, 1987. Father Christoffersen had to return to the U.S.A. to complete his studies, but hopes that he may eventually return to Denmark to make a foundation of his Order there.



Most. Rev. Theodore Suhr, O.S.B.
50 Years a Bishop

* * *

The long-awaited Danish Book of Hours (breviary) has at last appeared in a simplified form in one volume. Its appearance was greeted with a reception at the Chancery Office by Bishop Martensen and the head of the diocesan publisher, Fr. Guido Kreinbuhl who thanked Sr. Benedicte Ramsing for her work. University Lector Torben Schousboe led the music group which adapted the Gregorian melodies to Danish.

* * *

This year (1988) the Women's International Day of Prayer fell on Friday, March 4th. The text of the prayers was provided this year by the women of Brazil. Last year the collection taken up on this occasion was sent to a Catholic project in Nairobi, Africa. In 1988 it went partly to a Methodist project in Zaire (where an old hotel is being made over into a midwifery clinic), and partly for a Rehabilitation Center for Victims of Torture.

* * *

Denmark's Catholic Youth Society offered various Camping Sessions in the summer of 1988: There were three for children at Øm and Myretuen; one for the middle group at Øm; one Junior Camp at Øm; a walking tour of the island of Bornholm (for those 15 to 25 years old). A Nordisk or inter-Scandinavian journey in Finland

for those 18 to 15 years old; a Family or Multi-Camp at Øm for all ages; a Summer School in Hamburg, West Germany, for counselors from the Scandinavian lands; and an Ecumenical Camping Session at Øm with the theme Unity and Variety, What are the Most Important Perspectives in the Ecumenical Work, Now and in the Future? The general theme for the summer's session was Love.

* * *

Denmark's Benedictine Convent At Aasebakken—50 Years

SISTER MIRIAM, OSB
(abridged from *Kat. Orientering*)

In 1898 Vicar Apostolic Johannes Von Euch asked the Sisters of the Perpetual Adoration in Innsbruck to make a foundation of their Order in Denmark, and this became possible when Baroness Maria Von Wacken Hartig entered the Order and gave her fortune for the foundation in Copenhagen. In 1903 and 1904 they bought property on Jagtvej, but building first began there in 1912. In 1914 the baroness, now the Prioress, came with 3 Choir Sisters and 3 Lay Sisters to Denmark and soon afterwards the Convent was blessed. On the same day the first two Danish postulants entered, and soon there were 21 Sisters. Their church was blessed in 1916.

After the First World War their economic situation was poor, for they had not been able to bring their money out of Austria. In addition they, as a cloistered convent, were unpopular with their non-Catholic neighbors.

By the 1930s, also, the Liturgical Movement had shifted people's attention from perpetual adoration to the Church's canonical hours in choir. In 1935 Fr. Wolfgang Czernin O.S.B. gave the Sisters a retreat, and Mother M. Birgitta suggested to him that the Sisters become Benedictines. The authorities permitted the attempt, and on October 24, 1936, public, solemn choir worship was introduced in the convent church on Jagtvej, after the Sisters put on the Benedictine Habit. There followed the canonical novitiate, and they took vows as Benedictines on December 8, 1937.

Thus the Convent on Jagtvej became a Benedictine Convent (of the 1st Order) and the Sisters were all of the same rank, because there were no more Lay Sisters. In 1942 they moved to Our Lady's Convent at Aasebakken, a property north of Copenhagen.

Here on December 8, 1987, their jubilee was marked by a Mass concelebrated by Bishop Hans Martensen S.J., Fr. Ansgar Kristensen, O.S.B. and Fr. Gerard Coenan, C.M. (from Helsingør). After the Mass the Bishop met the present 15 Sisters and toured the convent.

Aasebakken is the site of the annual pilgrimage to Our Lady of Aasebakken. And the grounds will provide space for his public Mass during the Pope's visit in 1989.

During Advent 1987 in Århus and Silkeborg on Jutland there were Ecumenical Services for Christian Unity. During the January Week of Prayer for Christian Unity there were Church Pilgrimages in Hillerød, North Sjaelland, and at Horsens on Jutland. At the latter place the pupils of the Catholic School attend a prayer-service in the local state church on Thursdays, although they attend a prayer service in their own church on the other days of the week.

The Work of Prayer For Unity, 1988, In Norway

(*St. Olav*)

The Norwegian Working Committee for 1988 tells us that the year's motto for the week of Prayer for Christian Unity was "The Love of God Drives out Fear" (1 John:18:19). The texts for the week were prepared by representatives of the Catholic Church and of the Faith and Order Committee of the World Council of Churches, meeting together at the Maldensians' guest house in Torre Felice in Italy. (A Maldensian-Catholic group has started an ecumenical dialogue.)

The Norwegian Working Committee consisted of representatives from the Catholics, Lutherans, Methodists, Baptists, and the Salvation Army, while the Norwegian Inter-church Council took care of the secretarial work.

The Working Committee tells us "For Christian Unity to become visible and apprehensible and our witness thus becomes believable, it is necessary for the love of Christ to cast out fear among us. This refers not least to the fear which still reigns between Christians of unlike churches. The world's need calls on us as never before. Oppression, tyranny, contempt for life-born and unborn-racism and poverty call us to bear witness to our faith and our hope and above all, to exemplify Christian love of neighbor in word and deed. Let us therefore be open to faith's reality and that fellowship which the True God, Father, Son and Holy Spirit, longs to give us. That love which drives out fear and makes us brothers and sisters in spirit and in truth. Let us assemble in prayer for Christian Unity to Our Heavenly Father, for whom nothing is impossible."

St. Francis' Days in Finland's Aland Islands

On the first Sunday in July, the Francis Days at Kõkars were celebrated for the tenth time. The sun shone brightly as people from Finland and Sweden made their way to the beautiful Island. This year they numbered around 700 persons. Father Agostino Lundin, who was one of the originators of these Days, had always wished to be buried near the ruins of the Franciscan Monastery and his body was buried on this very Sunday. At the Mass in (Lutheran) St. Anna's Church there were also representatives from the Faith and Order Conference of the World Conference of Churches which was meeting in Åbo/Turku. The day ended with a festive Vesper Service.



*Choir of Copenhagen's Sacred Heart Church
sings in St. Peter's, Rome, at Blessed Niels Stensen's Beatification*

The Diocese of Stockholm Before the Papal Visit

On June 8 and 9, 1989, at the end of his visit to the five Countries of Northern Europe, the Pope will visit Sweden. He will meet the Royal Couple in Stockholm and greet the Priests and Religious at a Liturgy. On the second day he will celebrate an ecumenical Service at the medieval (now Lutheran) Cathedral of Uppsala and hold a lecture in the famous old University. In Vadstena he will visit the shrine of Saint Birgitta and celebrate Mass for the Catholic youth of Scandinavia.

The Pope has asked for accurate information about the conditions in each Diocese he will visit. What will we tell him about the Diocese of Stockholm?

The Church Continues to Grow in Sweden

Today's immigrants are, for the most part, refugees from Middle and Far Asia, from South America and Poland. Sweden continues to receive a large number of these people, even though the method of screening them is very strict and often lengthy. We have the task of making contact with immigrant Catholics and helping them so that they can be settled in the Country and the Church.

The number of baptisms continues to be large: each year children and a few adults are baptized, around 1,000 in number, while there are 200-250 deaths which are registered. The Catholic Church in Sweden is a young Church!

The number of Converts is somewhat constant; around 100 adults are received into the full fellowship of the Church each year after proper instructions. The Church in Sweden grows by about three to five thousand persons a year . . . enough people for a new Congregation.

New Churches and parish centers are being built in many places. Unfortunately, building costs are rising at an unheard of rate, there is little money in the Diocese and in the parishes. For this reason it takes a long time for a congregation to get the space which it needs. We could not solve these responsibilities without help from abroad.

The Church Begins to Stand on its Own Two Feet

Until now we have sent all candidates for the priesthood abroad for studies. November 1, 1988 for the first time our own Seminary for Priests will begin to operate in Stockholm. Six candidates who have completed their studies in Germany, England and Italy will begin a one-year course to prepare them for Ordination as Deacons and Priests. We hope that soon they will be Ordained as Priests and will take their place as Curates in some of our 37 Congregations.

We also must ask for Priests from other countries. Three Polish Capuchins took the leadership of a parish in South Sweden January 1, 1988. Three Polish Conventuals are preparing for their work in Sweden. However

it must be our aim to gain Priests from this country. Care for the calling of Priests — and Sisters — lies ever in the heart of the Pope — rightly.

The Catholic Church Strengthens Its Ecumenical Dialogue

The discussion groups of the Catholic and the Swedish (Lutheran) Church issued a common Document last month dealing with the Office of the Bishop. The Swedish Church is the only Lutheran Church in the world which at no time abandoned the Office of the Bishop. It understands this Office of the Bishop very similarly to the Catholics: again one step after the other. The new Church handbook for The Swedish Church contains a new ritual for the Consecration of Deacons, Priests and Bishops. In October, 1988 I experienced for the first time in Uppsala Cathedral how two Bishops of The Church of Sweden were Consecrated: all the essential parts of our Consecration of Bishops are to be found in the new Swedish Consecration Service.

An Optimistic Spirit Obtains in the Diocese of Stockholm

This is caused not only by the joy of the Papal visit and our continuing growth. It is caused by our observation that the prejudice against the Catholic Church continues to diminish and interest in it is growing. It is almost unthinkable that the Lutheran Archbishop of Uppsala requested me repeatedly to visit the Pope in Rome with him to bid the Pope welcome to Sweden. On April 8, 1988, we had a half-hour audience with the Pope at Castelgandolfo.

Together with our Lutheran brothers and other, Free Church, persons we are preparing, not only to welcome him fittingly, but to give him the chance to deepen the Christian faith in our Land and bring us a little closer to the lost unity of Christians again.

We greet our St. Ansgar friends warmly and ask that you continue to support us with your friendship, prayers and gifts. We think of you all in thankful unity.

BISHOP HUBERTUS BRANDENBURG
Stockholm

An Assortment of Swedish Catholic News From "Katolskkyrkotidning"

REV. JOHN E. HALBORG

The Organization for Christian Unity has decided that its proposal for persons to have dual membership in the Church of Sweden and the Catholic Church is impossible to achieve at the present time. The group was encouraged by the positive attention that the proposal received in Rome. The Organization will continue to work for "a corporate reunion of the Churches centered in the successor of Peter." The Organization is now recognized as a Catholic group and represented in the Ecumenical Committee of the Diocese. It is also recognized by the Church of Sweden bishops and has, as its contact Bishop Martin Lönnebo.

* * *

An old building in Ystad has been renovated as a Catholic Church with room for 120 persons, a parish hall and a flower garden. The drive for a Church in Ystad was led by a group of laymen who also planned Services when there was no priest, and instructed the children in the group.

* * *

The Catholic Church in Sweden has printed three books for the liturgy. *Oremus*, a prayer book, has now sold 10,000 copies. It contains liturgical material as well as prayers for private devotions. The first Swedish Catholic Missal since the Reformation has been issued during the past year. Finally, the new Swedish hymnal, *Cecilia* has been published. It contains a section of 325 hymns which are common to all of the Churches in Sweden, the Mass with a number of musical settings in Swedish and Latin, a section of Catholic hymns and a form of Lauds, Vespers and Compline.

* * *

Axel Carlberg was Ordained as a Priest in the Dominican Order in the Catholic Church in Lund on December 12, 1987. He studied theology in Canada and France.

* * *

The oldest "free" church in Sweden, a Methodist Church built in 1862, has been bought for use as the Catholic Church in Kalmar. The pews, altar painting, chancel rail and organ remain in use. An altar, tabernacle, statue of Mary, Stations of the Cross and Sacristy have been added. At present a parish house is being built to house other activities.

* * *

Catholics in Sweden have increased by 71% since 1975, Orthodox by 93%. On the other hand, the traditional "free churches" have decreased in number; the Methodists by 26%, the Swedish Mission Society, Alliance Mission and Free Baptist have decreased 3 to 6%. These statistics come from the Religion Sociology Institute. There are the same number of Christians outside the Lutheran Church of Sweden as there were in 1930, 6.5%. Catholics and Orthodox gains have replaced the numbers lost to the older groups. The largest groupings outside the Church of Sweden are the Catholic Church with 120,000 members, the Pentecostals with 100,000 members, the Orthodox and Eastern Churches, 97,000 and the Swedish Mission Society 79,000 members.

* * *

January 11, 1988, Father Agostino Lundin died. He was the first Swedish Franciscan after the Reformation. In 1966 Father Agostino went to Assisi to found the Centro Ecumenico Nordico. A group of Franciscan Sisters also worked at the Center.

* * *

The Catholic folk high school, so long planned for in Stockholm, will open in the Fall of 1988. Students began to be enrolled in May. The acting Rector is Margareta Sjödin. The government has included funds for this purpose in its budget. There will be two classes for emigrants to learn the Swedish language. There will also be courses with occupational training. A "long course" is designed for Catholics and others who wish education beyond the secondary level. There will be room for 45 students.

* * *

In 1460, pilgrims began to make the Way of the Cross in Stockholm. The path proceeded from the old city to the South in the neighborhood of the present-day Catholic Cathedral. One of the station markers remained in place to the beginning of this century when it was moved to the Historical Museum. In 1966 the practice was revived. On Palm Sunday 1988 there was an ecumenical procession which again followed this ancient path. At the Catherine Church, Lisbeth Palme spoke about the world's children and there was a collection for UNICEF.

* * *

The Mother of Christ Parish in Umeå in Västerbotten in Northern Sweden is the parish for the whole county. The church owns two wooden houses, one of them containing a small parish chapel. While many of the members of the parish are Swedish, there are also academic researchers connected with the city's University from Korea, Sri Lanka, Poland, France and even the People's Republic of China. In nearby towns there are colonies of Chileans waiting for permanent visas. Music is an important part of parish life. The Choir leads the congregation in a number of plain-song chants, both in Latin and Swedish. Until now, the Oblate Fathers have had charge of the parish, but they lack men for all of their assignments. A Polish Pauline Father, Boleslaw Witwicki has been assigned to the parish. The parish now needs a larger chapel and parish house. In addition, there is a



*Most Rev. William Kenney, C.P.
Auxiliary Bishop of Stockholm*

small group of Catholics that has been formed in Skellefteå. Most Sundays a lay person leads them in worship. The future is challenging in Västerbotten!

* * *

The Seminary for Priests, long announced for Stockholm, will begin in the fall of 1988. Fr. Miroslav Dudek has been named as first Rector of the Seminary. The Rector of Studies will be Åke Göransson. To begin with, a one year practicum is planned to give an insight into the Pastoral situation in Sweden and also an introduction for those interested in the Priesthood. While most of the doctrinal work will still have to be done in other countries, it is hoped that, gradually, this also will be moved to Sweden.

* * *

Groundbreaking for the new church in-Nyköping was held in April. Bishop Brandenburg was the first to break ground and the Pastor, Jan Buczkowski, urged all present to take part. The Congregation has met in various quarters through the years; this is their first permanent home. There are over 160 families, scattered between Nyköping and Oxelösund in the parish. The building will be modern in architecture but will use traditional forms. The nave will seat 60 persons with rooms adjoining which can be opened for overflow crowds.

* * *

March 3, 1988 Per Idergard was ordained a Deacon in London where he had studied at Allen Hall, the Seminary for the Archdiocese of London. Per will return to Sweden in the fall for studies at the new Seminary in Stockholm and will be ordained Priest during his studies there.

* * *

On April 31, ground was broken in Angered for a new Church. The Church is near to Gothenburg and is named for St. John of The Cross. The Pastor, Fr. Wojciech finally completed all of the necessary red tape, and the Church has begun to rise on a small hill. The Mass had been held in the Mission Society Church and also in a Franciscan monastery in Jönsered which lies in the parish.

* * *

Father Gene Dyer is in charge of work with the deaf in Sweden. There are small groups in the larger Swedish cities. Many of the deaf are from Poland, where there seems to be discrimination against them. In Stockholm, the Mass is signed for the deaf at the Lutheran Church in Kista. Father Dyer learned to sign for the deaf in America.

* * *

In the largely Polish parish in Malmö, St. Maria, Pater Rudolf Batista leads a varied program for Polish immigrants. In the children's organization, "Polish Flowers," there are about 100 children who are active. The group has helped to make the children aware and proud of being Catholics. The children have danced often in Sweden but also have appeared in France and before the Pope in Rome.

The Sisters of St. Joseph have opened a new retreat and training center in the property which they have owned for some years and used as a summer retreat center. The Center has room for 15 guests and is already fully booked for the fall.

* * *

Last of all, a joke from "Katolsk Kyrkotidning": After saying Mass in the Convent, the newly ordained priest was conducted to the little dining room. He had an egg for breakfast and, while he ate, two sisters sat near him and politely entertained him. After a week, the Prioress asked him if the breakfast was satisfactory or if there was anything he wanted. "Yes," said the priest, "it would be nice if instead of one egg and two sisters I could have one sister and two eggs!"

Mother Elizabeth Hesselblad's Process Begun

The process has been begun by the General Abbess of the Birgitta Sisters, Mother Tekla Famiglietti, for the beatification of Mother Elizabeth Hesselblad; the woman who traveled to Rome, thinking she would die there, instead becoming the General Abbess for the new "Birgitta Sisters." She was born in 1870 at Fåglavik in Sweden and died in Rome in 1957. Her grave is in the Sisters Convent garden of the house at Piazza Farnese in Rome. Maria grew up as the daughter of a country store keeper. When she was one year old, the family moved to Falun where she grew up and received her childhood impressions of life. In 1882 the family moved to Östergötland and she was Confirmed at Skövde. There were many children in the family, business was poor and, as so many Swedes, when she was 18 years old she emigrated to America. She became a nurse and was able to send money home to help the family. In 1902 she became a Catholic. This happened after some years of reflection and of poor health. It did not seem that she would be able to stand any hard strain because of her health, and her mother bought a house for the two of them near Borås.

Maria returned to Sweden and then went to Rome, to die as it seemed. Saint Birgitta had become a commanding person in her life, a symbol of her longing for home and of her Swedish origins while she lived in America. Now she wanted to die in the habit of the Bridgetine Order. She was received by the Carmelite Sisters in their Convent which, at that time, occupied the house of Birgitta at Piazza Farnese. She was given permission to make her novitiate as a Bridgetine sister. No one thought of this as more than a gesture which would fulfill her final desire.

But Maria Elizabeth survived! Although she was never free from her sickness, an intestinal disease which caused her difficulties in her digestion and sometimes brought her to her sickbed, she made her profession as a Brigetine sister and had the opportunity of visiting the surviving Convents of the Order in Holland, Bavaria, Spain and England.



*Father Eugene Dyer "signs" a Mass
for Sweden's deaf Catholics*

From these encounters a concept ripened in her mind of a new type of Bridgetine sister with a calling which related itself to other persons. In 1911, together with the first pioneer sisters, she began a Bridgetine novitiate with prayers and intercessions for Sweden, Norway and the reunion of the Church. In 1923 a house was opened at Djursholm near Stockholm and more houses of the Order were to follow. Before the war, the first house opened in India doing social work among the poor, and a Convent in Mexico which accommodates students at the University. Birgitta's house in Rome became the Sisters Motherhouse in 1931.

In this circle of Sisters, which received new courage, inspiration and direction from the example of Mother Elizabeth, it was a natural desire to see the Mother Foundress as a Mother In Heaven who can also be an intercessor for them. This can only happen if the Church gives its permission and that first requires a lengthy process of investigations leading to the Declaration of Sanctity. Permission to begin this process has been granted, as many know the life and contributions of Mother Elizabeth. A beginning has been made to collect the materials necessary for this investigation. Those who have known Mother Elizabeth or have received religious impulses from her or from her work will contribute their testimonials. Her deeds and motives will be evaluated against the highest Christian standards. It is easy to understand what this means for Swedish Catholics. Her life was one of heroic conquering of self with one goal in mind: to

"WE NEED MORE MEMBERS"

work for the unity of Christians in the ways that were possible.

The first possible way was a guest home where all, without respect to their religious background were received in a religious atmosphere with no attempt at forcing a change in personal convictions but giving all the possibility of prayer. In the long run, this contribution will seem most important. Perhaps other ways will

open up in time. There is no doubt that Mother Elizabeth's way was very Swedish and Scandinavian, even if the new branch of the Order was anchored in Rome. The Canonization of Mother Elizabeth really concerns all who know and share in the life issues of the Swedish Catholic Church.

TORRE NYBERG

Problems of Immigrant Catholics in Norway

REV. BERNT EIDSVIG (St. Olav)

In treating this subject I am like a man who has been advised to pick up shells from the seashore and hope they represent the shells out in the sea.

So first a couple of words about the seashore. My work place is in Bergen as Parish Priest of its Catholic Church, St. Paul's. The city has always been outgoing and European. Britons, Germans and Hollanders have been here since it was founded and never been really considered foreigners. So a real Bergenser's last name is almost always of foreign origin.

But the city has changed in the last fifteen years. Political upheaval round about the world has led several thousand Asiatics and Latin-Americans to find a new home in Bergen. And almost a thousand in addition are hoping for a positive answer from the authorities to their applications for refugee status or for work permits on humanitarian grounds.

I can hardly exaggerate when I say that no institution has been so changed as has St. Paul's parish because of these conditions. In Norway about 50% of all immigrants are Catholics. In Bergen we have three thousand Catholics. Of these 400 are Vietnamese, at least 850 are Latin-Americans, 250 are Tamils and almost 200 are Poles. None of these have lived in Norway more than 15 years; 65% of the parish has been baptized abroad.

It goes without saying that we are therefore not dealing with a Norwegian parish. If there is a Norwegian or Scandinavian type of Catholicism, then it is obviously a minority phenomenon. We have a church to deal with which is international not only by theological principal, but also in sociological actuality. I can add that the number of practicing Catholics is lower among the Norwegian-born than among the immigrants.

The situation is similar if not identical in the other larger parishes in Norway.

Ever since it came back in the first half of the last century the Catholic Church in Norway has been European rather than Norwegian. It has had great problems with finding an expression of the Catholic Faith which could survive in our country. Defection, falling away, has always been large, especially in the second and third generations; more so for immigrants than for convert families. Twenty years ago the present Bishop of Reykjavik, Al Jolson, pointed out that at that time Norway would have had 200,000 Catholics if all of them had fulfilled their obligations as Catholics, had their children baptized, instructed them, etc. What the numbers would be today, we don't know. At that time (20 years ago)

there were fewer than 10,000 registered Catholics in the country.

The one thing we do know, however, is that we lose more than we keep. Our churches are full, there are more baptisms than before and outwardly all is fine — our colleagues in the State Church envy us. Nevertheless, I think we have a big and serious pastoral-theological problem. *Our preaching is not believable and trustworthy* for many of our own.

This has presumably two causes: 1) The immigrant Catholics have traditionally become integrated into Norwegian society — the parallel effect is that they have worked their way out of their church. 2) For the Norwegian-born, the Catholic Church has seemed foreign in relation to their society, and a great many of them have not seen the value of belonging to the Church as big enough to justify the disadvantages. To belong to a minority, traditionally an unappreciated minority, is not easy.

And when I say that the preaching lacks trustworthiness, I use the word "preaching" to represent the Church's whole witnessing to Christ, its administration of the sacraments, its religious instruction, its charitable work and so forth. It is "preaching's" concern to reach all the Catholics in Norway, regardless of their language or national background, in a way that they can trust. Among other things this will mean that the many Catholic newcomers to the country do not have to live for too long a time on the Catholic dowry they brought from their homelands. A healthy church ought to be able to bring all its members what they need to live as Christians, and that must mean a little more than the Sacraments. In addition, it ought to reach out a hand to those who draw away from the Church, and call back the lukewarm and those who have fallen away. If we succeed in this, our preaching is trustworthy. In the opposite case our preaching has failed to a greater or less degree.

What is our express goal today? I can only suggest an answer for the Oslo Catholic Diocese. The policy for integration was put together at that time when there were few immigrants in comparison to today, and when they came mostly from Europe and North America; that is to say, people with a cultural background which was not so terribly different from that which was already found among Catholics in Norway. One's aim was to give the new Catholics a couple of years of forbearance and after that expect them to find their bearings. While many did, some failed to do so.



Parish Priest Bernt Eidsvig of Bergen

But there is a great difference between low and high growth, one can in fact integrate a small number of new people. Those groups who are coming now are much bigger, and their background is as different from that of Norway as can be imagined. And the diocese no longer has any policy. One just still waits and hopes that they will become integrated; one provides national care of souls without an overall plan or setting of goals But people are afraid that in practice large groups of Catholics will found their own parishes and the Church as a whole will become fragmented. However, fear is a poor motivation.

I want to insist that a quick and painless integration of Asiatics and Latin-Americans is an impossibility. And it is still more impossible because there is a completely unreasonable ratio between those who are to be integrated and those they are to be integrated among. In some parishes we find that the majority of the practicing Catholics are non-Europeans who have been in the country for ten years at most. In other parishes this group is even with the Norwegians. So to have integration into something which presumes to be Catholicism of Norwegian type as one's short-term goal is not only impossible, it is absurd.

I shall attempt to give the reason for this. Language is the key word. A Vietnamese or Tamil can learn good Norwegian daily speech in a couple of years, especially if he is young. But daily speech and religious language are widely different things. Words and concepts are used and appropriated in a completely different way, and much more slowly in religious than in daily speech. It is in fact not unusual for a person from the Far East to be able to understand every word in a Norwegian sermon but yet understand nothing of the sermon's message. (I know that, at best, I am understood by only 50% of the parish in Bergen. The rest lack the necessary condition

of linguistic ability; and what can you do about that?)

Here one must begin to draw conclusions, not from ideological goals, but from knowledge of the facts. We shall try to use what we know.

The Church is not a unit that stands still. The Catholic Church understands itself as being in motion in relation to time and place. Jesus promised that the Holy Spirit, the Comforter, would lead us into the whole truth — and this implies that it grows with time and not that it should preserve one model of the Church from one set time to another. The command to mission adds another dimension — the whole world. The gospel grows not only in the dimension of time, but also according to where it spreads. It is true we have a Holy, Roman and Catholic Church, but praise be to God, it is not identical world-wide. The Church must express its message in that place where it is working and at the time in which it is working. Nothing is more hopeless than Catholics who become derailed on this. The Lefevbre phenomenon should illustrate this.

But we have that phenomenon richly represented in our own parishes also. And here I am not thinking of ideological reaction but of those Catholics who have no choice. Those who never hear preaching in a language they can understand, who have no opportunity to go to Confession, are people who stand still in relation to the Church they belong to. Their Catholic concepts are those that characterized their homelands — as these were at the time they left. They are not reached by the Liturgy, by instruction or by the sermon, they do not have the qualifications to keep up. Hitherto we have moralized over those who continue to be served by priests they can understand, or we admire the pious people who come to Church Sunday after Sunday and take refuge in the Rosary during a Mass they do not understand, or we shrug our shoulders over those who stay away.

This is naturally not good enough. We must take care that our preaching reaches them or we shall lose a great part of them. In addition, they will live in a spiritual vacuum, and that is not permissible. How can we reach them? There is only one answer to that: through an extended national care of souls, through regular Masses, days of recollection and religious instruction in the mother tongue. And this in such a way as to provide a connecting link to the Parish. For it would be an absolute evil to fragment the parish by dividing it up into various language groups and formalize the arrangement. The goal of a national care of souls should be the opposite. But this will take time and investment — not least in the men who will have the main responsibility

We have never come in contact with some people — for example, the Latin Americans who came to the country three or four years ago. They never made contact with the Church, with the exception of some who did so in desperation and mainly to get help for something or other. They had had a difficult relationship to the Church back home and identified it with the political regime they had fled from. But there have obviously been changes and those who now arrive are a good deal more able to make distinctions and seek out the Mass — but almost exclusively if it is in Spanish. We registered 450 Spanish-speaking people last year after we gave them Mass in Spanish. It is certainly interesting that it is our Vietnamese Priest who took the trouble to learn

the language; and he has since had a widespread and demanding apostolate among the Poles, also.

A good part of the immigrants as well as of our own Norwegian-born Catholics seem able to adapt themselves in an unhealthy way to Norwegian society, that is to say, to the dominant common-religiosity. In a country where church-going is under 2%, it takes initiative to be a practicing Catholic. Each of us has had experience of families and individuals coming more and more seldom to Mass, and eventually disappearing altogether. It makes one despair, perhaps especially with the native Norwegians among them — and there are many of those — for it is they who should be receiving the new Catholics and showing them that it is possible to live as Catholics in a country which is Protestant or a-religious. Our preaching has ceased to arrive.

And there is also a difficult and partially evil phenomenon which can best be called alienation. I shall only hint at this, and I had almost said that I hoped I was wrong. The Parish has changed externally, i.e., in its activities, in the last few years. The formerly stable unity has been radically changed. And there are people to be found who say that they don't feel comfortable at Mass any more because they "do not recognize anyone", and because "they are all foreigners". And I think there are more who think that way than who actually say so, especially among the irregular church-goers. The picture changes too quickly for them. The result is that they feel

without firm ground to stand on, and so disappear. They seem, for example, to see God more in Nature than in the Church, or there has become too little or too much Latin, or the children do not want to come to Mass for unexplained reasons.

When the parishes were small, this half-active group could be reached by a priest who had time to visit the parish. He seldom has an opportunity for this today.

Another frustration has to do with the clergy: A priest is often the only Catholic clergyman a new Catholic knows. And the Catholic priests in Norway are an unusually heterogeneous group. Not only in comparison with Asia and Latin America are conceptions about a priest's authority, his dignity and his role different, but also in Europe. In Norway one must win respect; not even a priest receives it from Norwegians just because of priestly ordination.

Our immigrants must become accustomed to a form of work and getting along in Norwegian society and also a completely different form in the Church, which is not Norwegian and often has a very weak Norwegian element. Less than 1/5 of the clergy are Norwegians, and it can bring problems for Norwegian priests when they must work together with immigrant colleagues. I speak from experience.

So, back to the opening problem: Are we believable?

(Trans. by J.T.D.)

On The Way Towards A Pastoral Council For South Norway

UNNI KLEPPER JOYNT
(as abridged from *St. Olav*)

"Quite often the development of new institutions in the Church is due to trying to resolve conflicts, but I can give you the good news that such is not the case with our planned Pastoral Council." This was clearly evident in the answers to the preliminary questionnaire, said Fr. Albert Raulin, O.P. in his opening talk at the Pastoral Synod at Mariaholm to discuss the setting up of a permanent Pastoral Council for the Oslo Catholic Diocese. "What we are afraid of is that our present pastoral activities will crumble away if we do not form an organ that unifies them"

And Pastor Bernt Eidsvig (Parish Priest of Bergen) in another opening talk clearly pleaded for a common effort of coordination and planning in answer to the pressing pastoral challenges we are facing. "If our church does not succeed in providing all its practicing members with what they need in order to live as Christians, and to reach those who are receding from the church, and to call back the tepid and those fallen away, then our preaching is not convincing; and this we must not live with", was his clear challenge to the 64 people at the meeting.

The spontaneous applause for Berit Muller's statement at the end of the meeting should be considered a response to the challenge. "Now we are all looking more at the whole thing — we are not following our own interests, but are seeing our common responsibility."

And a sigh of relief came from Bishop Schwenzer, when the Synod was over and the decision to set up a Pastoral Council had been taken: "I am happy with the meeting, happy with its result. The anxiety at new and

untested things, which I confess I felt beforehand, is gone. I have no worries about bringing this matter to fruition, with such people as you for me to rely on."

The setting up of Pastoral Councils is mentioned and recommended by the 2nd Vatican Council and set down in Canon Law. So it may seem as if Norway's Catholics are a little backward. For the Council ended in 1965 and the new Canon Law came into effect in 1983! But the delay is only an apparent one. Actually we were in the van of such development when farsighted Bishop Jakob Mangers set up a Lay People's Council in the Oslo Catholic Diocese in 1961. And later such Councils were set up in the other two Norwegian jurisdictions, Trondheim and Tromsø. And cooperation among the three was formalized by setting up a Norwegian Catholic Lay Council — which had contacts with the Pastoral Councils in the other Nordic lands and, with the European Forum, the common platform for European Lay People's Councils.

A Sisters' Council was set up soon after the Lay people's Council and was soon represented there. Nowadays the Sister's Council has made way for the Council of Religious Superiors. And then, in the footsteps of the Council in Rome, there followed the setting up of a Priest's Council in the Oslo Catholic Diocese.

It is largely because these three independent councils have functioned satisfactorily — sometimes more so, sometimes less — that the need for an addition or substitution in the form of a Pastoral Council has not made itself felt before now. In any case, Bishop John

"PLEASE TELL OTHERS ABOUT THIS WORK"

W. Gran, who took over from Bishop Mangers in 1964 expressly chose to build on the three existing Councils, together with the possibility of calling together a Pastoral Council-Meeting "ad hoc" if an important subject came up that was best handled that way. This option was made use of a couple of times.

The three councils have on the whole lived their own lives and developed each along its own line. This has resulted in there being no permanent organ (aside from the Chancery Office and the so-called "Diocesan Council" of a few of the clergy) which was actually set up to take in the whole picture. Thus we lacked, for example, far-sighted pastoral planning.

The need for a further development of the structure was first taken up at a meeting of the Priest's Council in September 1986 — the need for some organ whose express purpose would be to plan out the pastoral work. But how could the group of priests do so without an organic connection with the laity? So they threw the ball over to the laity at a meeting of the Lay People's Council at Mariaholm which took place soon after. So the priests were the first to suggest the idea of a Pastoral Council.

As a first important step, the Bishop set up a working committee with a mandate to find out if the Diocese as a whole could decide whether or not to have a Pastoral Council, and how the rules for such a possible council could be decided on so that they could be confirmed by the Bishop.

The committee has not lain down on the job. A comprehensive questionnaire was sent out a year ago to parishes and organizations, 35 in all, asking them to take a stand on the possible setting up of a Pastoral Council and to give an opinion as to its mandate and composition. And later there followed further enquiries on rules, etc. For the answers to the questionnaire had shown positive reactions, on the whole, to the idea of a Pastoral Council A competent, businesslike Working Committee was strongly advised in several quarters to carry out the new council's recommendations.

It was such proposals, as well as the question of whether the Pastoral Council should be set up at all, that we should take up at the Synod now called at "Mariaholm", in April 1988, by the Bishop, after invitations and a list of suggestions had been sent out by the organizing Committee to representatives for the parishes, organizations and functionaries of the Diocese.

The presiding officers of the Lay People's Councils in the other two Norwegian jurisdictions attended the Synod as Observers and as reminders that the path taken by the Oslo Catholic Diocese is not without importance for the other jurisdictions, and that it will be especially important to maintain the same contact between them in the future as the Norwegian Catholic Lay People's Council has provided in the past.

Other very useful guests at the Synod were Ellen-Marie Lebahn, with long experience on the Danish Pastoral Council, and Jan Folkegård, chairman of the Swedish Pastoral Council. Both contributed worthwhile ex-

periences from their respective countries and thus saved the Synod much unnecessary fumbling.

After Bishop Schwenzer's opening remarks and statistical material provided by Gunnar Markssen as well as the talks by Paster Bendt Eidsvig and Fr. Albert Raulin, O.P., mentioned at the beginning of this article, the Synod got down to work. Its most important labor was done in six discussion-groups, each consisting of some Priests and some Sisters, but with a majority of lay people. These considered individual points and then referred their conclusions to meetings of the plenum, the whole Synod.

The statement of the Pastoral Council's purpose was considered so important that it was considered by several groups. The other problems — such as the composition of the council, the responsibility and tasks of the planned working committees, and the relationship to existing Councils and Committees was divided among the various groups. And of course the main purpose of the work in groups was to make a decision on whether we should have a Pastoral Council in the Oslo Catholic Diocese or not.

It would be of little use to detail all the ideas and viewpoints expressed in the groups or in the plenum, but certain lines of thought were relatively easy to register: There was much agreement with the thought of a common responsibility and the ability it brings to take other people's ideas seriously and to work together in a spirit of good will. There was general agreement that a Pastoral Council must be as representative for the whole Diocese as possible, and so it would be important to attract new talent; also, that there should be no more centralizing than necessary. Continued contact with the other Norwegian jurisdictions was considered important. And a central activity of the Council should be the spreading of information, both within the Diocese and outside in society as a whole. An experienced businesslike Working Committee would be necessary. It would be important for the Council to make use of other talents where appropriate, to make use of the insights and networks built up by already existing structures; flexibility should be a key word for both the Council and the Working Committee. Until the Council fully takes over, the present Lay People's Council should remain.

The Synod's first vote was on whether it is desirable to set up a Pastoral Council in the Oslo Catholic Diocese. The result was a unanimous decision to form such a Pastoral Council.

It was not practicable, however, due to shortness of time, to take votes on all the other points. So the Synod voted unanimously to entrust its further work to the Lay People's Council, which was given a free hand to bring other people into the work.

The Mass and the Hours of the Divine Office provided a counterbalance and a frame for all the technical discussions during the Synod. And Bishop Schwenzer's words at the conclusion of the Synod deserve to be repeated: "We are working for a common cause, and it is not our cause, but that of Jesus Christ."

(Trans. and abridged by the Editor)

Glimpses of Norway

(Broen) St. Ansgar, the Patron of the Catholic parish in Kristiansand South (on Norway's south coast), helped to catch thieves who had broken into a money-box and stolen the money for the church coffee and then proceeded to visit the rectory in similar fashion. Here, among other things, they stole a medal of St. Ansgar – which was later found in one of the thief's home during a police search!

* * *

(Broen) The get-together called Church Days is held by the widely scattered Catholics of the northern half of Norway every two years. In 1987, it took place in Harstad, and at Pentecost. All of 70 showed up, most of whom had traveled long distances, for all the parishes of the Tromsø Prelature were represented. The main celebration took place on the Eve of the Feast – a great event. For the Catholics were allowed to borrow the medieval church at Trondenes and celebrate Mass there. This is the first time this church had seen a Catholic Mass since the Reformation! After the Mass, Trondenes' Lutheran Dean Svartvassmo told the story of this church, emphasizing the happenings during the Catholic Centuries. And that evening there was a social gathering in Trondenes Stiftsgård nearby.

* * *

(St. Olav) Caritas Norge is the main charity-arm of the Norwegian Catholic bishoprics. It is a member of Caritas International (comprising 125 nations). The help it sends abroad (largely to Latin America, the Philippines and Macao) is financed largely by Norwegian public bodies, by sister organizations and by private donations (c. \$80,000 in 1987, half of which represents the Lenten Collection). Internally, Caritas works largely to help put the many refugees and other immigrants on their feet in Norway. As it says, "We see clearly that our highly-industrialized modern society is experienced by many as inhuman and difficult to handle. Individuals and groups at times fall outside the ordinary categories without being caught by the existing safety nets of their fellow man's care and guidance." About 1,500 Catholics gave in 1987's Lenten Collection, but a 5 years' plan hopes to increase the number to 30% of the c. 20,000 registered Catholics.

* * *

(St. Olav) The 1987 National Meeting of U.N.K.F. (League of Norwegian Catholic Youth) decided to divide their very wide-stretched land into 5 districts, each with its own District Council, in order to make their work more effective and less expensive. The meeting agreed to continue Norwegian Catholic Youth's ecumenical work and contacts with other Christian organizations. Their 1987 annual report show U.N.K.F. with 1661 members divided among 34 local chapters.



Cardinal Glemp of Poland in Norway

* * *

(Broen) U.N.K.F. offered these activities for the Summer of 1988: A children's camping session at Mariaholm in East Norway; a Westland Junior camping session near Haugesund; a camping session for choir singers and altar ministrants at Mariaholm; a camping session in North Norway; a junior camping session in Telemark province; a canoe tour for those 14-16 years old; a cultural camping session for those over 15 interested in the arts; a pilgrimage up the old Pilgrim Way from Sweden into Norway to Stiklestad (site of St. Olav's death) for those 16 and over, arriving for his Feast-day (Olsok), in July; a Nordic camping session in Finland for those over 18; and a Pilgrimage for Peace to Lourdes for youths during their Military Service.

* * *

(St. Olav) 1988 marks the 800th Anniversary of St. Eystein Erlendsson, Archbishop of Nidaros (Trondheim), the one who began the building of Norway's greatest and most beautiful Cathedral, that of St. Olav in Trondheim. His life held many struggles to establish the church and Christian morality in somewhat newly converted Norway, and he was therefore frequently at odds with the civil authorities represented by King Sverre. His relics were "translated" to a shrine above the altar of the new Cathedral by one of his successor Archbishops

about 40 years after Eystein's death, thereby giving him a local canonization, still allowed by the church at the time. Nowadays he lies buried under the entrance to the sanctuary of the Lady Chapel (now the Lutheran bishopric's chapter house) reached from the north choir-aisle of the Cathedral.

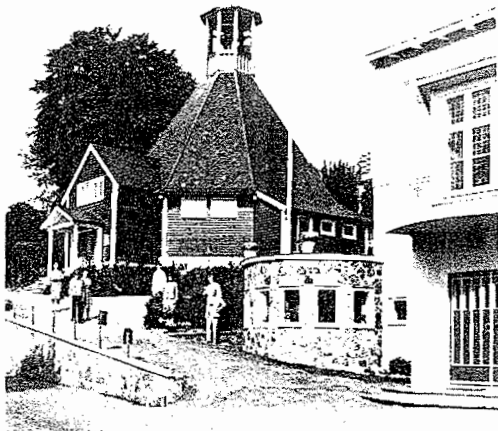
* * *

(*Broen*) "All seem agreed that Catholic immigrants must have contact with the Catholic Church just as soon as they set foot on Norwegian soil. It is joyful that this conclusion is also spreading in governmental circles." Such was the impression of Pastor Hai and parish-secretary Kari Mette Eidem after a two-day seminar in Bergen, West Norway. The seminar's subject for consideration was the situation of young, single immigrants in Norway, and was arranged by the Social Department on the initiative of the Central League of Norwegian Municipalities.

The Five Churches Of Middle Norway

(Prelature of Trondheim)
(*Broen*)

Sr. Olav's parish in Trondheim (Norway's third largest City) is in rapid development the last few years, and by Norwegian standards has become a large parish with 850 members. Half of these are Norwegians, but on the Parish Council only two have a Norwegian background, the rest representing the newcomers. 40% of the parish are children, most of whom receive religious instruc-



St. Sunniva's Church in Molde

tion, go to Communion, are confirmed. There is a St. Martin's Altar-ministrant team; every Sunday there is "open house" (Church Coffee) after the high Mass; "Catholic Forum" is the parish's information and contact-organ, with its lectures and discussions on religious, social and cultural subjects. The general goal of the parish activities is to strengthen the parishioners' faith and fellowship. The parish is on the way to becoming self-sufficient economically, but is frequently operating on a thin edge, while it is becoming increasingly cramped for space both in its church ("The Church of Light") and in the classrooms and other parish facilities.

Sr. Sunniva parish in Molde (on the coast of More og Romsdal province) was founded in 1923, on the initiative of a convert-couple, Petter and Helga Dahll, then the only Catholics in the little city, who gave the diocese a building-lot where a parish could be started. At the same time the new Vicar Apostolic of Norway, Bishop Olav Smit, succeeded in bringing some Sisters of St. Charles Borromeo from Holland to Molde, who later were able to build St. Charles Hospital in town. During the war the parish's temporary chapel went up in flames and they took refuge in the Sister's chapel until the present, handsome eight-sided church was finished and dedicated by Bishop R uth, Vicar Apostolic of Middle Norway, in 1957. And the Sisters' work in their hospital and kindergarten made the Church known to the public. The present Parish Priest is Pater Athanasius Kulbach, S.S., C.C. (perhaps better known for his hymnbook which is used throughout Norway).

Sr. Eystein's parish in Kristiansund N., owes its beginning to Mrs. Germaine Werring, who, as the first and only Catholic in the little city persuaded the first Prefect Apostolic of Middle Norway, Pater Cyprian Witte, to divide Kristiansund and Nordmore from the Molde parish in 1934. But this only became possible because the St. Charles Borromeo Sisters moved in to care for the sick and for children. Unfortunately, due to lack of Sisters, they had to give up these activities in 1971, but one Sister remains to help with parish work. The present church was dedicated in 1958 by Bishop R uth. Recently it has been served from Molde.

Our Lady's Parish in  lesund in Sunnmore province was formed in 1959, the same year that the St. Charles Borromeo Sisters started their hospital there. (Unfortunately they had to give this up in 1971, but one Sister remains and does nursing work in the small city). The church, at the city's edge, was dedicated by Bishop R uth in 1960. Previously, the priest from Molde had said Mass at intervals in a chapel-room in the private home of Mr. and Mrs.  se. The parish presently numbers 188, and its Parish Priest is Pater Patrick M. Schlosser, S.S., C.C.

St. Torfinn's Church and St. Eystein's Hospital in Levanger, Nord-Trondelag, were dedicated in 1964 by Bishop R uth. The small hospital (18 beds) is run by Sisters from the institute of St. Boniface, a Benedictine secular institute. In 1964 there were but 30 Catholics in the whole province; now the parish counts 130 Catholics from 13 different countries. It includes four other Mass centers and is also in charge of the pilgrimage chapel at Stiklestad. Its Parish Priest is Pater Matthew Scherf, C.C., S.S.

The History and Present Position of the Finnish Church

History

Christian influences started to spread into Finland from the East about a thousand years ago. The Western Church started its missionary activities almost simultaneously. By the year 1300, most of Finland had become part of the Kingdom of Sweden, and thus also part of the Catholic Church's sphere of influence.

The Reformation broke the tie with Rome. The Lutheran Church created the Finnish literary language and taught the Finns to read. The Church had a cultural monopoly similar to that of the Catholic Church in the Middle Ages.

In 1809, Finland ceased to be part of Sweden and be-

came an autonomous grand duchy of the Russian Empire. New international currents of thought began to shake the unified Lutheran culture from the late nineteenth century onwards. Liberalism, scientific thinking, especially Darwin's theory of evolution, and the rise of realism in literature forced the Church into ideological debate. Equally, the socialism adopted by the workers' movement was critical of the Church.

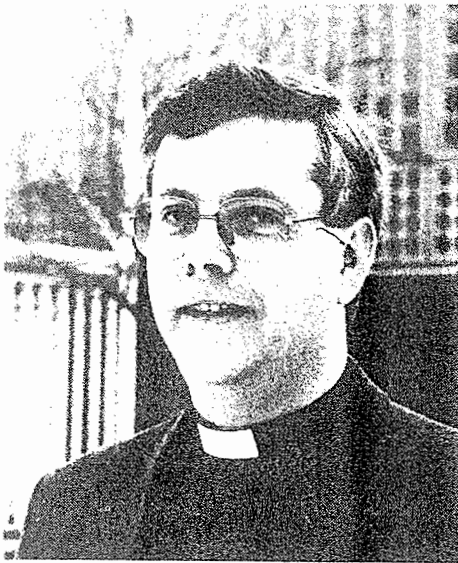
Finland became independent in 1917. This was followed by a civil war, in which almost the entire clergy sided with the bourgeois Whites, against the Reds led by the workers' movement. Relations between the Church leadership and the organized working classes remained distant.

Till the end of the nineteenth century every Finn had to be a member of either the Lutheran or the Orthodox Church. It was only in 1889 that a nonconformist act was passed, giving official recognition to the activities of other Protestant churches. Soon after this, the Baptists and the Methodists became the first such churches to obtain the status of officially recognized religious communities.

According to the Constitution Act of Finland, passed in 1919, the state has no official religious commitment. Freedom of religion came into force in 1923. Citizens were granted the freedom to found religious communities without restriction, or to remain outside them altogether. The state no longer committed itself to the Lutheran faith: it had become religiously independent.

In the mid-1960s, Finnish society was profoundly shaken by migration, internationalization, the pluralistic world view presented by the television, and a worldwide authority crisis. The Lutheran Church, too, was criticized for its conservatism and lack of democracy. Within the Church, meanwhile, the revival movements rose in protest against the 'secularization' of the Church.

Apostolic Administrator For Middle Norway



*Parish Priest George Müller,
Apostolic Administrator of Trondheim*

Parish Priest George Müller, S.S., C.C., of Trondheim in Middle Norway has been appointed by the Pope as Apostolic Administrator of the Trondheim Catholic Prelature. Previously Bishop Schwenzer of Oslo had also administered the Trondheim Prelature. Father Müller will have all the rights of a Bishop (an "ordinary") except for those conferred by episcopal consecration. Fr. Müller was born on June 7, 1951, in West Germany and came to Norway in 1981. Since then he has been Youth Priest, Parish Priest (of the Trondheim Parish) and Vicar General of the Prelature.

May They Rest In Peace!

Mr. Floyd Anderson
Miss Evelyn Carroll
Mr. S.E. Curione
Rt. Rev. Msgr. Dorance V. Foley
Rev. Edmund Halsey, O.S.B.
Rev. Gunnar E. Haugh
Margaret D. Hickey
Most Rev. Robert F. Joyce
Daniel Kent
Catherine McMannon
Thomas J. Mulroy
Mr. John D. Patrick
Miss Eileen Riols
Mrs. Alice N. Root
Mr. Lawrence J. Scherson

The Evangelical-Lutheran Church

The Evangelical-Lutheran Church of Finland has nearly 4.4 million members, i.e., almost 89% of the population. More than 90% of all Finnish children are baptized and become members of the Lutheran Church.

Population growth has led to an increase in the number of church members, but their percentage of the whole population has diminished slightly.

According to a survey made in 1986, the commonest reason for being a church member was a desire to avail oneself of such religious ceremonies as baptism and church weddings and burials; these were considered important by over 90% of church members. Two-thirds said they were members because "the church is a part of the Finnish way of life" and "the church teaches Christian charity". Only about 40% mentioned a desire to take part in divine service and the Holy Communion.

Active parish members go to church monthly and take Communion slightly less frequently. They take part in small-group activities, they vote in parish elections, and it is from amongst them that the members of parish councils and parish boards are elected. The parish could not survive without their contribution. However, the majority of church members do not take part in these activities. But they do want Christian weddings, and have their children baptized, send them to congregational day-care centers and to confirmation school, and want Christian burials for themselves and their relations.

More than 160,000 Finns attend divine service weekly — that is, slightly below 4% of all church members. Triple this number go to church monthly, and two out of three Finns participate at least once a year.

The Orthodox Church

The eastern branch of Christianity is even older in Finland than the western. Indeed, the Orthodox Church is called the second folk church, even though it has only been a majority church in a small part of Karelia.

When Finland was a grand duchy of the Russian Empire, the Orthodox Church was the church of the tsar and part of the Church of Russia. Orthodoxy was spread into western Finland mainly by Russian soldiers and merchants.

The Russian Revolution and Finland's independence broke the church's ties with the Moscow Patriarchate. In 1923, it was granted an autonomous position under the Constantinople Patriarchate.

After the Second World War, the national frontier came to run through the area inhabited by the Orthodox population. The Church lost its monasteries and 90% of its property. More than two-thirds of its members had to be evacuated.

The Orthodox Church now has about 52,000 members. Parts of the Orthodox population live far away from the nearest Orthodox parish and cannot participate regularly in the worshipping life of their own church.

Although the membership figures of the Orthodox Church have declined, there has been a growing interest in Orthodoxy. In particular, a great interest is being taken in Orthodox worship and in preserving the Orthodox traditions in Karelia.

Other churches and religious communities

In respect of religious life Finland may be regarded as outstandingly uniform. For example the Catholic Church in Finland has a membership of some 3500 only. In ad-

dition to the traditional churches there are almost 30 communities registered under the Religious Freedom Act, but all in all they represent only about 1% of the population.

Pentecostals likewise number about 1%, but have not officially formed a separate church or a denomination. Many of the small communities are markedly active in relation to their membership. The largest religious groups in Finland and their membership at the beginning of 1987 were as follows:

Orthodox Church	52,500
Pentecostals	45,000
Jehovah's Witnesses	12,500
Free church	12,000
Adventists	5,200
Mormons	3,500
Roman Catholic Church	3,500
Baptists	2,500
Methodists	2,000
Muslims	1,000
Jews	1,000

Attendance at divine service

Considerable effort has been made in recent years in the Finnish Lutheran Church to renew the form and spirit of divine service. The statistics, however, return their own chilling message: the 4% limit for weekly church attendance has not been exceeded. Participation in Sunday services is even lower, 2%. True, over a monthly interval 12% attend, and in the year two out of three Finns, but on the international scale even these figures are low.

Brigittines Again In Finland

The Brigitta Sisters are now able to welcome visitors to their guest home in Åbo/Turku. Märta Aminoff, a native Finnish Catholic gives the following report:

The guest house is in back of the Catholic Church in Åbo. It is located on a small hill and has its own flower garden. A glassed in walk-way connects it to the Church and rectory. This also is the entrance to the home and contains a reception area.

The building is the same one which was built by the Sisters of the Heart of Jesus. The top floor is now the home for the Brigittine Sisters and part of the former basement is used for a dining room. There are rooms for 35 guests, ten students, and one wheelchair patient. There is also a large library. The shelves are still quite empty and the sisters are happy to receive books. A large elevator has been installed. The colors are light and soothing.

This is the physical milieu but I found the spiritual milieu even more important. On July 7, 1987, the sisters' area became a canonical convent and the parish church is now their convent chapel. Daily the sisters sing Lauds, the Noon Office, Vespers and Compline in Gregorian with Finnish texts. There is also daily Sacramental Adoration. The rosary is also said. Guests may take part in all of these devotions.

There is also opportunity for conversation with the sisters who are very friendly. Most of them speak Swedish, as they had been active in Sweden before coming to Finland. The nine sisters represent five nationalities and come from three parts of the world. There are Indians, Mexicans, Italians and one Swedish and one English sister.

Mother Tekla Famiglietti, General Abbess of the Swed-

ish Branch of the Brigettine Sisters was present for the Consecration of the new house of the Order in Åbo/Turku, Finland. She had recently returned from India where the order celebrated its Fiftieth Anniversary of work. She assured Bishop Verschuren that the Order and its Sisters wished to serve "our common mother Church humbly and faithfully in the charisma of our venerated Mother Elizabeth."

More than 400 guests from Italy, Germany, Holland, Sweden and Finland crowded into the Catholic Church in Åbo for the Consecration. After Mass, the civil City Director of Åbo (Turku) welcomed the Sisters to the area as did the Pastor of the evangelical Lutheran church in Nådendal, the parish to which the sisters came in the middle ages. The retired Lutheran Bishop of Tammerfors, Karl-Erik Forsell, was also present.

N.Y. Unit, St. Ansgar's League—1988

During the year 1988 we held business meetings as usual, but they were high-lighted with plans of the Tour through Scandinavia and the 1989 visit of the Pope for the first time ever to those countries in 1989.

Our Santa Lucia Party has been growing larger since we have been holding it in the Rochester Room of St. Thomas More's Church on East 89th Street, Manhattan. It has become a Saturday afternoon event which seems to suit our membership and their friends. In December, 1987, Miss Frances O'Brien was a very lovely and poised Lucia, attended by her sister, Carol, Thea Rambusch and her little sisters, Cara and Birgitta. The refreshments included Glögg and coffee, cardamom buns and Danish pastries from Olsen's Bakery in Bay Ridge, Brooklyn. This is the oldest remaining Scandinavian bakery in New York City.

The picnic in June was very enjoyable, and it was enhanced by beautiful weather. While we are recommending Olsen's Bakery, we must give high praise to the Sisters of St. Birgitta for the excellent coffee party after Mass in the beautiful chapel.

EDNA GREGERTSEN
Recording Secretary

New Members

and those not previously listed

WELCOME TO ST. ANSGAR'S LEAGUE!

Mr. Carl Anderson, Washington, D.C.
Rev. James Anderson, Houston, Texas
Sr. Sandra Andersson, Seattle, Wash.
Ms. Josephine Bittner, Astoria, NY
Mrs. Herbert Busch, Spring Lake, NJ
Mr. Harvey A. Byggere, Cedar Falls Iowa
Mr. Charles Cashman, Malden, Mass.
Ms. Georgiana Cassidy, Oakland, Cal.
Mrs. Ingrid D. Clines, Pound Ridge, NY
Terry J. Clayton, Manitoc, Wisc.
Ms. Blanch Cosmides, Babylon, NY
Mr. Carl Croneberg, Silver Spring, MD
Dr. Terence L. Dosh, Minneapolis, MN

Rev. Peter F. Dunne, Omaha, Nebr.
Mrs. Edward A. Durham, Williamsville, NY
Mary A. Farrell, New York, NY
Lenora Fereshetian, Bronx, NY
Mr. & Mrs. John M. Geiger, Brightwaters, NY
Judith A. Gounley, Cranford, NJ
Adele, Irene and Bernadette Grande, Brooklyn, NY
Ms. Pricilla Harneck, Middletown, Conn.
Mr. Andrew Hawthorne, Short Beach, Conn.
Rev. Michael Hays, Bremerton, Wash.
Miss Vicki Hedstrom, Bismarck, ND
Mr. John Hoyle, Gordonsville, VA
Mr. Larry Janowiak, Chicago, IL
Mr. & Mrs. Thor Jansen, Woodstock, NY
Rev. Walter Jaskiewicz, S.J., New York, NY
Mrs. Jerome L. Jansen, Portland, Maine
Boston College High School's Jesuit Community,
Dorchester, Mass.
Jesuit Novitiate, Santa Barbara, Cal.
Jesuit Novitiate, Boston, Mass.
Jesuit Fathers, Copenhagen, Denmark
Mrs. Mary Kelly, Fairfield, Conn.
Mr. Martin Koksvisk, Newburgh, NY
Miss Carol Krohn, West Hartford, Conn.
Mr. and Mrs. Anthony Kuzminski, Milwaukee, Wisc.
MOST REV. PIO LAGHI, Washington, DC
Mr. Peter N. Langesen, Falls Church, VA
Robin Leighty, Jr., Oklahoma City, OK
Rev. Norbert Lickfeig, Topeka, Kansas
Rev. Karl Albert Lindblad, Stony Point, NY
Loretto Hospital, New Ulm, MN
Rev. Tom McCormack, N.J., Los Gatos, Cal.
Dr. and Mrs. John C. McEwen, Rochlen, Cal.
Ms. Agnes L. Mace, Boston, Mass.
Dr. Thomas J. Marrone, Scarsdale, NY
Bro. Matthew, Washington, DC
Klara Mørkeset, Ålesund, Norway
Mrs. Irene G. Moynagh, Shrewsbury, Mass.
Ilse C.A. Mulroy, Rockville Centre, NY
MOST REV. MARTIN J. NAYLON, S.J. Truk,
Caroline Islands
Rev. John M. Nelson, Wilmette, Ill.
Rev. Dom Ansgar Nielsen, O.S.B., Farnborough
England
Mrs. Mary J. Olsen, Riverside, R.I.
Steven Nels Pearson, B.V.D., Washington, DC
Mr. Chris Prendergast, Larchmont, NY
Prince of Peace Abbey, Oceanside, Cal.
Rev. James Riordan, Hanover Park, Ill.
Ms. Leone Roozen, Jackson Heights, NY
Ms. Mary Sandstrom, Roslindale, Mass.
Sr. Mary Arista, Manitowoc, Wisc.
Mr. & Mrs. Mark Swanson, Yuba City, Cal.
Mrs. William Staudt, Bronxville, NY
Rev. Ralph Steffensmen, Madison, Nebr.
Rev. Samuel Torvand, O.P., St. Louis, Mo.
Mr. Thompson, Barbados, West Indies
Mr. Willmar Thorkelson, Minneapolis, MN
Billie F. Vance, New Orleans, LA
Doris J. Williams, Brooklyn, NY
Mr. Jeff Vogt, Asheville, NY
Rev. Kevin Wallin, Bridgeport, Conn.
Mr. Harry Warfield, New Canaan, Conn.
Mr. Joran Weismiller, T.O. Carm., Lawrence, Kansas
Rev. N. Werson, C.S.B., Toronto, Canada

"PLEASE TELL OTHERS ABOUT THIS WORK"

ST. ANSGAR'S BULLETIN

PRAYER FOR SCANDINAVIA

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

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

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

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



ST. ANSGAR

NOPTEN ARS



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, October 8th, and St. Erik (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

Rev. Thomas A. Nielson, *Chaplain*
Rev. Philip Sandstrom, *Spiritual Director*
Rev. John E. Halborg, *Director of Programs*
Rev. Karl-Albert Lindblad, *Asst. Chaplain*
Mr. Viggo F. E. Rambusch, *President*
Mrs. Astrid O'Brien, *Vice President—Programs*
Mr. T. Olof Dormsjo, *Second Vice President*

Mr. John T. Dwight, *Editor of the "Bulletin"*
Miss Dorothy Bellman, *Treasurer*
Mr. Nicholas Falco, *Vice President—Membership*
Ms. Elinor Brembs, *Corresponding Secretary*
Miss Edna Gregertsen, *Recording Secretary*
Mrs. Anne Pascarelli, *Director of Publicity*
Mrs. Frances Wilks, *Asst. Secretary*
Mr. Erik H. Rambusch, *Special Projects Vice President*

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.

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

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

Regular Member \$5.00

Patron Member \$25.00

Sustaining Member \$10.00

Life Member \$100 once for all

Your donations are tax-deductible

NAME

ADDRESS

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

"JOIN ST. ANSGAR'S LEAGUE"