

ST. ANSGAR'S



BULLETIN

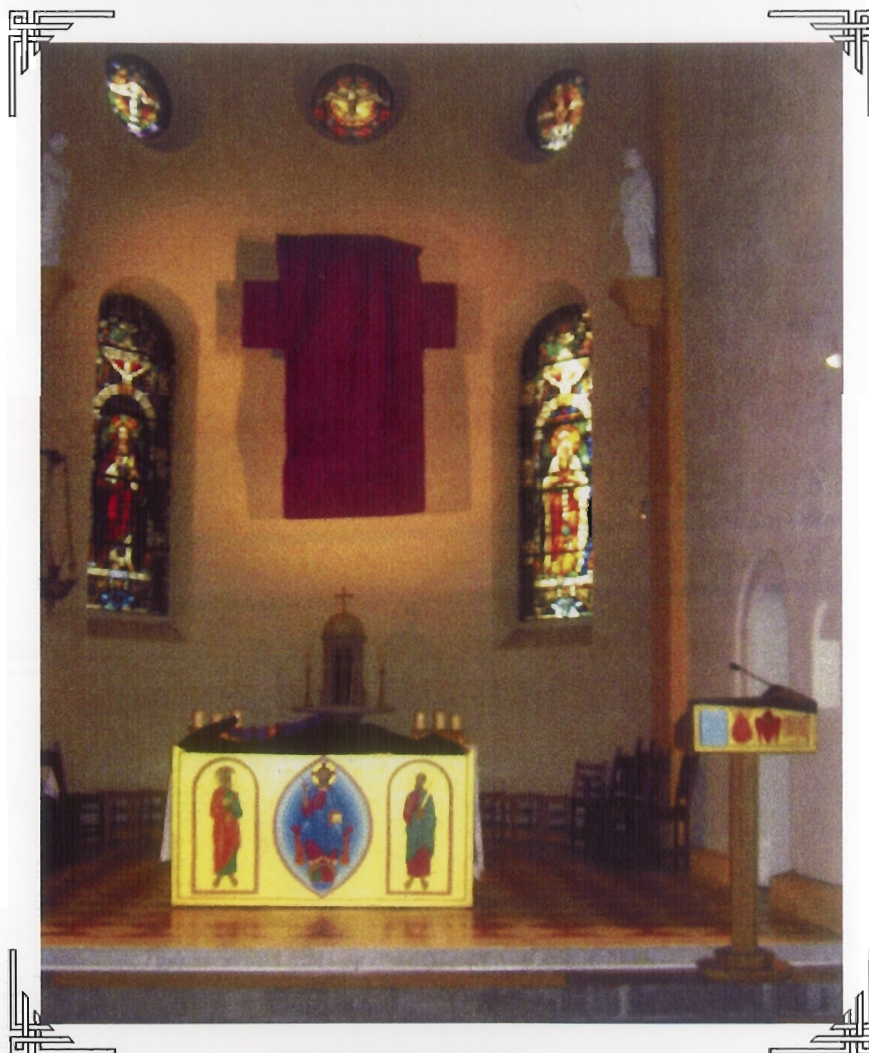
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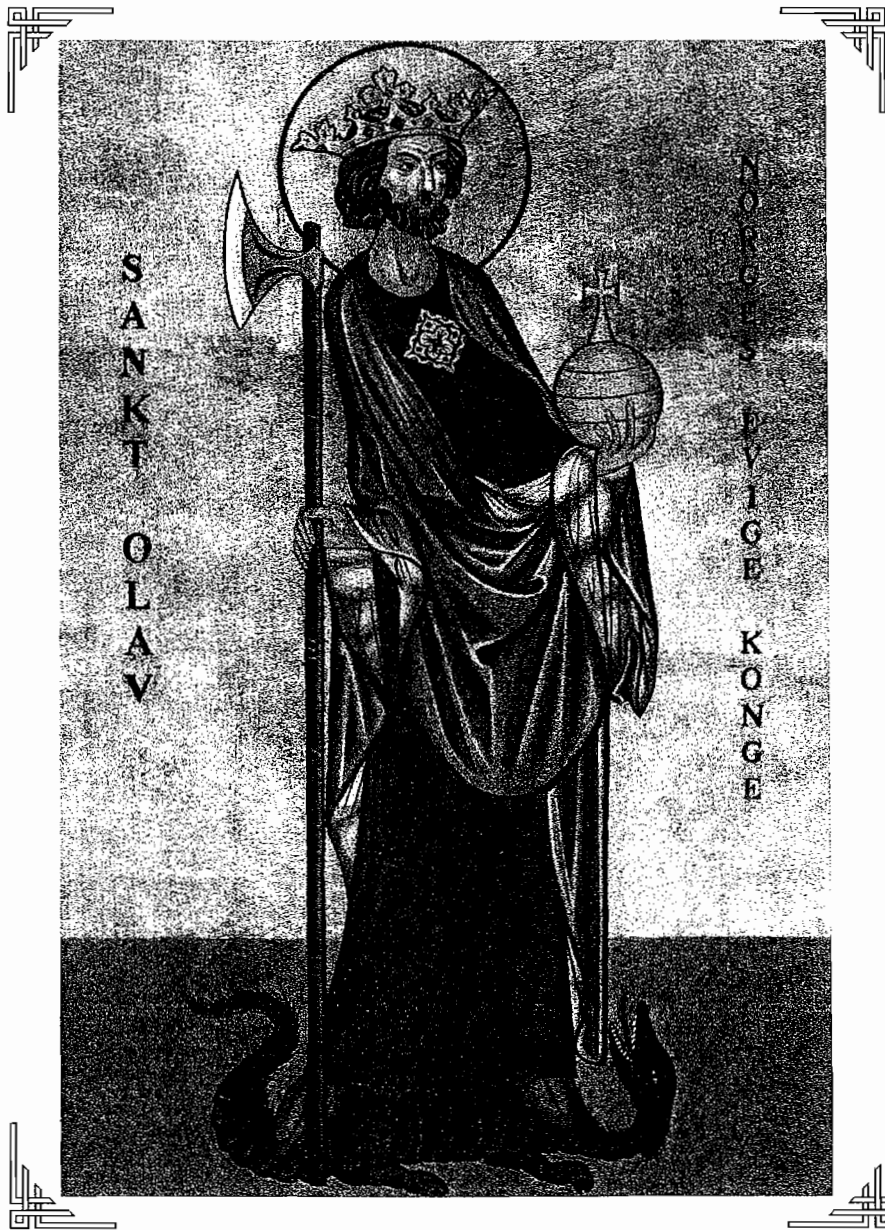
March 2005



THE CATHEDRAL OF ST. HENRIK
IN HELSINKI

The Lenten altar frontal is raised to show
the front of the altar containing the
relic of St. Henrik

ST.ANSGAR'S BULLETIN



*Icon of Olav Painted at the Carmel
Tous Tuus in Tromse, Norway 2004*

FIFTY YEARS FOR FINLAND

This year, 2005, it is Finland's turn to celebrate its Fiftieth Anniversary as a Diocese of the Catholic Church. The exact day for the erection of the Diocese was 25 February 1955. It is also the 850th anniversary of the martyrdom of St. Henry (Henrik) the legendary missionary bishop who followed King Erik in his missionary crusade to Finland. This is seen as the beginning of the Church in Finland although there were earlier settlements of Christians in Southern Finland. The area of Henry's mission was near to that of present day Turku/Åbo. Finland was made part of the Archdiocese of Uppsala and a Cathedral was built in Nouis for the relics of Henry who was murdered at Köyliö. Later the chair of the bishop was moved to a trading center, Korois, and finally at the end of the thirteenth century the Cathedral was moved to Turku where the magnificent (later) gothic structure still crowns a hill over the city.

With the reformation, the Catholic Church in Finland was replaced with what was to become a state church for Sweden/Finland. It had the Augsburg Confession as its statement of belief and gradually Catholics disappeared from the Northern lands.

In the eighteenth century, foreign Catholics came to Finland and they were allowed to attend Mass, Finns were forbidden to do so. Finally, in 1799, a Catholic Church was opened in Wiborg. In 1809, Finland became an autonomous duchy of Russia. Polish Catholic workers and soldiers of the Czar lived in Finland. In 1860, the Church of St. Henry was dedicated in Helsinki. By 1880, it had 2171 members. The Finnish Church was part of the Archdiocese of Mohilev in St. Petersburg. In 1869, it became legal for a Finn to become Catholic. When Finland gained its independence from Russia, on 8 June 1920, Finland became an Apostolic Vicariate. By this time, the number of Catholics in Finland was negligible. Its growth

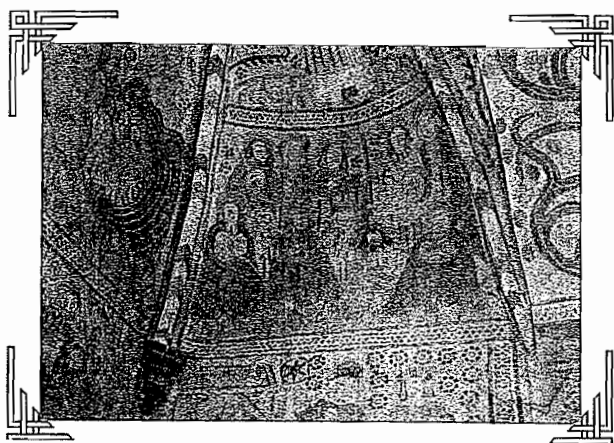
since that time witnesses to the faithful work of bishops, priests and lay people. It also is partly accounted for by the continuing immigration into Finland, especially since World War II, of Catholics from Europe but also from South America. Nevertheless, the Church in Finland has a constituency that is half native Finnish.

Bishop Józef Wróbel SCJ is the present Bishop of Helsinki. There are five parishes in the Diocese. The Bishop would like to see three more parishes erected. The Church is limited in its outreach by the long distance people have to travel to church. In Jakobstad there are 200 or more Catholics. The priest from Tammerfors is able to visit them once a month. In addition to the parish churches, Mass is said in many other places. The Finnish Orthodox Church and the Lutheran Church have been generous in lending Catholics places for worship. At present there are over 8,000 enrolled members. This represents a significant

A Long Way For A Spoon

recent increase. Pray for the Church in Finland I am often asked why I make my trips to the frozen North and I tire of explaining about St. Ansgar and its need for first hand knowledge of the Nordic Church. So I replied with the spoon. On retirement, I decided to replace my flatware with the latest design from Finland. The 'tools' came neatly packed and it was only some time later I realized I had too many forks and one spoon too few. I besieged Scandinavia House to rectify things, and finally decided that it would have to remain that way until I got to Finland again.

Helsinki is a dream city for the lover of Modern design. Hackman's department store is one of the few stores in the world that seems to want to have a role in design. From it a street leads to the harbor that has shops fea-



The ceiling of Espoo Cathedral

turing Finnish modern design dating back at least to Aalto. Luckily, our hotel was near this mecca. There is an old Swedish saying, "When it rains porridge, the poor have no spoon." Be assured, I have spoons.

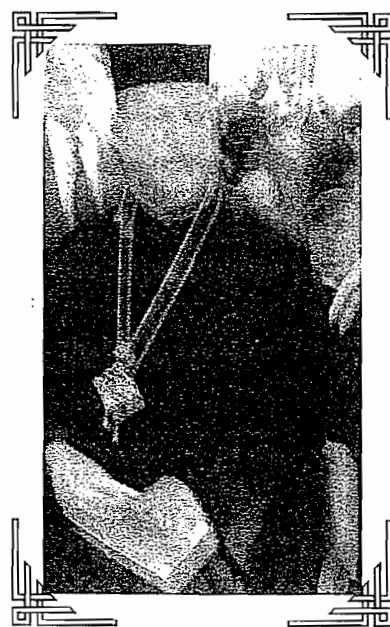
The Anniversary program began with Vespers and Mass in the Cathedral. Said in Latin, we were reminded of the importance of our other native tongue as there were foreign visitors, especially from Germany, in large numbers.

It was followed by a choral concert of Finnish religious music. The large and youthful choir under the direction of Eric-Olaf Söderström followed the course of Finnish music up to the present day. Finland is especially blessed with being the country in which the wonderful collection of songs called *Piae Canciones* was printed in the sixteenth century. It includes many songs and melodies only known from this source. One of the most commonly sung, is the tune of "Good King Wenceslaus", originally a spring song. The evening ended with a reception at the home of the Bishop. Sunday began with a display of pictures relating to the history of the church in Finland. Our guide was Kalevi Vuorela who pointed out the importance of the display. This was followed by the Pontifical Mass celebrated by the Papal Legate, Joachim Cardinal Meisner, Archbishop of Cologne. The Mass was undoubtedly one of the most beautiful celebrations of the Novus

Ordo Mass ever. The ancient festive plainsong melodies were sung by choir and people with great joy. The hymns were well chosen, including an old Lutheran hymn and a Marian hymn at the close. Cardinal Meisner preached in German. Among other things, he reminded us that Descartes had defined man's self knowledge by saying "Cogito ergo sum." However the Christian is defined by the ancient hymn, *Te Deum laudamus*. It is in praise of God that the Christian discovers his identity. There were ecumenical participants at the Mass: Archbishop Jukka Parma from the Lutheran State Church, the ecumenical council chairman and the Finnish Orthodox Church. The latter was Metropolitan Ambrosius who is fairly new in this position. He was a most gracious and personable young man who made

a very favorable impression.

The Orthodox Church in Finland also has a special relation to the State. For many years it was declining in size but last year, at least, showed an increase in membership. A banquet concluded the celebration. I chose to remain a few days to see more of the



Metropolitan Ambrosius

Finnish Church. Irene Alvarez acted as our very generous guide and driver on these days. Mrs. Alvarez also is designing catechetical material for the Church. The present material is antiquated and the problem of adequate instructional material is acute. Part of the problem has been solved by adapting material from the Catholic Church in Sweden. It has recently developed

a new curriculum. The training of teachers is also urgent. Among other sights, we visited the famous Rock Church in Helsinki. It is one of the foremost tourist attractions in that country and is also used for concerts. We also saw the medieval church in Espoo that is now a Lutheran Cathedral.

There is never enough time to understand the program of wall paintings in these churches. The life of Christ and scenes from everyday were merged. I went to see the Studium Catholicum. This institution, near the University in Helsinki, was founded by Dominicans as a Catholic presence. It has a Chapel where daily Mass is said and also a superb library avail-



Archbishop Jukka Prama

from Wiborg that is now in Russian Karela. We have featured her articles on the Church in Wiborg.

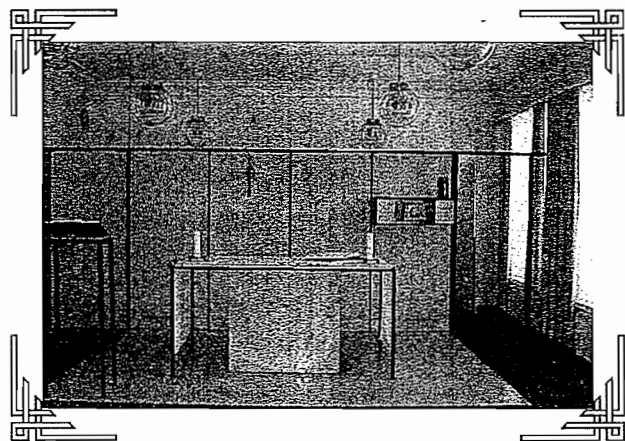
Miss Aminoff turned out to be a sprightly lady. Her apartment contained some family furniture and many books that were rescued from her home in Wiborg when it briefly returned to



Marta Aminoff

Finnish rule. Bishop Wróbel and the Bishop's Vicar, Fr. Rudolf Larenz invited me to dinner. We had an interesting evening talking about the League and also the situation of the Church in Finland. I have long promised to spend time in a Finnish chapel but have been detained because of health. I still hope to make good that promise. This is some of what happened, and if that isn't enough, I will continue with my trip to Norway next year and may remember some details about Finland I have neglected. I will keep a spoon ready if you come to visit.

JEH



The Chapel of Studium Catholicum

able to students. The last of the founding Dominicans recently died and a new Dominican house is being formed. The Dominicans were most important in medieval Finland and so there is historic importance in the continuation of this tradition. I had wanted to meet Märta Aminoff who contributes the Swedish articles to the Diocesan paper, Fides. Miss Aminoff comes

A HIGH CHURCH PIONEER

"It's just like a Catholic Church!"

Today, this is an oft-heard comment by Catholics after attending a Lutheran or Episcopal Church. It is probably even more common in Scandinavia where the church building itself may date to the middle ages or the post reformation baroque era. Sometimes there is a slight disclaimer: The music was better," or "People seemed to participate more." On the whole, the differences seem no greater than those observed in various Catholic Churches today. This would not have been true forty or fifty years ago. For

Catholics, the Liturgy would be in Latin and very few would commune at the Solemn High Mass. Congregational participation was rare and it was not uncommon to attend a mass in which the organist played throughout the Liturgy, pausing only for the Sermon (if there was one) and the Words of Institution. For many protestant churches observing some form of the liturgy, the main Service probably was a Liturgy of the Word (the exception being certain "high church" Episcopal churches.) In that Denomination there would be an early Communion Service, a practice beginning to be observed by Lutherans. The usual vestment for Lutherans was a black robe, sometimes with a stole. Surplice and stole was common in churches of the Anglican tradition. The term "Catholicizing" was one of opprobrium and could cover any number of liturgical expressions.

The Liturgy itself followed an order not too different from the first part of a Catholic Mass or Laudes. Both of these churches either had or were in process of



The Rev. Gunnar Rosendal

changing their formulas to a "fuller" expression of the faith. For Lutherans, the main point of discussion was the inclusion of a Eucharistic Prayer and the idea of sacrifice. The rapid change in practice from that time to today has gone almost unrecorded and unremarked. A great deal of attention has been paid to academic professors of theology and the decisions of Vatican II. Many of those who, in their parishes, put into practice the aims of the liturgical movement are almost forgotten today.

One of the most influential of these men was Gunnar Rosendal.

He spent most of his life as the pastor of a Swedish State Church in Osby in the Diocese of Lund. Colorful, eccentric, provocative, he made Osby into a magnet for friend and foe. As his biography helps us understand modern parish practice, we will try to summarize his life and achievement.

Gunnar Rosendal was born in 1897 in Skåne which lies in Southern Sweden. All his life, he retained the peculiar accent of that region. He was raised by an aunt in a traditional religious home of that period. On Sunday they attended the parish church, in the afternoon there would be reading of a book of sermons. At that time Southern Sweden was still heavily influenced by Henrik Schartau, a nineteenth century Lutheran priest who was associated with the Cathedral of Lund. Schartau's followers were noted for the logical system of their belief and their adherence to a rather high concept of the Church. By the time he was confirmed, he had decided that he wanted to be Ordained in the State Church. In the prevailing liberalism of the time, Rosendal lost his

childhood faith, replacing it with "the empty picture of Christ in German liberal theology." While he continued to go to Church, he no longer received Communion. At this time communion services were rare in Sweden. In some areas, the only communion during the whole year would be that held at Confirmation. Lund Cathedral was rather unique in that each Sunday (not at the "high mass") there continued to be an opportunity for communion. This ended in 1925 when the Cathedral Chapter was shocked to discover that one elderly woman made a practice of going to communion every Sunday.

The challenge to Rosendal's liberal thinking came when he spent a year as a lay assistant in the Church of the father of Yngve Brilioth. It was the future Archbishop of Uppsala, Yngve Brilioth's mother, Gertrud, who told Gunnar that it was not enough to proclaim his honest convictions in church; what was important? "It is the Word of God."

In 1922 he was ordained by Bishop Gottfrid Billing. For three years he served parishes in the Diocese of Lund without ever receiving communion. In those days, the self-communion of priests was still against the law in the Lutheran Church. On the other hand, he began to examine the writings of the Lutheran Orthodox theologians of the sixteenth and seventeenth centuries.

In 1925 a great ecumenical conference was held in Stockholm. For some reason, Rosendal decided to make his communion at the Service held in Engelbrekt's Church. This marks the great change in his life. The Eucharist became the center of his life. He became concerned that the teaching of the church be reflected in the liturgy. He began to meet with other high church clergy and discuss common practical concerns. He saw the Swedish Church as important in its relationship to what he considered to be the Church catholic. He left behind liberal theology. The great influences on his life at this point were the Lutheran theologians of the sixteenth and seventeenth century and the Anglican

Bishop, Charles Gore, particularly his book *The Body of Christ*. (Originally published in 1901, both GR and Brilioth refer to it as published in 1931. Were they using the same copy? Originally not unfriendly, they drifted apart as their theological paths diverged.)

Today, the Lutheran Orthodox are almost forgotten except for their relation to J.S. Bach. For GR they meant a rediscovery of the doctrine and practice of the Eucharist and of Baptism. Gore, working in a rather Calvinistic definition of the "presence," is concerned with developing a patristic and evangelical doctrine of sacrifice. Extremely opposed to anything he considered "Romanism," his peculiar form of Catholic scented Anglicanism can be read in various ways. Brilioth used it to develop a theology of the real presence that was more related to the whole complex of the Mass than the elements. GR used it to give pastoral meaning to the concept of sacrifice and the practice of reservation. The Anglican influence on the Swedish high church movement was considerable, continuing through Hebert and Dix.

The Catholic who comes to know protestant high church clerics, discovers a rather broad range of types. On the lowest level are the "millinery high church" who have adopted "catholic" practices because of their aesthetic appeal. There are also clerics who make their appeal to a perceived tradition in their own denomination: the Caroline Divines or the example of Laurentius Petri in Sweden or the early Lutherans in Brandenburg. Today there are also ecumenical clerics who in one way or another follow in the tradition of the pastoral liturgical movement.

In 1935 GR published *Kyrklig Förnyelse* (Church Renewal). It remains a remarkable book for the comprehensive vision of what was needed for the Church. GR points out that in Sweden at that time there was a general realization of the need for change. Many thought it was too formal and must start to be seen "in shirt sleeves," the worship services of the church should

be replaced with social service and athletic affairs. The ecclesiastical bureaucrat became ever more important. Less and less time was devoted to things spiritual.

In opposition to this kind of thinking, GR proposed four features as basic to the Church: its confessional, sacramental, hierarchical and liturgical character. For GR the order of these features is crucial. In a series of books, he examined the life and teaching of persons he thought of as true teachers in the Lutheran tradition. He vigorously opposed any variance from what he saw as the Orthodox Lutheran tradition. This was particularly true of the ordination of women. It was also true of his concern that the church in rejecting metaphysics was endangering its belief in the real presence. Preaching of the Word and the Sacrament of the Altar must be the center of Christian life. Baptism must be more than a rite at birth; it must set its mark on the Christian life. The pastoral leadership of the hierarchy needed to be revitalized. The liturgy must be a witness to heavenly beauty and also to give expression to the whole meaning of the sacraments.

In 1934, Rosendal became pastor of the Church in Osby. The medieval church building had long been torn down save for its apse. The nineteenth century church was of the variety known in Sweden as a Karl Johan barn. Over and behind the altar was the pulpit. The normal Sunday Service was a fore mass with preaching. Gradually came change. The pulpit disappeared behind a cloth and then was replaced with a painting of the Last Supper. The old apse became a chapel for the hours of prayer. The Eucharist gradually was celebrated Sundays and feast days, often on other days. Reservation (without Benediction) was observed as the Church Order of 1571 had ordered.

With time, GR was acted on by two seemingly diametrically opposite influences. Bishop Bo Giertz became concerned that GR was losing the depth of the faith to outward observance. He recommended that GR read Carl Olaf Rosenius. Rosenius was a nineteenth centu-

ry lay preacher whose writings continue to be a source of spiritual renewal. It is unfortunate that, because of excesses on the part of some, the pietist movement is rejected. It is also unfortunate that the English translations of his work are so turgid. For GR, reading the daily meditations of Rosenius became part of his life. He also published a book on Rosenius as a true teacher. The other later influence was that of Rome. For some high church clergy, the middle ages held a great attraction and the goal was to restore a gothic world. Not so for GR. It is not that he failed to treasure the history of the Church. I remember a trip on which he stopped at every important medieval church and discussed the fabric of each building. Rather, he was drawn to the Catholic movements that related the faith to the modern world. His contacts with Catholic priests began as early as 1939. In that year he attended a conference of priests, Catholic and Lutheran to discuss "the concept of the church, teaching on the Lord's Supper and 'things that seem strange'." The medieval apse at Osby was furnished in accordance with the ideas of the Benedictines at Chevetogne in Belgium with a free standing altar. He began to wear a reliquary in the shape of an Episcopal cross. It contained a relic of the cross, a relic of St. Lucia and a shard from the Anglican Cathedral in Chester. Oloph Bexell comments, "He thought it was stylish. In many ways his personality was marked by vanity, but also an irony about his person."

In the 1930s, GR visited Klosterneuburg, Beuron and Maria Laach. He corresponded with Pius Parsch. He spread the idea of the folk liturgy revival through his books and lectures. From Abbé Couturier he became interested in the Week of Prayer for Christian Unity. From Osby, this week came to be celebrated throughout Sweden. The International League for Faith and Order included members from all churches that had some claim to apostolic faith and order. In Sweden, the Förbundet för Kristen enhet (League for Christian Unity) has stressed the call for reunion with Rome. (At

one time it proposed a corporate reunion that was rejected by Catholics in Sweden.)

The last years of GR's life held difficulties. His health failed. The last time I saw him, he needed a companion to help him. His own bishop in Lund was less than friendly, a severe trial to one who had had good relations with Bishop Rodhe and Nygren (a few strains with the latter.) The new liberalism on doctrine and ethics caused problems as well as the ordination of women. It was thought that GR might seek full unity with the Church. This he never did. For him the Catholic Church was not limited to one denomination. The Church of Sweden may have faults, but what was needed was for it to return to its true self. (We are reminded of Newman's thought that those Anglicans who held this idea of a golden past were thinking of a church that never was.)

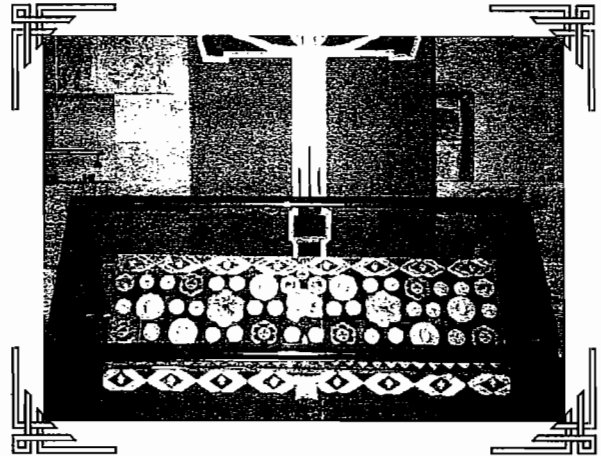
Gunnar Rosendal died on St. Stephen's Day of 1988. He is an unforgettable personality. I once asked him how he dealt with the rougher side of Luther. He said, "I do not go to Luther as a theologian because Luther was not a theologian. I go to him as a pastor and we understand each other. He was eccentric and so am I." Some of his followers have gone to Rome. Others remain loyal to the Church of Sweden. He has no successor.

O blest communion, fellowship divine!
We feebly struggle, they in glory shine:
Yet all are one in thee for all are thine.

William Walsham How

JEH

THE CONTEMPORARY ECUMENICAL CHALLENGE



Reliquary of St. Birgitta at Vadstena

The beginning point for the ecumenical task may be formulated as follows: the fundamental unity of the people of God has already been given to them by Christ. In the last analysis, only one thing can disturb or endanger this unity: the denial of the one true faith as it is revealed in the Word of God and as it has been handed down to us in the church. Christian fellowship is not something that we can create by ourselves. Unity is always something that we receive as a gift from the Father through the Son in the Spirit. Our task is to make this unity concrete and visible—an effective sign in a tragically divided world—so that humanity can see and believe.

This means that every unnecessary schism can be characterized as sin, in that every division humanly caused is always against the will of God. An obligatory engagement in ecumenics is a necessary and essential part of a complete and true Christian life. Ecumenics is not something we can choose to set aside for other activities—quite simply because this concern is firmly based in the plan of God and the task of the church in the world to be the first sign of a reunited humanity. At the same time, there are good reasons to reflect

critically on the premises that form the basis for our ecumenical work and the tools we use in this work. This is caused by the simple fact that the church and the world are always continuously changing. And without ending up by forgetting history—or in the restless and vain ambition of reinventing the wheel—that characterizes some Christian traditions, it is clear that a new ecumenical situation craves new tools and ways to approach the problem. The purpose of this lecture is above all to say something about ecumenical work in a situation where the traditional ecumenics of the church are characterized by a standstill and retreat, at the same time as the faithful to a higher degree are seeking to come together over the traditional boundaries of the church. This sets new challenges for us to which we cannot be blind. I speak as a Catholic, I was received in the full fellowship of the Catholic Church 25 January 2003. But, in the highest degree, I speak as continuing to have a deep longing for church unity and feeling a strong commitment to the classical goals of the ecumenical movement: a visible, external and organic fellowship.

The crisis in ecumenics today.

There is a great deal that is positive in the ecumenical work of the church today. Some examples are the common agreement on justification and the Porvoo agreement between Scandinavian churches and the Church of England. But there are many indications that this work is going slower than before. Many speak of an ecumenical crisis. Personally I am also of the opinion that the work for unity in the last decades has experienced more setbacks than progress. I will point to some of the signs that point in this direction.

Understanding church unity

The ecumenical movement in the church has always had visible union as its goal. This unity must be manifest on the structural level. That has been the concept of the World Council of Churches, especially as it was expressed in the formula of unity at the

General Assembly in New Delhi in 1961. Here, church fellowship was depicted as a process in which “all in each place who are baptized into Jesus Christ and confess him as Lord and Savior are brought by the Holy Spirit into one fully committed fellowship.”

Corresponding descriptions of the goal for unity may also be found in the confessional worldwide organizations and in ecumenical discussions. It has always been self-evident for the Catholic Church that unity should be visible. Sometimes, perhaps this has been pushed too far by identifying the visible with the Catholic Church as an institution. Today, however, “variety” has been spoken of with greater enthusiasm than has visible, external unity. This can be understood as a cultural phenomenon or as a result of post-modernism. While modernism strove to accomplish a basic vision of unity and to find truths that were generally binding and that promoted unity, the solution that post-modernism prefers is an almost laissez-faire pluralism, where everything is equally valid—and perhaps at the same time equally indifferent. This has often been welcomed in the churches because it gives some room for religiosity. This openness does not concern the objective demand of religion but arises in the first place as a kind of curiosity about all possible forms of religious experience. Against this background, a great deal points to that the coming of post-modernism is a Pyrrhic victory for the church. In our context, however, pluralism as a theological-ecclesiastical ideal plays an important role. This ideal is, in the first place, a child of continental European Protestantism. Here the thought of truths of faith held in common has been abandoned in favor of the unshakeable belief of private religiosity: that everyone is blessed by his own faith. The special, sub. theological identities are of more concern than those things that bind the people of God together. The unifying functions of liturgy and the language of worship disappear in a sea of “actualizing”, “contextualizing” and his-

toriless "renewal."

Seen ecumenically, this position has had fateful consequences. Instead of visible, organic unity, today people are content with an abstract "acknowledgement" that lets the churches "stay as they are." This kind of ecumenic—that was expressed most clearly in the thirty year old Leuenberg Agreement, worked out after discussions between Lutheran, reformed and unified churches in continental Europe—is little concerned with a continual and dynamic growth in unity. The result of this closer relationship is that a possibly dynamic concept of diversity has been changed into the exact opposite, namely a static remaining at the status quo. An almost bizarre version of this kind of thinking may be found in a new document from the Evangelische Kirche Deutschlands where the goal for ecumenics is described as "ein geordnetes Miteinander bekenntnisverscheidener Kirchen"—an ordered coexistence between churches that maintain different confessions. It is almost impossible to get further away from the formula for unity of New Delhi. But let me add that it is just in the EKD that there is an insistence that the Catholic Church should be opened for so-called eucharistic guest freedom (e.g. intercommunion) at the same time as they are miles away from any form of Catholic eucharistic belief. This ecumenic, which at best is inadequate and at its worst directly works against its goal, is anchored in an understanding of the church as "invisible." At this point the reformers' statements that the church can be "hidden", (in the sense that only God knows its true members,) can become the concept that the church is invisible in the external sense. Further, this pluralistic ecumenic contributes to hiding of Christian unity and obscuring an endless ballgame of theoretical concepts. A typical example of this is found in the insistence that we only need unity on an abstract Grund, a base that makes it possible for churches to maintain their particular and confessional shape. Another example is a teaching

about justification that is completely torn loose from its Christological base and its ecclesiological-sacramental setting so that one gets the impression that it is a teaching about justification that justifies and not Christ. Moreover, here the goal of unity is changed into chance steps towards this goal, especially when a common celebration of the eucharist is only thought of as an ecumenical means. Such an ecumenic never will make the church an effective sign of unity that a divided world so deeply needs. It can only bring us into a polite but oh so static mutual existence between different confessions that "stay as they are."

Doctrinal Discussion—an endless heaping up of abstract ecumenical understandings

Especially in the 70s and part of the 80s on the bilateral as well as on the multilateral plane, the ecumenical discussions functioned as a real way towards unity and as an unbelievably important source of ecumenical inspiration. The so-called Lima Document, Baptism, Eucharist and Ministry, was especially important in this connection. But also the Catholic-Lutheran, Anglican-Catholic and Anglican-Lutheran discussions brought the churches many important steps nearer to each other. Personally, I long hoped that the conversations between Lutherans and Catholics would give impulses contributing to the return of Lutheranism to its original Catholicity and ecumenism as a renewal movement (that is ecumenical consciousness and a desire for unity). The present international Catholic Lutheran dialog commission has not produced a single document since it was begun around fifteen years ago. We continuously see signs that the many churches which, more or less clearly, agreed to the Lima Document have hardly any idea what that document contained.

Both ecumenical doctrinal discussion and doctrinal ecumenics appear to be more and more an endless piling up of theoretical mutual agreements that are not converted into concrete fellowship and real life. To

continuously take up problems on which it was said earlier there was agreement, has, moreover, effectively stopped any kind of dynamic in this process. The dialog between Stockholm's Catholic Diocese and the Swedish Church is a possible exception, but even here concrete ecclesiastical reception on the bilateral as well as on the multilateral plane is lacking.

In the wake of this, we suspect there is a tendency of individual ecumenical participants in ecclesiastical diplomatic fervor to willingly sign almost anything—without thinking whether the documents signed point in the same direction. The only border here is that an ecumenical agreement does not presuppose any kind of agreement affecting the life of one's own church. We find a real example of this in the Norwegian Church. First, it is decided that a cathedral dean can continue to ordain in place of the bishop and laymen are permitted to lead celebrations of communion even if Porvoo presupposes the direct opposite. Then the Leuenberg agreement is signed with diplomatic fervor even though this document because of its theological content as well as its ecumenical implications points in a totally different direction than Porvoo. Perhaps I should not characterize this as schizophrenic, but it is certainly theologically untidy and hardly trustworthy.

The protestantizing of the Reformed Churches the hegemony of "liberal-pietism"

Undoubtedly the greatest hindrance to Catholic-Lutheran ecumenical relationship is the massive protestantizing of Lutheranism that has taken place over a long period of years and that, today, has led to a clear "liberal-pietistic" hegemony in the reformation quarters. Because I have written exhaustively about this in other connections, I will content myself with a quick look at its chief characteristics.

The Lutheran reformers, in the first era of the reformation, had no wish to found a new church organiza-

tion. Their most important purpose was to come forward as basically being a catholic and ecumenical renewal movement in the one church. This is mirrored in the most important Lutheran confessional writings, especially in the Augsburg Confession of 1530. The renewal program of the reformers dealt primarily with practical questions like communion under two kinds, the so called private Masses and the marriage of priests. The movement gained church dividing consequences first when it let itself become involved in a political alliance with the lower German nobility in their fight against the central authorities of the Kaiser and the pope.

Originally, the reformers did not intend to present a complete theological system but they directed their searchlight especially to the points that in their understanding had the greatest need of correction and renewal. This characterized not least of all the reformation view of the church. Here the basic features of Catholic ecclesiology were taken over as the basis for the concept of the church that was portrayed. Today, to a large extent, this has been lost which has enormous consequences for what is now called a reformation view of the church. In my opinion, this is chiefly a nineteenth century construction that has little or no relationship to the original reformation viewpoint.

The streams that have contributed the most to the protestantizing of the reformation are, without doubt, pietism and liberalism of various gradations. Kant and his break with every form of ontologically oriented theology constitute the historic ideal ground premise for Spener and Zinzendorf to develop a privatizing practice of piety-praxis pietism that corresponds to the Kantian critic. Schleiermacher set this into theology with his statement that religion is Gefühl—feeling. Liberal protestants like Ritschl and von Harnack constructed a minimalistic and individualistic Christianity that willingly let itself be integrated into the grandiose cultural synthesis of German idealism.

The result was a strongly privatized, reductionist and anthropological religiosity that finds itself miles away from the original catholicity of the reformation. Protestantism today primarily appears in the form of a half secularized and radically privatized "liberal protestant" synthesis where the individual constructs his own very private faith without letting himself be instructed or inspired by the teaching of the church. This synthesis between seemingly different phenomena has its basis in the fact that pietism and liberalism appear as two parts of one piece if they are considered from an ecclesiological standpoint. In both of these streams, the church and the sacramental dimension are conceived at best as a purely practical frame around the individual religiosity, in the worst case as a direct hindrance for authentic religious life. This has, among other things, led to the remarkable idea that "Jesus can be o.k. but the church is hopeless." The protestantizing of Lutheranism has really continued since the beginning of the eighteenth century. Earlier, however, there were clear correctives to this development in the churches. I think, among other things, of the high church new Lutheranism, in the movement for "evangelical catholicity" and Friedrich Heiler together with theologians like Peter Brunnner and Edmund Schlink, Gustav Aulen and Regin Prenter, A.C. Piepkorn and Carl Braaten. Such correctives continue to exist. But they have been radically marginalized and play hardly any role today either in the individual churches or in Lutheranism at large. The only possible exception I can think of is in fact the Swedish Church. Despite certain peculiarities, here is a sacramental and ecclesiastical base that continues to inform the faith life of people, far into the sphere that is controlled by liberalism. When this basis is lacking, things disappear as fast as lightning developments in the Norwegian Church in the last decades are a clear sign of this. But when the sacramental foundations are undisturbed or have survived, things hold together

in a remarkable way. In this connection let me add that I hardly consider the Swedish Church to be a Lutheran Church.

Today's protestantized Lutheranism can indeed have a certain ecumenical relevance within the limits of general protestantism. But it is a hopeless point for development in relation to the most important conversation partner of the reformers, that is the Catholic Church. Seen from that perspective, Protestantism is ecumenically dead, because while Luther would much rather "drink blood with the papists than wine with the enthusiasts", contemporary protestants have completely reversed this. Protestant leaders, moreover, want to share the public attention that the present pope has enjoyed. But they seem to have no inclination for his faith and teaching. From my own experience as it relates to my conversion, I should add that the evangelical anti Catholic position continues to be very much alive not among people in general-but in certain theological milieus. The combination of liberal pietistic protestantism and evangelical anti-Catholic attitude shows that we have come such a long ways from the original catholicity of the reformation and ecumenicity of the reformers that it may be asked if we are not dealing with a new movement.

Catholic faith outside the Catholic Church the need for a new ecumenic

The negative development that I have just sketched both in the reformation churches and in the general ecumenical perspective breaks however at one point: ever increasing numbers of people confess their relation to the Catholic faith, without being in fellowship with the Bishop of Rome and the successor of Peter. This has several causes. On one side, this is caused by a critical distancing from the development that has taken place in the church to which one belongs. Today there are many who think of themselves as "sheep without a shepherd" and therefore long for a

functioning spiritual leadership. At the same time this reflects, in my opinion, a basic attraction in Catholicism that is its wonderful ability to take hold even beyond the fellowship of the Catholic Church, directly contrary to all spiritual trends of fashion. Again, Norway may be seen as a good example, because many Norwegians still lived a Catholic life up to the middle of the eighteenth century about 200 years after the reformation, was introduced with the help of the political leadership of Danish royal power. Catholic life that is lived outside of the Catholic Church is manifested by the following factors: It does not deal with a limited number of individual persons but with a large and ever growing group of believers yes, even whole congregations that practice a catholic faith. This is especially true for Anglicans. In the Church of England, the movement Forward in Faith has a large following. The same is true in the Episcopal Church in the USA and, slowly, also among Australian Anglicans. Among Lutherans, the movement for church renewal in Sweden and in Norway and certain groups in the USA plays an important role. In my opinion, these movements are the true inheritors of the reformation. But despite an impressive gathering, Anglicans and evangelical catholics fight against a strong feeling of being without a home in their own churches. This is caused, not least of all, because catholic groups are often exposed to strong opposition from the side of the church leadership. While the pluralism of church teaching has become legio, there is a strong reaction against anything that threatens the unified organization of the church—whether it deals with catholicizing elements in worship or attempts to build supplementary and alternative ecclesial structures. An attempt is made to compensate for doctrinal confusion with organizational uniformity. Seen from a Lutheran perspective, this is especially remarkable, for while the Confessio Augustana in Article VII underlines the need of unity

in faith and teaching, at the same time the door is held open for a rich manifoldness when it comes to “human traditions.” This article is often completely reversed by today’s Lutheran leadership.

From an ecumenical perspective, the movements that maintain a catholic faith are characterized by a certain ambiguity. On the one hand, it must be conceded that these groups have often caused inner tensions and perhaps even schisms. On the other hand, they contain important ecumenical possibilities by carrying believers over traditional church boundaries. Not least in the USA have strong and surprising bonds been formed between those who are called traditional Christians from a variety of different Christian traditions. Contacts between the Scandinavian renewal movements and the Anglican Forward in Faith movement point in the same direction. This actualizes a great ecumenical challenge. They who belong together in faith and sacramental life must also have the possibility of being together, even if this goes across traditional denominational boundaries. The supposition that this phenomenon in reality would lead to a new founding of churches, or a so called “third confession” and so should only contribute to further splitting, is, as I see it, untenable. We are only dealing with a movement where people find each other in a common Catholic faith that has its roots in the one, undivided church.

This points in the direction of the Catholic renewal. Especially among Anglicans and Lutherans, a key role in this connection is played by that which is called in the USA the Great Tradition of the Church. Here are a few characteristics of this movement: a) the great tradition of the church is based on a sound balance between Scripture and Tradition; b) it sets up a boundary to every form of reductionism and minimalism in depicting the faith by depicting Christ as the center who helps us hold fast, to understand and to rejoice in the endlessly rich treasures of faith in the church; c) it

is anchored sacramentally, ecclesiastically and liturgically in agreement with Cyprian's decisive reminder that we cannot have God as our father if we do not have the church as our mother; d) it considers the church as the priest for the creation, by emphasizing that its goal is not only that a certain number of souls should be saved but that all of creation should be redeemed; e) it emphasizes that the good will of God is obligatory for human life in its entirety. In the wake of these basic traits one must also see the great ecclesial tradition not only as a nostalgic backwards view, but should always have the intention of balancing historic continuity with the responsibility of the church in the community today, as well as the eschatological fulfillment of the work of Christ at the end of time.

The catholicity of the renewal movements not only comes to expression in theological convictions but also through the concrete practice of these movements and through the spiritual life that is lived in them. A "national pilgrimage" to Walshingham or a general chapter of *Societas Sanctae Birgittae* is hardly less catholic in form than the corresponding arrangements in the Roman Catholic Church. The most important common characteristic is a conviction that it is the outward form that supports the inner spiritual meaning—and not the reverse. This kind of spirituality has been described in another connection as "materialistic spirituality." It is characterized by its sacramental base, ecclesial framework, liturgical language, a ritual structure and an anchoring in creation and incarnation.

Today's Catholic renewal movements had drawn or at least are in process of drawing the consequences from earlier attempts at renewal: renewal does not come about through theories but presupposes concrete actions. This was the reason why Friedrich Heiler built up alternative structures for Episcopal supervision and created a communion liturgy especially for

the *Hochkirchliche Verein* in Germany. Something like this is about to happen in the Forward in Faith Movement and in Sweden and Norway where separate synodical structures are being developed. But, while the Church of England has sought to meet these needs by naming flying bishops and even has discussed if it is possible to create a third church province along side of Canterbury and York, in Lutheran circles it seems that yet again these churches will revert to complete uniformity with almost totalitarian characteristics. When all comes round, there is only one point at which the catholic movements of renewal separate themselves in a decisive way from the Catholic Church, that is the fact that these movements do not have sacramental fellowship with the bishop of Rome. From the Roman Catholic point of view, this cannot be dismissed as a bagatelle. We believe that true and full catholicity is only realized in fellowship with the person who is called to be the successor of Peter and the head of the church. This means that a complete catholic life can only exist where this fellowship is a reality—that is, in the Catholic Church and in the churches that are in union with Rome. At the same time it is important to be aware that the lack of sacramental relations with Rome is in no way something that is chosen or wished by many of those who are in the catholic renewal movements. There are, on the contrary, many in these movements who long for such relations, not least in situations where they realize that they lack functional church leadership. Whatever should be done in this situation? Can anything be done? The simplest thing, undoubtedly, would be to say that if anyone wants to be Catholic, they should stop trying to construct a "special Catholicism" and just convert. But for anyone who feels that he has duties to the ecumenical vision and to a true Christian philadelphia, that is to a love for our brothers and sisters in faith, regardless of where they might find themselves,

this is an unsatisfactory solution. Now I see that what follows is brave to the point of being foolhardy, courageous to the point of arrogance, but in any case let me, as a new Catholic, as a convert and a Catholic novice, try to point to some elements that could bring us a few steps nearer to a solution of the dilemma that arises because there factually exists Catholic faith and Catholic life outside the Catholic Church.

Catholic teaching takes its point of departure in the basic premise of the ecumenical movement: visual unity is different from an alliance between the like minded. It finally has its realization in a formal church fellowship, or through conversion. This fellowship has sacramental union with the Bishop of Rome as one of its basic and inescapable presuppositions. Moreover, Catholic faith agrees that Christian unity grows in connection with a comprehensive and dynamic process but stands in opposition to a detailed grading of church fellowship. When all is said and done, only sacramental fellowship or non-sacramental fellowship with steps towards fellowship and a continuous, eschatologically directed growth in fellowship. And the steps to unity must never be confused with the true goal for unity.

This means that every attempt to relate to the Catholic faith outside the Catholic Church and to that which can be called non Roman Catholic movements, causes an enormous ecclesiastical dilemma, such that there is no ideal solution for it. At the same time such efforts cannot be dismissed as an expression for what the Second Vatican Council called "false irenicism." Here we are concerned with persons and groups that in a decisive way share our faith and who therefore are our brothers and sisters in the faith. It would be very tragic were we to deny this reality. As Roman Catholics, we certainly maintain that a full Catholic life is lived in the church in which the true Church of Christ has its concrete existence, subsistit in ecclesia catholica as it is expressed in the document of the

Second Vatican Council—and in fellowship with him who is the successor of Peter. But this does not mean that Catholicism can be regarded as a personal or private possession. It is much richer than that, yes, it is so rich that it can contain all forms of the Catholic life. Let me add that Jaroslav Pelikan can certainly be right when he emphasizes that Catholicity is something other than comprehensiveness. But Catholicity presupposes a basic generosity, and always will contain such a generosity. Without that there is a danger of degeneration into sectarianism.

As I see it, these elements correspond with several statements made by the Catholic teaching office. I am thinking, among other things, of the "spiritual ecumenicity" that is described in the ecumenical decree of Vatican II: "There is no true ecumenicism without inner conversion. It is, namely, from a renewed mind, a true self-denial, and a spontaneous and comprehensive love that the longing for unity springs forth and ripens." Then I think of John Paul II's encyclical *Ut unum sint* that indirectly concedes that the papal office has not always, perhaps, in the best manner accepted the creation of unity as its task, and so bids all Christians to "a patient and brotherly dialog" about how this office can be practiced in a suitable way. I also think of the latest encyclical of the Pope, *Ecclesia de Eucharista*, where he maintains that intercommunion can never be used as a means to promote unity but that it is the very goal for unity. At the same time he states firmly that it can be different with individual persons and we could assume movements where "the purpose is to meet a serious spiritual need of eternal salvation for the individual believer."

The ecclesiastical dilemma that I pointed out above cannot be solved completely with these foundations. But they show that present day Catholic theology contains several possibilities for approaching this problematic that ought to contribute to acceptable, if yet conditional, solution to a seemingly unsolvable prob-

lem. Not all Catholic believers outside the Catholic Church necessarily are interested in unity with Rome. However, many of them are and have always been so. They increase in numbers in the present situation but with the condition that they can take with them what is valuable in their present fellowship. The Catholic Church must, self-evidently, beware of undertaking something that can be conceived of as meddling in the life of other churches and of illegitimate enlisting of proselytes. The initiative must therefore in the first place come from the non Catholic party. There can be no doubt that we are obliged to reach out a helping hand to our brothers and sisters of the Catholic faith if they ask for it.

In that connection I venture to remind you of an attempt that was made in different circles earlier, not least by the Förbundet för Kristen Enhet-Gemenskap (Organization for Christian Unity-Fellowship). This proposal, or model I will call a sort of collective and ecumenical conversion, where groups or movements enter into a formalized relationship with the Catholic Church. It is completely clear to me that such a model has still been impossible to realize. However, many things point to its being more realizable and realistic in today's situation in the church. Therefore I think that this possibility ought to be taken up again for renewed discussion. The strength of this model is that it respects the Catholic Church's need for a visible and structural fellowship, at the same time as the integrity and special character of the Catholic renewal movement is respected. Also, conversion without capitulation, if you will. In a more concrete sense, these movements could be developed in the Roman Catholic framework, possibly with their own pastoral supervision in like manner as such movements as San Egidio and Focolare, which would enrich the whole Catholic Church.

Finally, let me emphasize that my chief endeavor has not been to prescribe ready solutions for the church's

relationship to Catholics outside its own boundaries—I have neither the capacity nor the mandate to do this. But I entertain a strong desire to contribute to the actualizing and making visible a decisive ecumenical challenge, a challenge that today is as important as the ecumenical movement that presently seems to be standing still. I will moreover remind you of the pain that lies in the fact that those who belong together in faith cannot be together to celebrate the sacrament. To date, it seems that Catholic leaders have chosen to consider this task at a certain distance. We certainly are faced by a certain phenomenon that challenges both the traditional Catholic ecclesiology and the basic premises of the ecumenical movement. In today's situation it is still not possible to avoid this problem. The Catholic Church also has a special responsibility in this area. It is mirrored in the word of the Lord to Peter: "And when you have turned again, strengthen your brethren." (Luke 22. 32) I will conclude with a statement by the Catholic theologian, René Beupère: "The reunited church lies beyond all existing ecclesial realities." This saying directs a sharp edge against the statistical multiplicity that so far has been dominant in protestant ecumenicity. But it is also directed against every tendency to connect the ecumenical goal too closely to one's own church. Fellowship with other believers comes to enrich us, and that is the ecumenical purpose: not reductionism and impoverishing, but with a mutual enrichment because we grow together towards the fullness that God has purposed for his people. This means that Catholicity can best be realized by a fellowship that is as large, as rich and as wide as possible without it happening at the cost of the integrity and meaning of a fellowship. Thus Catholicism itself comes to be an effective corrective against our uncatholic tendency to be narrow and self-sufficient. In this way we are also reminded of the generosity, openness and dynamic that belong to the nature of

Catholicism. And the ecclesial and ecumenical principle that should be basic for our relation to the Catholic faith outside the Catholic Church can be described in the following manner: Those who belong together in faith must also be together in sacramental and churchly life.

Ola Tjørholm, A lecture given at the 2003 meeting of the Society of St. Birgitta in Vadstena. (The Societas Sanctae Birgittae is a high church society within the Church of Sweden.)

Tr: JEH

HIGH CHURCH ECUMENISM

A most unusual letter was sent to the League on July 22, 1962. It came from a Lutheran monk, Arthur Carl Kreinheder, who was attempting to establish a monastery in Oxford, Michigan. It must be remembered that in the days before the Council, contacts between Catholics and Lutherans were hardly usual. Fr. Kreinheder had been in business in Detroit and when the Second World War began, he became a commander of a submarine chaser. In touring Europe, he discovered protestant communities such as Taizé and became interested in the high church movements. When he decided to seek Ordination, he went to Sweden so that he would be Ordained by a Bishop. He studied at Lund University and joined in the activities of the then blossoming high church organizations in Sweden. On returning to America, he bought a farm down the road from a Catholic Benedictine Monastery and Oxford became a popular retreat center for high church Lutherans.

It is somewhat hard to describe the goals of high church Lutherans, as there was no one program goal as such. In the nineteenth century, Germans like Wilhelm Loehe had worked for a renewal of theology, liturgy and missions including eleemosynary institutions. They sometimes described their activities as a repristination of sixteenth century Lutheranism but in reality they were not uninfluenced by post reformation Catholic developments. For example, the institution of deaconesses imitated the active orders of women in nineteenth century France.

In the 1966 issue of the magazine, *Kyrklig Förnyelse*, Hans Cavallin reviewed some of the ecumenical literature of the time. Of Catholic interest was the community of Taizé where protestants daily attended a

Franciscan Mass. A number of Swedish priests were inclined toward Rome, as they had been influenced by high church Anglicans. Fr. Rosendal and some others were influenced by Abbé Couturier and the Week of Prayer for Christian Unity. This group tried to approach Catholic liturgical practices as closely as possible. In Germany "Die Sammlung" was attracting interest. It sought union with Rome but wanted to preserve the positive insights of the reformation. Cavalin quotes a Catholic spokesman as saying that Lackmann "was too early out." Many of his positions were later adopted by Lutheran leaders after Vatican II.

The announcement of the death of Hugo Blennow reminds us of another strand of high churchism. Fr. Blennow was above all a publisher. He was influenced by "the slightly vulgar popular aspect of the Roman Church." He was overwhelmed by his impressions on visiting Lourdes. It was the enigmatic Archbishop Brilioth that chose the name of Egino that he would use for the name of his press. One of the booklets Blennow published was a translation of Hans Asmussen's "Maria Guds Moder" (Mary Mother of God). In a long chapter on the mediatorship of Mary, we are challenged to rethink the place of Mary in the Church. "The question arises: we acknowledge Mary, the Mother of the Lord, not only as the earthly mother who bore him but also as a disciple in his kingdom and that in his company she takes part in his mediatorship."

In the twentieth century, some of the American Lutherans mentioned by Professor Tjørholm developed theology in a sacramental direction that was more overtly Catholic. Arthur Carl Piepkorn taught at Concordia Seminary and influenced a generation of students. His writings include articles on the Blessed Virgin, Ordination and the liturgy. He became a member of the Catholic Lutheran ecumenical dialog when that began after the Council. Other Lutheran pastors

might include Richard Klopff, Carl Bergin, Charles Trexler and B. von Schenk.

The letter from Fr. Arthur went beyond the hopes of most of these pastors, at least expressed, hopes. He announced the formation of a League for Catholic-Lutheran Reunion. It had been formed nine years previously by Pastor Max Lackmann, a German Lutheran minister who had been deposed from his pastorate for his Catholic leanings.

The letters to the League, most of them to John Dwight, announced that Pastor Lackman was coming to New York and would give lectures at St. Peter's Lutheran Church (of which Rev. Ralph Peterson was pastor) and Dunwoodie Seminary. John was rather startled by the idea and decided to refer the matter to Fr. La Farge, Fr. Cranny and Fr. Duff. He also communicated with Bishop Suhr who said he had met Fr. Kreinheder and had a good opinion of him.

Fr. Arthur asked that the lectures be announced in the Bulletin and that members of St. Ansgar could become friends of this Lutheran organization. In the event, there was no announcement in the Bulletin and in the Secretary's minutes, there is only a record that Fr. La Farge and the courageous Bergin sisters attended the lecture at Dunwoodie.

I remember the talk at St. Peter. The idea of reunion seemed so startling that one felt one should attend in mufti. In fact, the ideas expressed seemed to make perfectly good sense. It was a time when people still dared to hope. One day I was the startled host to a group of Catholic seminarians wanting to meet a Lutheran first hand. I was invited to Vespers at the Seminary and also to a First Mass.

Pastor Lackmann prepared an "Evangelical Mass" which he presented as a proposed liturgical form. It was very similar to the Lutheran Common Service adopted in American Lutheranism in 1958. The Foreword to the Mass booklet says, "We realize that a fully valid celebration of this Mass can be possible

only when we have been united with the Catholic Church and are granted full rights as her members by Apostolic authority." The text of the Mass does not go much beyond the formulas in Lutheran use at that time. There is a short eucharistic prayer that does contain the statement "We offer to thy divine majesty, from among thy gifts to us, this perfect, holy, and unblemished sacrifice, the sacred bread of everlasting life and the chalice of eternal salvation."

Professor Tjørholm discusses the problems of the ecumenical movement today and sees roadblocks, not only on the Catholic side, but also on the non Catholic side. On the protestant side, agreements seem to be reached that directly contradict other agreements. Some of us take a more critical stance than he to some of the protestants mentioned. Heiler, for example, was ordained a bishop by a wandering Old Catholic Bishop and ended up celebrating Mass with the holy books of all the world's religions on his altar. Gunnar Rosendal had invited the participation of Catholics in his ecumenical activities. There were a number of semi official Catholic participants as well as some who came on their own. He found that after the Council, Catholics were more disposed to meeting with official ecclesial bodies than with high church organizations. Perhaps now is the time for Catholics to reestablish ties with high church protestant movements.

JEH

A HAND EXTENDED TO THE CONTEMPORARY WORLD

Life is worth living-after Jesus Christ entered into it, changed it and made it into our life together.

I believe that, as we really have seen God's mercy and goodness, joy wants to burst our hearts, and when we saw clearly the evil in our own sin, we wanted to die from sorrow,

Christianity is not something we "have", Christians is what we continue to become.

Don't stop but keep on going, and take care to keep going! Don't carry everything that the world considers necessary but be free, moving people, always ready to move on. Move on to newer and truer thoughts. Move on to the tasks God shows you. Move on to being new people who push forward. And on a day that you know not, leave everything. From your own earthly life-which is only a short loan from God.

God is the goal of the journey. On this journey and only there we will also find ourselves.

Thanksgiving is enormously more than only something we return, a debt to God and our neighbor that we often forget to show them. Thanksgiving is a whole way of life, a basic attitude of the mind. It is the measure of our humanity, and the more we consider our lives with the help of faith, the more we understand that it is the true measure. Simply put, we are created to give thanks. Not because God needs our thanks, but because we need it. Only so we express the truth about God and ourselves. Only in it we live our true lives, which is wonder and joy in the endless and manifold gifts of God.

When thankfulness dies in us, we live no longer, despite all the signs of continued life in us. Only in thankfulness are we completely human-completely what we should be. Our call, our true destiny, is praise.

Faith is not a first aid bandage for the great or smaller

sores of life, neither is it a narcotic against the pain of the world. Faith is power in a world that never was and never will be our true home, and that treats us badly, however good it can be in its better moments. Simply and concisely we are on the way for a little while to another home.

Prayer is the very breath of faith. For the world's creation to the least sorrows and need of our own life, prayer is our school in what is important: that we depend on God, not on ourselves. And that he is our only reality and that we have no other life, here or beyond, than his life, paid out in the thousand gifts of love that he gives us, now and beyond time.

The possibility of prayer is laid down in every person, why then is it not as natural and necessary as breathing? We take endless pills that cover the daily need of the body for vitamins to keep up our strength. But the care for the soul, the deep sigh of the spirit in the soul that we call prayer, is held back in too many of us, even in many Christians. As a people and on the whole we have lost the powerful, invisible refuge of prayer. What it has meant for people in all the generations before our own we know cannot be told. Today, many only suspect it in the prayers that happened to become great art: an old hymn by Kingo the Passion music of Johan Sebastian Bach. They can see beauty in it. But they themselves cannot pray. They both see and hear. But they do not live prayer. So we see signs of want and undernourishment in ourselves and others. All self examination has as its purpose only one question: do we really love him. Everything in our life of faith ends there. Everything in life begins there. The kingdom of God is offered to us by one who loves us, and only if our hands are empty can we receive it.

One day everything comes to an end. The real, that which you really were created for, and which alone can satisfy the longings of your heart, that which awaits you, and then may your heart be free so that you say "yes" to him who comes. Yes, with all your heart. The

following of Christ is truly no pleasant country jaunt or pleasure trip. If it seems so, we have lost our direction. Christian faith is not fear-it is freedom and being invulnerable. It is not a command to despise earthly life but to love it and to use it as a portal to something greater and more real. The world and our own life in it shall depart. That is a truth that does not make us value it less; it becomes more dear to us it is a greeting from the future in God.

Hallvard Rieber-Mohn (1922-1982). Extracts from his writings collected by Liv Greni. St. Olav January 2003.

THE YEAR OF SAINT ANSGAR

This has been a rather uneventful year for St. Ansgar. That is not to say that it has been an unimportant year for American Scandinavian events. The Convent of Sancta Maria De Tuta Insula at Tautra with its roots in Dubuque, Iowa has been realizing its plans for a spiritual center in Mid Norway. There follows an article about a reception at the Norwegian Consulate in Washington to benefit the house. On very short notice, Viggo Bech Rambusch made the long trip to attend. Some of our readers may be going on the pilgrimage to Tautra this summer.

St. Paul Church in Bergen is now in the care of Dominicans, all of whom currently have American roots. One of the Canons wrote the report from



Lucia Celebration

Norway this year for the Oslo Diocese. I hope to visit them in the near future.

With the death of the Dominican Fathers who were in Finland, it seemed as though that very special presence would be ended. This would have been a pity in two ways. Finland was very much of a Dominican country in the middle ages. Also Dominicans have been responsible for the intellectual center in Helsinki, Studium

Catholicum. There now is a plan for Dominicans from Sweden to continue the Order's work in Finland. One of these Priests is the ethicist, Axel Carlberg, who learned of Dominicans in Scandinavia through our Bulletin. We deeply regret the return to Sweden of our Sister Hanne Bang. She will return to a new home the Dominican Sisters are founding in Stockholm. In her years in America she has made a delightful and practical friend to us all. We had known that one day she would return to Scandinavia but will miss her. Our best wishes to the Dominican Sisters in Scandinavia as they reorganize their work.

Norwegian Ambassador Hosts Reception for Apostolic Nuntio

On Thursday evening, 27 May 2004, Norwegian Ambassador Knut Volleback and his wife, Ellen Sofie Aa. Volleback, hosted a reception and dinner for fifty guests in their Washington D.C. residence and the adjoining Embassy. The guest of honor was His Excellency Gabriele Montalvo, Apostolic Nuntio.

The occasion was a showing of a video about the Carmelite Sisters from Our Lady of the Mississippi Abbey in Dubuque, Iowa and the new monastery of the Order of the Cistercians of the Strict Observance (Trappist) that they are sponsoring in Tautra, Norway. The guests included clergy and press as well as American and Norwegian friends.

After the dinner and film, several addresses were made, one of these was given by your representative from St. Ansgar's, Viggo Bech Rambusch. He recounted the story of the Trondheim Cathedral stone that was in Viggo F.E. Rambusch's office for perhaps twenty-five years. It was of interest to all as it was this stone that Queen Sonja laid as the cornerstone of the new cloister at the dedication. Mr. Viggo Rambusch Sr. made a spe-

cial trip to Trondheim Cathedral c. 1975. The architect in charge of the Cathedral renovation spent the day with Viggo Sr. and they established a fine rapport. To express his pleasure with the time spent together, the architect presented Viggo with an ancient stone from the original fabric of the cathedral. Viggo brought this gift to New York and kept it in a special place in his office. Twenty-five years later, St. Ansgar's President, Astrid O'Brien, at a special luncheon, presented the stone to the Cistercian Sisters who were then establishing a new convent on the island of Tautra in Trondheim Bay in Central Norway. They thought it very appropriate that this stone become the corner stone for their new cloister.

The audience at the Norwegian Embassy that evening thought it a fitting story as recounted by this author.

You may visit the web site for the new monastery at www.tautra.no.

Viggo Bech Rambusch

MSGR. THOMAS A. NIELSEN RETIRES

Msgr. Nielsen, the long time Chaplain of St. Ansgar's League, retired from his position at St. Patrick's Cathedral in New York after almost 30 years. Hindered by poor health from taking a more active roll in the League, he was our gracious host at the Cathedral for the Mass of St. Ansgar. It was held early in February and followed by luncheon in the undercroft. Born in the Bronx on 25 March 1933, his father was a Detective with the N.Y.P.D. and his mother had worked for Paramount Pictures before marriage. He was Ordained in 1959. Cardinal Spellman had instituted the policy of sending priests to Latin America to learn Spanish and in his early ministry, Fr. Nielsen helped to establish Spanish programs at St. Joseph's in the Village and Our Lady of Good Council on the East Side. For nine years he was Master of Ceremonies at the Cathedral. He is remembered for being patient but firm in the conduct



of rituals. In these nine years, there were two visits of Pope John Paul II, as well as deaths and installations of Cardinals and other important ceremonies. Some of us came to know Msgr. Nielsen in a more intimate way when he contracted lupus and we would visit him in the hospital. He bore his health problems in an exemplary manner. When he returned to the cathedral, he devoted his time to working with people who came to the cathedral for help or advice. He said, "You can do a lot of good in that the Cathedral may provide the only exposure some people have to Catholicism. Msgr. Nielsen is retiring to an apartment left to him by his mother. It is in a retirement community in Whiting, New Jersey. A reception to honor him was held at the Cathedral on September 7. A large number of friends and acquaintances gathered to honor this very special priest. We wish him well in his retirement.

Edited from an article in *Alive and Well* the Cathedral magazine, written by Maureen McKew.

Retirement Mass for Father Halborg

On the last Sunday of February, the 29th, St. Ansgar's members joined the friends and congregation of Fr. John E. Halborg at St. Thomas More Church for Father John's Retirement Mass. Although the day was gray and overcast, the church was packed, testifying to the respect and affection of his many friends and parishioners. Since it was the First Sunday of Lent, the readings were those specified in the lectionary: Deuteronomy 26. 4-10, Romans 10. 8-13 (both read by members of the parish), and Luke 4. 1-13. The text of Father's superb homily follows. The music, however, was chosen by Father to represent the two churches in which he has ministered: Lutheran and Catholic. As he wrote, "while many factors have separated these two religious bodies, both of them share a common inheritance of music and hymn texts from the Middle Ages and there has been more interaction between the two traditions than is commonly thought." The hymns he selected reflect some of those connections.

Father stated that the Mass also honored the memory of Regina Fryxell, who had begun in the 1950s "to explore the Swedish American musical tradition as she composed (in the older sense of that word) the music for the Lutheran liturgical usage. Her primary sources were the liturgical books of the (Lutheran) Church of Sweden and the Catholic Liber Usualis." He had, as he put it, "the good fortune of being the guinea pig as she tried out her settings of the liturgy", and Father added that the intention of the Mass was "that all may be one."

The first hymn, "Built on a Rock the Church Doth Stand," was written by the Danish spiritual leader N.F.S. Gruntvig in 1837. The author of many hymns, he helped to rediscover the importance of the church for the Christian life, and those who made the pilgrimage to Scandinavia with St. Ansgar's League in July, 1988 may recall the church dedicated to his memory outside Copenhagen. The Kyrie, Sanctus and Agnus Dei are

from the Liber Usualis; all of them have remained in use in the Lutheran Church. They had been fitted to the English text of the liturgy by Regina Fryxell. Frans Michael Franzen (1772-1847), a Finnish Lutheran who became Bishop of Harnosand, was the author of the offertory hymn, "Thine own, O Loving Savior", "which bears witness to the cult of the Sacred Heart among Lutherans." The Communion hymns, "The Sacrifices of God" and "My God, How Wonderful Thou Art", the first of these was a setting by Mrs. Fryxell to a lydian melody in the Mass of the Swedish Church, the latter based on a hymn by Father Faber, were sung by the church choir. "We Christians Should Ever Consider" was a solo by Beatrice Broadwater. The closing hymn, "If Thou but Suffer God to Guide Thee", sung by the congregation, was written by Georg Neumark in the seventeenth century and expertly translated by Catherine Winkworth. The organist was Pedro DaQuino, the choir master, Harvey Burgett.

(In my sermon on the Gospel, I noted that the temptations were ways that Jesus could escape from his place before God. The words that are addressed to us at the beginning of Lent, "Dust thou art and to dust thou shalt return" are again a reminder to us that we must begin by considering our human condition (Man first, then Christian). The sacrifices of Lent should not be done as children's games but as a reminder that we are not just consumers or dependent on amusements. Alone before God, we discover the true human possibilities. (JEH) Sister Hanne noted the Kierkegaardian strain, an influence on my thinking since my teen years.)

Following the Mass, all gathered in the rectory for a Scandinavian "kirke kaffee", which gave everyone an opportunity to greet Father Halborg, and wish him well on his retirement. He is, however, not really leaving us; he continues to live in New York City. We are very grateful for his continued presence among us, and his continued dedication to St Ansgar's League as well as

its annual BULLETIN.

Astrid M. O'Brien, President

A COMMON HERITAGE

It was time to retire. The question was, how to do it with some kind of acknowledgement of a life spent in the Ordained Ministry, half as a Lutheran and then as a Catholic. The Sacristan at St. Thomas More, Sharon McKenna, suggested that something be done at the Mass. The question was, what?

A Mass is not really the time to hold ecumenical demonstrations. Moreover, to a large extent it is hard to know what should be celebrated in today's ecumenical clime. There is a general sense that the organized ecumenical movement is at a standstill, even though individual Christians of different groupings have developed a deeper relationship with each other over the past forty years. I share the views expressed elsewhere in the Bulletin that ecumenical statements are often exercises in verbal logrolling.

There remains one place that there is a real common connection between Catholics and Lutherans, or there should be such a connection: that is in the common heritage of liturgical music and hymns. Both Catholics and Lutherans share at least some of the musical resources of the Middle Ages. Both Churches have used some of the same hymns that have influenced their theology, something that has often gone unnoticed. I will consider this from my own background, an American of Swedish descent. I grew up in a church that continued much of the Swedish inheritance. As it collected a usable selection of hymns, it often included hymns from the Catholic tradition. Respect for this tradition might also be a means for a greater mutual understanding of the faith.

Liturgical music

In recent times, the work of the Benedictine monks of Solesmes has standardized plainsong and organized the corpus of melodies into numbered order. This music

has its own history and in the middle ages there were various traditions of plainsong. In Scandinavia, the Dominican tradition was seen in a number of settings of texts. Nevertheless, most liturgical music was a version of melodies found in the Liber Usualis. The coming of the sixteenth century reformation produced radical changes in liturgical life. While the general order of the Mass was preserved, the Canon of the Mass disappeared and there was a gradual translation of the texts into the vernacular. Liturgical books were commandeered by royal orders and the standard size sheets of parchment found a new use: they became bindings for tax records and official documents. There was sufficient vellum that this practice continued for a century. Since the 1930s, 22,000 sheets have been catalogued and manuscripts as early as 1200 have been discovered. In the cultural havoc of the reformation, not only were church books sacrificed but also scientific and legal books together with encyclopedias. The loss of the medieval books, however, did not mean an end to plainsong in Sweden. Archbishop Laurentius Petri made every effort to preserve the musical heritage in the face of great difficulties. From the sixteenth century we have a number of manuscripts that contain plainsong, often with the texts translated into Swedish. The use of Latin continued to some extent although the Scriptural



Kyrie orbis factor in the Bjuraker manuscript

readings and the words of institution were in Swedish. When new hymnals and liturgical books were printed, many of these melodies still accompanied the text of the ancient Propers.

By the beginning of the nineteenth century the attitudes of pietists and rationalists toward the liturgy entailed a drastic reduction and rewriting of this heritage. The kyrie from the Mass we call *Orbis Factor* was one of the survivors. It was the task of the late nineteenth century to reclaim more of the musical heritage. One document was central to the work of the musical restorers in Sweden. It was a manuscript found in the church at Bjuråker. Arthur Adell, who later published this text with a historical introduction, thought that it originated at Uppsala and was written around 1540. In the Swedish American tradition of the Augustana Synod some of its melodies were organized into three settings: Advent and Lent, Christmas and Easter, Sundays after Trinity. This might be a satisfactory scheme for a modern Catholic Church that wants to reintroduce plainsong with congregational participation. The Advent/Lent setting could also be used for Requiems and perhaps the *Lux et Origo* used for Easter giving four settings. That really is doable for a congregation as I remember from my childhood.

Hymns

When I was choosing hymns, I found myself with an embarrassment of riches. The first hymns translated into Swedish were the hymns of the Offices; indicating the desire to preserve the saying of the traditional hours, at least in Cathedrals and town churches. John Mason Neale translated most of these same hymns into English. I finally chose four hymns and I will discuss two of them.

For some time, Lutherans and Catholics were reluctant to include each other's hymns. An occasional hymn might make it: "Silent Night" and "Holy God, we praise thy name" being early fence crossers from the Catholic side. "O sacred head now wounded" has medieval ori-

gins but as a Hymn, it was written by Paul Gerhardt, a German Lutheran pastor. For Swedish Catholics, the first break in this damask curtain was the Hymnal *Cecilia* that was issued in 1950. It was largely the work of Msgr. B.D. Assarsson who had a deep understanding of Sweden and was a friend of the Lutheran Gunnar Rosendal. For American Lutherans, even the most conservative ones, the inclusions came in the nineteenth century. Some of the first hymns to be included in American Lutheran hymnals were written by Frederick Faber. Catholics might think that "Our Fathers chained in prisons" refers to Catholic martyrs of the reformation, but protestants see them as protestants suffering under Catholics and sing the hymn with equal conviction. Faber wrote hymns for evening Services at the London Oratory. These Services were very popular for all Londoners.

Of his hymns, my own favorite is "My God, how wonderful Thou art"; a hymn that expresses the nearness that we have to a transcendent God.

My God, how wonderful thou art,
Thy majesty how bright;
How beautiful thy mercy-seat
In depths of burning love.

Oh how I fear thee, living God,
With deepest, tenderest fears
And worship thee with trembling hope
And penitential fears.

Yet I may love thee, too, O Lord,
Almighty as thou art,
For thou hast stooped to ask of me
The love of my poor heart.

No earthly father loves like thee:
No mother e'er so mild
Bears and forbears as thou hast done
With me thy sinful child

Scandinavian hymns, both texts and tunes, are almost unknown in America. Even the recent official Lutheran

hymnals have been rather niggardly in their inclusions. The Scandinavian hymn tradition will richly repay anyone who takes time to examine it. One of my favorite Finnish/Swedish hymn writers is Bishop Franz Mikael Franzen. Living in the early nineteenth century, he was one of the first Bishops of the Church of Sweden who struggled to overcome the rationalism of the eighteenth century. A careful reading of his hymns reveals an interesting thinker. He is not afraid to, with Kant, compare the splendor of the moral law with the starry heavens. There are also echoes in the hymns of the optimism for peace after the Napoleonic wars. In choosing some verses of his communion hymn. I wanted to point out a Catholic influence on a very Lutheran hymn writer. (Interestingly, the hymn may be based on a Moravian hymn, a further ecumenical entanglement.) The recently deceased Msgr. Myles Bourke held that the cult of the Sacred Heart was very Lutheran. I suppose that might be true of Lutheranism tinged with pietism. In this hymn (crudely translated), the gifts that flow from the Sacred Heart are related to the presence of Jesus in the Sacrament. The Danish folk song melody is perfectly fitted to this intimate view of the presence of Christ with us as well as within us.

Thine own, O loving Savior,
 Thou biddest come to thee;
 Thy passion's fruit, thy favor,
 Thy grace thou givest free
 To them who by thy grace and love
 Are members of thy kingdom
 Now here and then above.

To us on earth still dwelling,
 Thou dost descend to give
 In love, all love excelling,
 Thyself that we may live.
 And sayest, ever kind and good,
 "Take eat, this is my body,
 Take drink, this is my blood."

We hear thy invitation
 We hear, O Lord, thy call.
 The words of consolation,
 It is for us, for all.
 It draws us to thy loving heart,
 It brings to us thy blessing,
 It does thy peace impart

Thy heart is in all anguish
 A refuge for the poor.
 Thy heart for us did languish
 And bitter death endure.
 Thy heart, yet filled with peace and rest,
 With comfort and salvation
 Draws near to ev'ry breast.

JEH



*The statue of St. Birgitta
in the church of Hattila*

BOOKS

Birgitta in England

I Richard's body have interred new;
And on it have bestowed more contrite tears
Than from it issued forced drops of blood.

...and I have built

Two chantries, where the sad and mournful priests
Sing still for Richard's soul

One of these monasteries was Syon Abbey, the first daughter establishment of Vadstena in Sweden.

Founded in 1415, it became one of the most powerful convents in old England, and one of the first to be closed in the destruction called the reformation.

Richard Reynolds was one of the martyrs in that conflagration.

Some years ago in the Bulletin, we published an article written by Nicholas Rogers on the Fourteen Os in

England. At one time they were thought to be written by Birgitta (some more illiterate publishers still issue them as such). They were, however written in Bridgettine circles and in some way reflect that type of piety.

Birgitta herself was popular in England for political reasons, having sided with the English in the Thirty Years war and playing a role in the relations between Scandinavia and England.

It is, then, one of the tragedies of the sixteenth century that her books were so often destroyed and the uncovering of her place in medieval England requires a bit of detective work.

In 1999, Jane Gilroy submitted a thesis for a Doctor's Degree at Fordham University on "The Reception of Bridget of Sweden's 'Revelations' in Late Medieval and Early Renaissance England." In it she claimed that, unlike other women mystics whose works were known in "a comparatively small audience", Birgitta was widely read. We know this from the number of references to this book in wills and other contemporary sources. Today, of all of the English copies of her writings, only two manuscripts of the *Revelationes* survive and one anthology drawn solely from that work.

The central place of the Papacy in Birgitta's thinking would have made her writing unpopular to a King claiming headship in the Church of England. Jane Gilroy has asked the important question: who read Birgitta in England? She has had, in addition to the above sources, a number of books in which parts of the *Revelationes* were included. Among these are a number of the early printed English books.

The two more or less complete manuscripts of the *Revelationes* show significant editing that Dr. Gilroy uses as clues to readership. It would seem that the writings circulated in both lay and clerical circles; there may be indications that the influence of the anti papal spiritual movements in Eastern England might have influenced one manuscript.

ST.ANSGAR'S BULLETIN

Scandinavian Feast Days

Mass said by our Chaplain for the intention of the League on the Feasts of our patrons as follows: St. Ansgar (Scandinavia) February 3, Saint Canute (Denmark), Saint Henry (Finland) January 19, St. Thorlak (Iceland), July 20, St. Olav (Norway) July 29, St. Erik (Sweden) May 18, St. Birgitta July 23

Honorary Patrons

Most Rev. Robert Carlson, Bishop of Sioux Falls
His Eminence Francis Cardinal George, Archbishop of Chicago

Officers

Rev. Thomas Nielsen, Chaplain; Mr. Eric H. Rambusch, Director of Publicity; Rev. John E. Halborg, Director of Programs and Editor; Mr. Viggo Rambusch, Honorary Chairman and Treasurer; Dr. Astrid O'Brien, President; Miss Pamela Downing, Assistant to the Editor;
Mrs. Jo Ellen Sehn, Corresponding Secretary.

In one of the most interesting chapters, Dr. Gilroy examines Birgitta's imagery. Much of this imagery relates to marriage and sexuality. At some length Birgitta had explored the figure of God as the mother hen. The figure of Mary is drawn out at length as we are called on to understand her as a strong woman. A book about someone has most value if it draws one back into reading the original writings. I had not gone far before I found myself reading again the Revelations. There are patches in them that are unnecessarily drawn out Alfonsus could have cut more. But then one comes to pages of great spiritual insight with glowing imagery. Birgitta was so close to God that she saw him imaged in her womanly life. The Order of the Holy Savior is in process of a complete translation of the writings. I envy those who will read them for the first time.

Gilroy, Jane. *The Reception of Bridget of Sweden's "Revelations" in Late Medieval and Early Renaissance England*. A thesis available from UMI, Ann Arbor, MI. 1999.

(We do not revue films but Inside The Vatican of March-April 2004 had an interesting article by Alberto Carosa. In it, he notes that Mel Gibson had identified St. Birgitta of Sweden as one of the inspirers of his movie. Carosa writes that there was an obvious dependency on Birgitta's descriptions of the passion scenes. "But Birgitta does not limit herself only to a mere recounting of facts. There is a real theological and philosophical elaboration underpinning her visions, whereby their explanations and symbolisms are turned into powerful means of evangelism.")

JEH

One of our newest members, Mrs. Jane Gilroy, in 1999 wrote a PhD dissertation for Fordham University titled *THE RECEPTION OF BRIDGET OF SWEDEN'S "REVELATIONS" IN LATE MEDIEVAL AND EARLY RENAISSANCE ENGLAND*. The work is meant for the scholar and specialist studying the Saint.

Nevertheless, this thesis can be read by the discerning general reader who is interested in St. Birgitta. Her *REVELATIONS* were used widely in medieval England and were a "ready source from which authors, compilers, anthologists and preachers extracted material relating to social, political, theological and spiritual themes". We are grateful to Mrs. Gilroy for such an astute study on a Saint who means so much to our League.

Nicholas Falco

Halldór Laxness Redivivus

For most Americans, Halldór Laxness is a one-book author. The great and original saga of Independent People should have led to the translation of his other books and a few of them were translated but never widely read. In 1955 he received the Nobel Prize for Literature and died in 1998. He is like Sigrid Undset: Catholic, known for one book and a Nobelist. The publication of Iceland's Bell changes this picture. Like Independent People, it is also a mixture of the grim and the humorous. It also has a continuous sub-structure looking back to the Catholic past. This novel is set in the seventeenth century instead of the early twentieth century setting of Independent People. It centers on a poor peasant who is ordered by the Danish authorities to take down the last bell in Iceland, to be sent back to Denmark that would use its metal in its struggle against Sweden. The Introduction describes it as "gallows humor." The book manages to introduce us to much of what we think typically Icelandic: the bleak landscape, the scattered relics of the sagas, the brutal human relations. It also contains surprises. A Lutheran priest can only be described as crypto Catholic and we are led to consider how much Catholicism remained after Iceland was forced to accept the Danish form of Lutheranism.

The poor anti hero of the book is taken to

Copenhagen and there we enter into the world of the court and urban culture. Both worlds are viewed with the same piercing eye.

If Independent People was too bleak for you, I would not recommend this re-immersion. If the mysterious interplay of an unforgiving nature and an unbending people fascinated you, then Iceland's Bell will be an even more exciting adventure.

Laxness, Halldór. *Iceland's Bell*. Tr. Philip Roughton. Vintage Books, New York, 2003.

Modern Scandinavian History

This was a book that I looked forward to reading with great anticipation. Billed as a history of Scandinavia from Napoleonic times to the present, I had hoped to see some kind of account of the influence of Scandinavia on the modern world and the influence of the modern world, especially the United States, on Scandinavia. Popular American influence is pervasive in the North. Two examples: a ribald novel from Northern Sweden that was translated into English as *Popular Music from Vittula* by Mikael Niemi pictures for us life in a small town near the Finnish border, almost unchanged from the early nineteenth century. Suddenly a record by Elvis appears and life will never be the same for the local Laestadians. In America, the influence of Garbo or Scandinavian modern furniture has probably influenced American life views more than Hammar skjöld or Kierkegaard.

Both the more serious and the popular sides of Scandinavian are dealt with in this book. A large amount of space deals with the Finno-Russian wars. The problem is that the book is so poorly written that it is often hard to understand. Some of the observations are worth noting. Alexander I at Porvoo "endorsed the Finnish religion, even though it was not the same as that practiced in most of modern Russia." People are involved in historic developments that are not really identified. When the Bernadottes come to Sweden, Charles XIII becomes king in name only. I

began to mark obscure passages and then found too many of them. The positive information provided by the book can also be gleaned from the *Encyclopedia Britannica* with less effort and more enlightenment. The book's subtitle, "At War with Trolls" comes from Henrik Ibsen's observation that to live is to war with trolls. This might make perfectly good sense if one deals with everyday complex situations. Older Scandinavian Lutheran Catechisms contained information about the various kinds of trolls and informed the memorizer what constituted improper contact with the little people. I would buy any catechism that told me how to deal with the trolls that continually bewitch computers.

Griffiths, Tony. *Scandinavia: At War with Trolls*. Macmillan, New York, 2004.

Medieval Franciscans

Our sometime contributor to these columns, Jørgen Nybo Rasmussen has published a comprehensive study of Franciscans in Medieval Scandinavia. It has been the work of many years of research and a proper review of this important study lies outside the field of this Bulletin. Nevertheless, beyond merely applauding his work, something should be noted.

The first Franciscans came to Ribe in Denmark in 1232. Convents were abolished in Denmark in 1537 although some brothers continued to live there to 1540. The last Convent to be founded was that of Kökar in the Åland Islands. It served the fisher folk and seamen on the route between Sweden, Finland and the East. The mendicant Dominicans somewhat preceded the Franciscans in Scandinavia and the influence of the two Orders was in some ways complementary. In time, Franciscans were divided into Conventuals and the stricter Observant branch. One of the most interesting parts of the book details the actual ways the Franciscans supported themselves. They were day laborers, did gardening, established shops, owned property (despite Francis' reservations)

and received donations.

The Franciscan rule thought that the brothers could ask for alms as other poor people did. They should not be ashamed to ask for alms, as the Lord himself was poor in this world. While they were to work for their living, they also needed to ask for alms to support themselves. For this reason they were called a Mendicant Order. In turning away from the commercial system of the renaissance, Francis is a key figure in history. The complicated story of how the Order began to receive money in addition to life supporting commodities is documented. Most Franciscan institutions were urban, but other means of support would have been more necessary in a place like Kōkars.

The author notes that a number of matters require further research. The contribution of the Franciscans to Scandinavia was enormous for many reasons:

“Through their service they gave these distantly living people a share in the great deeds of God, mediated through his Church.” Unlike some recent studies of the Middle Ages, Rasmussen realizes that much of Scandinavian Franciscan life would be the same as was found in the rest of Europe. Nevertheless, with German dictionary in hand I will continue to look into this book and look forward to its next volume.

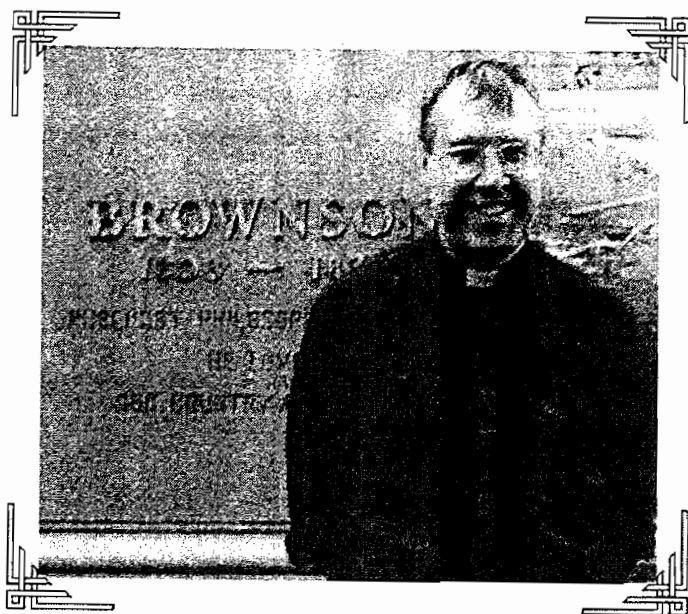
Rasmussen, Jørgen Nybo. *Die Franziskaner in den nordischen Ländern in Mittelalter*. Butzon und Bercker, Kevelaar[Kevelaerno], 2002.

ST.ANSGAR'S BULLETIN

	Copenhagen	FINLAND	Iceland	OSLO	TROMSØ	Trondheim
Population		5,206,295	290,490	3,449,286	462,895	640,105
Catholic	35,745	8,490	5,582	46,314	1,775	3,228
Protestant		4,407,360	266,727	2,900,062	420,838	c.600,000
Orthodox		557,930	445	3,868	c. 100	150
Jews		1,170	20	1,200	20	130
Muslim		2,320	663	68,099	c. 2,000	200
Bishops	2	1	1	2	1	1
Priests	83	16	12	54	8	5
Secular Priests	40	8	6	23	2	4
Religious Priests	43	8	6	31	7	1
Deacons	6	1	0	3	0	0
Brothers and Male Religious		9	0	34	4	1
Religious Orders of Men	13	1	5	7	2	1
Sisters and Female Religious	222	36	37	128	25	21
Religious Orders of Women	30	7	6	10	3	4
Parishes	50	7	4	20	7	5
Churches and Chapels	64	10	12	52	16	9
Catholic Schools		0	1	3	1	0
Their Students		0	25	955	12	0
Baptisms	653	160	116	616	33	55
Confirmations	392	70	67	427	16	39
Marriages	121	60	16	126	2	9
Ordinations to the Priesthood			0	1	0	0

STOCKHOLM	1
Population	9,011,392
Catholics	144,000
Protestants	7,639,800
Orthodox	100,800
Jewish	10,662
Moslem	c.100,000
Bishops	3
Priests	159
Secular Priests	77
Religious Priests	82
Deacons	23
Brothers and Male Religious	11
Religious Orders of Men	14
Sisters and Female Religious	210
Religious Orders of Women	18
Parishes	41
Churches and Chapels	74
Catholic Schools	6
Their Students	943
Baptisms	1,189
Confirmations	638
Marriages	268
Ordinations to the Priesthood	2
Death	

NEWS FROM DENMARK



Bishop Kazon on a visit to Forham University

The Bridgettine Sisters were welcomed back to Maribo on 5 September 2003 by concerts, displays and other festivities. The ceremonies ended with a festive Mass in St. Birgitta Church the following Saturday.

The Sisters now live in a building built as a nursery by the community in 1898. They plan to build a convent and chapel and use this building as a retreat house.

The home is near their medieval convent and church that they were forced to leave in 1556.

A Tridentine Mass will be celebrated on the Second Sunday of each month at 16.00 in St. Theresa Church, Bernstorffsvej in Copenhagen. Fr. Michael Hornbech-Madsen will celebrate the Mass that is arranged by the St. Charles Borromeo Group. Bishop Kozon also gave permission for a Tridentine celebration of the entire Easter Triduum to be held at the Institute of St. Joseph with the Easter Day Mass at St. Theresa Church.

The small group of Catholics in Iceland that make up the Church of Christ the King in Nuuk are appealing for help. It has been served by the Oblate Fathers and there is also a group of Jesus Small Sisters in residence.

the Church is without a resident priest for months at a time. The Church has passed through its period of organization and now wonders what is its future.

The Birgitta festivities roused interest in Scandinavian Saints in general. There are seven Saints who are either Danish or who worked in Denmark presently in the Danish Catholic Calendar: St. Knud Lavard, St. Ansgar, St. Wilhelm of Aebelholt, St. Villehad, St. Knud the King, St. Kjrld and St. Thøger.

A proposal in Denmark would add to the marriage agreements the right of the partners to seek a divorce. Bishop Czeslaw has written to the Integration Minister to protest this provision.

On 6 January 2004 the twenty-fifth anniversary of the Ordination of Bishop Czeslaw Kozon was observed. He had decided he was to be a priest by the time he was 12 years old. He is of Polish ancestry and was born in Nykøping in Denmark. Gifts at the anniversary are destined for a church at the Catholic Center in Magleås.

The remarkable Diocesan library has moved to the new Chancellery. The sad news is that on its fiftieth anniversary it stood closed due to lack of volunteer workers. The library was the idea of Maria Louise d'Auchamp who saw such libraries in America when here as a student at Marywood College in Scranton, PA. The library reopened in February under the leadership of Leif Kristiansen.

The Diocese published an informative brochure to support the giving of the Church Tax in Denmark. In 2003, the Diocese received 22,150,000 DK. It spent 25,200,000 DK. Its income was highly dependent on the tax that provided 41.6% of its resources. It now receives 15.8 % of its income from foreign sources. Most of its funds go to support parishes (32%) and priests (32%). Saint Norbert Church in Vejle celebrated its centennial and at the same time honored one hundred years of priests from the Premonstratensian

Abbey of Averbode in Denmark. It shares this order with eleven other Danish Churches. Bishop Brembs (1922-1938) who contributed so much to the growth of the Church in Denmark also belonged to this Order. A young Dane, Martin Knudsen, first became interested in the Church when he was 14 years old and the Pope visited Denmark. Five years later he was received into the Church. He is now a seminarian at the Tridentine Seminary of the St. Peter's Brotherhood in Wigratzbad.

The Heart of Jesus Church in Randers celebrated its 125th anniversary on 30 March 1879. This was the first Catholic church in Denmark outside of the special churches in Copenhagen and Fredericia that served foreign Catholics. In the church law of Christian V (1683), Catholicism was called "a religion of error, blasphemy of God and witchcraft." A new law came into force in 1849 that permitted public Catholic worship. The Church began in the home of an Irish engineer, Peter O'Connor.

The new leader of the Danish Catholic Women's Federation, Birgit Clausen, was raised as a Baptist and became a Catholic when she was 23. At that time, the feminist movement was at its height in Denmark and she found herself neither in the new movement nor in the conservative reaction. Rather she found her role in her service to the Church. She found positive meaning in the Papal statement on the dignity of women with its call for a new feminism. A woman can put the focus on a human being as a person, created by God, and thus society is defended against materialism. The group also participates in ecumenical women's activities.

On Ascension Day, the Centennial of the arrival of the Priests and Sisters of St. Vincent in Denmark was celebrated. The celebration in Helsingør was marked with the presence of Bishop Kozon and also Bishop Rebel of the Folk Church. The Vincentians continue to serve several churches in Denmark.

Something unusual happened this year at the celebration of the Mass of Oils on Holy Thursday in Malmö. Bishop Kozon crossed the straits to Sweden and said the Mass. Bishop Brandenburg was to have said the Mass but was unable to do so. In his remarks, Bp. Kozon said he was not there to reclaim Skåne for Denmark. It had been Denmark's richest province with the Cathedral at Lund. The Danish Catholic Association, Aelnoth, is in charge of the splendid archives of the Diocese. The leader of Aelnoth, Jørgen Nybo Rasmussen is a trained historian and archivist. Aelnoth was a medieval priest who wrote the lives of some of the Danish medieval saints around 1120. The group was first interested in writing history but found that to do so it had to put the sources in order. The recent move of the Diocese has given them better working room for their archives. The organization has regular meetings and sponsors a yearly trip, this past year to Vadstena. There are about 80 members in the society.

Saint Knud Lavard's School in Lyngbe is celebrating its fiftieth anniversary. It still has the Sisters of St. Joseph on its teaching staff. Presently, 30% of the students are Catholic. In Denmark the State and private foundations help to finance Catholic schools. The school has nine grades after which students may transfer to the Niels Steensen Gymnasium. St. Joseph School in Roskilde is celebrating its centennial year. It has 584 students, of whom 10% are Catholic and 90% protestant. It was founded by the Sisters of Mercy (Montfort) who came to Roskilde in 1903. Their first task was to found a hospital which was opened in 1905. Today much of the faculty is also protestant.

The German Catholic foundation, Ansgarwerk was founded in 1967 by the Bishop of Osnabrück in northern Germany. It was founded "to gather and channelize pastoral activities and support Scandinavian Dioceses, parishes, priests but not buildings." For 37

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years, Dorothea Olbrich has been a member of its steering committee. One of its activities is an annual theological study day for Scandinavian priests. There are study days for Sisters and seminarians. They also publish a semi-annual magazine.

NEWS FROM FINLAND

TIMO SOINI, THE FIRST CATHOLIC ELECTED TO THE PARLIAMENT SINCE INDEPENDENCE

As a representative of the conservative "Perussuomalaiset" (Fundamental Finns Party), Timo Soini, 42, was elected to the Finnish parliament in 2003. He has a Master's degree in political science and had been the chairman of the party since 1997. Mr. Soini's world view tends to be black and white, but he thinks this is not such a bad way to look at things. "It saves you from many unnecessary trivialities," he muses. Catholic faith is part of his world view where issues have their place, where good and bad are recognized and not just matters of opinion. As one would expect, in the parliament many issues come up where his Catholicism becomes timely, if not directly, at least morally. One such issue was when the funerary legislation was under consideration and veterans of wars were given special privileges. Mention had to be made then that in addition to Lutheran and Orthodox veterans, Finland also had veterans of the Catholic faith. Other bumps on the road that Representative Soini expects in the near future are gay marriage and the rights of widows of so called open marriages. Even if

Mr. Soini's sense of values are those of the Catholic faith, in his reasoning, when opposing a piece of legislation, he does not refer to his faith as the justification but just delivers his opinion. Moral boundaries are difficult, and in the atmosphere of the national conversation in Finland the abortion law is especially difficult from the perspective of the Catholic understanding of a person and life.

Soini found his Catholic faith out in the world. He grew up fiercely opposed to communism, which he considers a horrendously violent degraded ideology, and when the church challenged it, not only inside the church but all over the world, that was the decisive factor for Soini. He joined the Catholic Church in 1988. His wife and children are also Catholic.

The press in Finland has paid practically no attention to his being Catholic. Nobody has questioned him about his opinion on the Pope, abortion, or the Ordination of women. However, one reporter did ask him how he can oppose the European Union when even the Pope is for it. Soini said that in this matter he had a different opinion from the Pope. He did not say the Pope was wrong because as a Catholic that would be wrong for him to say. There is very little discussion of religious issues in the parliament. When the Catholic countries of the union proposed that EU should acknowledge God and the Christian faith in its constitution the matter was not even brought up for discussion in the Finnish parliament. Excerpt of news article in FIDES 10/2003

TUOMO T. VIMPARI, NEW VICAR GENERAL

Father Vimpari is the first Finnish born Vicar General of the Cathedral diocese of St. Henry in Helsinki. At 34 he is also without doubt one of the youngest Vicar Generals to hold that office. Father Vimpari had just finished his doctorate in canon law in Rome the spring before his nomination by bishop Josef Wrobel of

Helsinki to his new post at the Cathedral diocese. In addition to his new post he is also continuing as director of the Catholic Information Center and will begin as an assistant in the Cathedral parish of St. Henry.

Father Vimpari is Finnish by birth but has spent almost a third of his life outside of Finland. His high school was a Catholic boys' school in France. He has a master's degree in political science from Helsinki University majoring in international politics specializing in human rights. In Rome where Father Vimpari received his Doctorate from the Papal Gregorian University he has served as an assistant in the German congregation. His Licentiate in theology is also ready, waiting for the final hearing. He speaks ten languages. In his position as the Vicar General he will be assisting the bishop in leading the diocese and participating in all aspects of governing the church. The Vicar General will also officiate as the Bishop in the Bishop's absence. He therefore has a wide area of responsibilities.

Father Vimpari sees a bright future for the Diocese. God's blessings have been abundant. Compared to their numbers they have many vocations. A brand new priestly seminary is about to be established, and the congregations have many active lay people. There is even talk about new congregations being formed. Sometime in the future it will be necessary to set up a Finnish language Catholic school somewhere in Helsinki, a home for the aged, and other fundamental institutions of a "typical" diocese. All of these naturally depend on resources. Bishop Wrobel is hard at work developing the Diocese.

Congregations and their spiritual growth, however, are most important for Father Vimpari.

Multilingualism is a new challenge for the local church; almost all infant baptisms so far he has done in Spanish!

Even so he has hopes for the Church to become more

deeply rooted in the reality of this country in order to have visible influence. "We have been here since St. Henry's times and need no apology," he says.

On the negative side the Diocesan economy continues to be worrisome. Every Catholic should consider supporting their church and congregation as a matter of course, or even more so take it to heart.

Father Vimpari is disappointed at the new Freedom of Religion act in Finland. He thinks the mandate of a state church is a historical remnant that belongs to the past. The lawmakers, in his view, were stubbornly unwilling to acknowledge the current state of affairs of religious diversity. He also worries about the status of family. The church feels that the value of marriage and family are not being recognized with the seriousness they deserve.

Father Vimpari participates in the Catholic-Lutheran theological dialog that was initiated in Sweden in 2002. On a practical level ecumenism has already become an everyday matter.

Does the work as Vicar General leave any time for "ordinary" priestly duties he was asked, and Father Vimpari was delighted to report that indeed this is possible. Celebrating Holy Mass is the highlight of his day, but he also takes pleasure in assisting with other ordinary duties for the congregation; celebrating other sacraments, visiting the sick, and learning to know people. He would also like to start a small prayer circle, organize special spiritual counseling and retreats. Father Vimpari deplores the tendency of Finns to see things in a negative light, but he is convinced that live faith would turn around such an attitude into a positive one. On the other hand Finns love quietude and express the deeper feelings of their hearts more by deeds than many words.

Love of God is much greater than our heart. It takes us by surprise every day. FIDES Interview 8 / 2003.

SISTER TERESA'S SABBATICAL

After eight years of working to maintain the register of Catholics in Finland Sister Teresa is looking forward to a sabbatical year in 2004. At first she will travel to USA to the mother convent of her order to help out with some routine work. "Nothing too responsible", she says. Thereafter she will spend some time in England. "Mainly I will be able to concentrate in prayer and perhaps do some walks with the sisters" she says.

Sister Teresa has been in Tampere, Finland since 1989 and it is not so easy for her to go away. Even so she is not concerned about what might happen in her absence. "I will remember the people in my prayers, but I am not worried about how my job is going to get done. I have delegated portions of my duties to several people".

There has been enough to delegate. Sister Teresa's work in the parish has been to coordinate several matters, not just to keep the register, the most visible part of her duties. "This parish has been a great gift to me. There has been no bureaucracy; working with our priests and bishops has been pleasant. Considering that relationships between people are by their very nature challenging, people in our congregation are wonderful", she says.

Maintaining the register gives the manager an easy view into the activity of Catholics in the Finnish society "I am proud of our diocese and I respect Catholics in Finland, especially those living in the diaspora. They have retained their faith, and even if they live far away from the wider operations of the Catholic Church, still the membership in the church is important to them".

Time has had an effect on the processes even during the time Sister Teresa has spent in Tampere. It is particularly noticeable in the works of the priests. "When I first came to Finland we had 2000 Catholics and the priests went from home to home giving instruction.

Now there are four times more of us and that would no longer be possible. However, all the time they try to find new ways to serve the parishioners", she says. Sister Teresa came to Finland in 1968. Upon entering the convent in the USA she had been told that the order maintained two schools in Finland. She was immediately interested and went to speak to Sister Superior who, however, told her that first she would have to obtain teaching competence and take her vows. After that was accomplished Sister Superior sent her to Finland. She remembers the time when she began to teach in the English school. A priest told her that "we do not yet sow or reap but we just gather stones from the fields so others can sow and reap". Priests and order members were the PR people for the Catholic Church then. Through them the non-Catholic Finns formed their opinion about the church. Nowadays contacts are more easily formed directly with members of the congregation, but non-Catholic contacts are important to Sister Teresa also. She does have many Orthodox and Lutheran friends. "God has spoiled me. I have wonderful opportunities," she says. Shortened from an article/interview by Olli Orkoneva in FIDES 14/2003.

CHURCH AND UNIVERSITY IN EUROPE

Some fifteen hundred participants, tens of bishops and priests, and in all likelihood, hundreds of university professors, gathered in Rome to discuss the relationship of church and university in a pan-European setting. The topic could have been quite interesting in the light of the dog headed manner in which the writers of the European Constitution kept any mention of Christianity out of the document. However, the conference in Rome did not get that deep.

Representatives of Catholic universities and student organizations from 39 countries gathered there at the Lateran Papal University. Lectures, the main format of

the symposium, were delivered in many and varied topics. Archbishop of Moscow, Metropolitan Tadeusz Kondrusiewicz, spoke about the difficulties of Catholic life in the former Soviet Union.

The Finnish participants were primarily interested in topics that dwelt with the presence of Christians in a university. The symposium concluded that the church in its role respects the university's special institutional character with the conviction that the Christian faith is very useful in achieving the real aims of the university. Furthermore the church only makes recommendations. It does not force its issues. It respects people and cultures and stops at the altar of conscience. Christian witness and scientific work is even more important where scientific theories conflict with Christian faith.

During the conference, all Masses in common were said in Latin. This was experienced as a great unifying factor. Otherwise there were very few opportunities for colleagues from different countries to meet each other. On a practical level, therefore, the dream of a united Europe did not materialize. A discussion about the stand of Christianity in the new European constitution would have been both needed and interesting. Excerpt of an article by Marko Tervaportti in FIDES 8/2003

DOMINICANS PLANNING TO RETURN TO FINLAND

The Dominican brothers are seriously considering possibilities for new priests going to Finland. Actually the issue is about continuing the work of preacher-brothers. The recently deceased Fathers Martti Voutilainen (d. 2001) and Guy Bethune (d. 2003) were Dominicans, and there continue to be lay Dominicans in the country. Historical roots are even stronger. In the middle ages the Dominican influence in Finland was consider-

able.

The Dominican brothers planning to go to Finland will be coming from Sweden.

Antoine Levy OP and Axel Carlberg OP were visiting there a second time since 1988 to take another look at the situation as it is now. "This is an Apostolic project that we wish to continue", they say. The Swedish Monsignor Lars Cavallin has written that Finland is a special case for the Dominicans because the roots of the order are very deep there, deeper than in other Scandinavian countries.

If the project develops, Levy and Carlberg will move to Finland. They hope to get support and perhaps have a third brother join them in Helsinki. A primary condition for the return to Finland is that a regular, open to the public, prayer life has to be carried out. That is where the support is needed. The brothers would still have duties outside of Finland and therefore enough Dominicans are needed to maintain a consistent prayer life.

The goal of a continuing operation is to make God present in the Dominican way that Levy and Carlberg specify as "dialog, hospitality, witness".

Axel Carlberg was born in Mexico, but his father is Swedish. He studied philosophy and theology in Canada where he met Dominicans, and wanted to join them, but decided to follow his calling in the country where his father was from. He has been teaching medical ethics at the University of Lund since 1987. He is also the chairman of the Swedish Catholic pro life organization, Respect.

Antoine Levy's background is rather colorful. "My family was Jewish, but I was an atheist", he tells. As a twenty three year old philosophy student Antoine converted to Christianity. He joined the Dominican Order a few years later. He studied theology in France and Switzerland and also lived and taught in Russia. From those perspectives he looks at Finland as really interesting, as it is between East and West. Excerpt from

FIDES 13/2003

Diocesan Budget 2003, Helsinki

Support of congregation members varies from parish to parish.

Income from investments had increased. Of every euro spent, 47 cents had come from outside the country.

Collections and voluntary donations by the congregations had brought 198,600 euros (170,800 in 2002).

Compensations for personnel 243,000 because of the temporary increase in staff (224,000 in 2002). Balance of income/expenses was approximately at the same level as in 2002 or about 1,1 million euros. Income covered 92% of the expenses (78% in 2002). The financial assets of the Diocese had further diminished even if more slowly than in 2002.

St. Henry's is the only self-sufficient parish thanks to a testamentary donation. The increase in collections and donations is almost exclusively due to a large donation received by the parish of St. Olav. The Catholic Information Center, The Catechesis Center and Stella Maris had balanced budgets because of foreign donations. (FIDES 7/ 2004.)

An old church tradition brought to Finland

A laymen's guild is being established in the Helsinki diocese. In this manner the confraternity tradition from the thirteenth century, a lively part of church life elsewhere, is coming to Finland. The guild will be named Confraternitas Sanctissimi Sacramenti and one of its special tasks will be to organize the procession of the Holy Body and Blood of Christ in early summer. General Vicar, Father Tuomo T. Vimpari is the leading champion of the project and serves as the priest for the guild. According to old tradition, membership is by invitation only. At this time it was decided to invite only married men, active in the church. The guild now

consists of 10 founding members. They will be responsible for selecting and inviting other members.

Chairman of the new guild is Bror Bäckström, a master barber in Helsinki. "It is time for us to become more visible. Spiritual yearning is great in Finland and Catholic Church is the one that can respond to this yearning," he says. The basis for the guild's operations is clearly established as the organizing of the Corpus Christi procession, a great and visible occasion in Catholic countries. Bäckström speaks enthusiastically about the event and what impact it would have on people. The guild leads the congregation in the streets. The initial event may still be held with a lower profile, but plans are being developed for it to become a live festival to take root in the Finnish calendar of holy days. Among its other activities Mr. Bäckström hopes that the guild will become a forum for discussing timely topics. This would bring the church closer to society and would make it more sensitive to the voice of the times. "As an open Catholic I myself sometimes feel like a vent for the church because I frequently have conversations about the church," says the master barber. "I straighten out people's understandings about the church, even if at the same time I feel that the church itself needs to better develop its understanding of the Finnish society." (FIDES 14/ 2003 and excerpt of an article by Olli Orkoneva in FIDES 2/ 2004).

Ecumenical issues

Peace, mass media, and development of religious freedom legislation emerged as the central issues when leaders of different faiths met in Kuopio September 2003. Archbishop Leo of the Eastern Orthodox Church had issued the invitations. The Catholic Church was represented by General Vicar Father Tuomo Vimpari, Archbishop Jukka Paarma of the Lutheran church, Gideon Bolotowsky, chairman of the Helsinki Jewish congregation, Okan Daher, chairman of the Islam congregation in Finland, Imam Khodr

Chehab of the Islamic community in Finland, and the general secretary of the Ecumenical Council of Finland, Jan Edström, participated. The meetings were originally started in 2001 after the September 11 terror attacks when the president of Finland, Tarja Halonen, invited leaders of different faiths together for advice. Issues of war and peace and how different religions interpreted them were the general theme for the meetings. Participants in the forum were unanimous in that religions are means for peace and not conflict. They have to be problem solvers rather than causing them. It was also deemed important that the different faith organizations keep working to further develop religious freedom legislation which is clearly lagging behind in Finland, as was pointed out by Father Vimpari. The next meeting will be held in January 2004 as guests of the Jewish congregation. (FIDES 10/ 2003).

The festival of St. Henry in Rome

Since 1985, St. Henry, the apostle to Finland, is remembered with an ecumenical celebration at Rome's Santa Maria sopra Minerva church. The rosary chapel of the church was re-decorated about a hundred years ago by an Italian marquis and his Finnish born wife, Irma Castren. The recently deceased Inga-Brita Castren, a widely known ecumenicist, was of the same family. Every year either a Catholic Eucharist or a Lutheran Service is held with the duties ecumenically alternating so that the preacher is always other than the liturgist. Most recently the Lutheran bishop Eero Huovinen preached and Jozef Wroebe, bishop of St. Henry's Cathedral of Helsinki, celebrated the mass. The same day the Finnish delegate had an audience with the pope and later visited Cardinal Kasper who reported that during the past 10 years, among some exhaustion and worry, positive steps have been taken on the ecumenical road, even with new challenges constantly

emerging. However, worried about the division in the church, the Cardinal continued, "we can not pretend that everything is alright. Sometimes we feel ecumenical fatigue from signs of new confessionism, and forces that try to prohibit our way towards ecumenia. Just when we have worked out some old problems separating us, new ones keep popping up, especially in the area of ethics". At the same time the cardinal assured that hope is the mark of a Christian. "The Second Vatican council emphasized that the Holy Spirit gave birth to the ecumenical movement and when the spirit of God creates something it will also be brought to conclusion", he said encouragingly to his ecumenical audience. (FIDES 2/ 2004).

The Passion of the Christ: it was as it was

Was Mel Gibson's movie really worth all the uproar it had caused asks reviewer Marko Tervaportti in FIDES. He agrees that it is violent, sometimes borderline bad taste in its raw depicting of the suffering of the Christ. Even so he asserts that hardly anyone could honestly argue that it was not or could not be telling the truth. The movie tells the story about the suffering of Christ, no more, no less. Objectively, he thinks, it cannot be seen as anti-Semitic. It simply shows how stupid and cruel many people can be. The movie's faithful representation of the historical Bible text is not hatemongering. The reviewer ponders that maybe we, the current generations living in comfort, have become soft and therefore it disturbs us to think of the passion of the Christ as so real and so severe, but that is what Mel Gibson's movie so glaringly shows us. On the other hand the movie does rise to a higher level and that is where its power lies. Reverting back to the teachings of Christ, gives the movie its religious framework and its message. (FIDES 4/ 2004).

Tours, camps, and pilgrimages.

Priests, brothers, deacons and sisters were gathering at

the Bridgettine convent guesthouse in Turku to revive the traditional "contact days". Sisters from many orders responded to the invitation and subsequently there were about thirty of them representing the Bridgettines, Ursulines, Sisters of Charity, Mother Teresa Sisters, and the Little Sisters of Jesus. Only four priests attended. Father Marino, however, brought with him five seminarians. After the members of "Miles Jesus" group, newcomers to Finland arrived, the assemblage became pleasantly youthful. The international character of the Diocese also became quite obvious. Among the more than forty attendees there were people from twenty different countries. Introductions took a while because many languages needed to be translated. Everyone was also asked to tell how long they had been in Finland. Little Sister Aleth Marie had stayed the longest, 48 years. The members of "Miles Jesus" had been there just three months. Father Peter of the Tampere Diocese organized a group tour of medieval churches. It took them to the ruins of the Kuusisto bishop's castle near Piikkiö, and from there to the Naantali church, familiar to the Bridgettine sisters. After the church at Askainen, they saw the church of St. Laurentius in Mynämäki. The original "Poor Peoples' Bible" painted on the walls is no longer to be seen because it has been painted over.

An important point of the tour was the church at Nousiainen where the group made a longer stop to view the sarcophagus of St. Henry and made an effort to read the pictures that tell the story of his life. This church has been beautifully restored and it also contains a beautiful wooden statue of St. Henry. The last stop of the tour was a Catholic cemetery where they visited the grave of Bishop Paul Verschuren. The day ended with Vespers at the church of St. Birgitta. The group sang in every church they visited, and Latin was again heard in each of them, just as in the middle ages. (FIDES 6/ 2004).

Tours and picnics are commonplace in the spring. The

Academicum Catholicum and St. Henry's parish organized one to visit churches dedicated to St. Henry. There are many medieval churches in southwest Finland but the further east one travels their numbers diminish. The church of St. Henry in Pyhtää was built in the 1500s. Paintings on the walls represent religious teachings for the common people of their day. The paintings include a huge picture of the very popular St. Christopher, in all likelihood a fictional figure. There is also a rare and handsome pulpit installed sometime in the 17th hundred. In the peace settlement of 1743 between Sweden-Finland and Russia, Pyhtää was sliced in half, and the other half, still part of Finland, was renamed Ruotsinpyhtää ("Sweden's Pyhtää") when all Finland was lost to Russia. Tsar Alexander III with his family often visited there and spent summers hunting and fishing. There are some photographs in the church of the royal visitors. The last stop of the tour was in Kouvola, Church of St. Ursula. The most prominent sight in Kouvola, however, is the Werla industrial museum, designated as one of the United Nations cultural heritage sites. Werla factory was a maker of famous wood paper, but the production ceased in 1967. (Excerpt of report by Rauni Vornanen in FIDES 7/ 2004).

Estonian visitors and other events

Archbishop Peter Zurbiggen, the apostolic nuntius of the Baltic countries led a pilgrimage to Finland for the Sisters of Orders operating in Estonia. About thirty sisters participated along with Monsignors Philippe Jourdan and Daniel Balvo. Their first stop was at the relic of St. Henry in the altar of St. Henry's Cathedral. The Nuntio celebrated a Latin mass also attended by the bishop of Helsinki Jozef Wrobel SCJ. The Nuntio also mentioned about being a little envious of St. Henry because Estonia does not yet have its own officially recognized national saint. (FIDES 7/ 2004). The purpose of the English camp of learning and song held in June at Stella Maris was to immerse children in

the language while simultaneously learning about the Catholic faith at the same time as summer vacation was to be enjoyed. The leader Irene Alvarez with her assistants Keith from England and Miro from USA used English exclusively in conversation and when speaking to the group. The children spoke Finnish amongst themselves but little by little they also started to use English. Catholic vocabulary, prayers and Mass became familiar to the kids during the time. The camp is not meant to be an ecumenical event but out of the 14 participants five were non-Catholic. For them this was an opportunity to learn about Catholicism from the inside. .

The leaders tried to have values notably included in the everyday life of the camp. No cell phones were allowed. Participants were to concentrate on each other. Sharing goodies and helping each other in every way was on top of the daily life, the bigger children taking care of the younger ones. Team spirit was emphasized. (FIDES 8/ 2003).

Celebrations and interviews.

Märta Aminoff's life covers almost the entire span of Finland's independence. She is a frequent contributor to FIDES and is best known for her devotional writings and stories about saints. Most of her years, however, have been spent working for Catholic organizations. Her story starts in Viipuri. Her sister Britt-Marie had gone to a Catholic class at the church of St. Hyacinth there, and immediately felt that she belonged there. Britt-Marie later joined an Augustinian convent in Belgium. Märta also got interested. Their parents were relatively open minded, but even so, Märta's attendance at a Catholic mass was not allowed until she came of age. Märta joined the church at 20. She was one of the last to join father Wilfrid von Christerson's conversation group, which she found very inspiring. This conversation group, started in the 1920's, later became the foundation for Academicum Catholicum.

After the war the Aminoffs moved to Helsinki which has been Märta's hometown ever since. At first she and her sister led a Catholic girl scout group. Later Märta was invited to the board of Academicum Catholicum, which became the main stage for her work for over thirty years.

In her "civilian" career Märta Aminoff was a hospital social nurse. War veterans were her specialty. For 42 years she worked for the Proteese Foundation.

Märta's primary interest in her writings has always been liturgy. She is grateful that in Finland the mass is said solemnly and beautifully, especially since she has observed other, less respectful behavior, in other countries. The Second Vatican Council in respect to liturgy was a crisis for her.

Excerpt of article by Olli Orkoneva. (FIDES 7/ 2004).

Sister Mary Venard continues her work in Estonia.

After WWII when the Sisters of the Most Sacred Blood established an English school in Helsinki the young and adventurous sister Mary sought for an opportunity to go to Finland to teach. Now in her seventies she is still continuing her mission as an educator in Estonia: "When God closes one door he opens another", she says. She now writes programs for English education in Estonia, works with the handicapped with the goal of having them integrated into the ordinary school settings, and provides help both material and spiritual for children on the streets.

Attitudes toward handicapped education in Estonia are still rather immature. When the Soviet Union collapsed, the school system also collapsed that used to keep the handicapped out of sight, and after the disintegration of the school system there was nothing to replace it.

The basis for her current work Sister Mary Venard acquired in Finland. She continuously needs financial help in her pursuits. The students she formed in Finland are now living all over the world but many of them are still devoted to her and her projects. Aid is

sometimes received even from as far as Rotary Club in Denver that helps them significantly. Sister Mary was teaching its current chairman in the 1950s. (FIDES 5/2004).

Monsignor Vello Salo is not giving up. At 79, he is still hard at work translating the Bible and teaching.

Father Vello Salo's road from Estonia to foreign lands and back has been long and colorful. As a volunteer he fought in the Finnish-Russian war. From there his journey went to Rome in 1945. In 1948 he received his call to the priesthood. After the war there was no way to return to Estonia but because there was a need for a good Bible translation, Father Vello enrolled in the Papal Institute of the Bible. He obtained his doctoral degree in 1975 and taught Old Testament at the University of Toronto. He has published several books in Estonian including a dictionary, an anthology of Estonian poetry, and a church history. He returned to Estonia after the liberation.

There is a great need for priests in Estonia, and Father Salo is annoyed that so many of the few who come do not bother to learn the language and become more involved with Estonian society. There is so much to be done there, Father Salo laments. He has been serving the church in many countries, including Germany, Jordan, Iraq, Sweden, and Canada. What keeps him going? "In all my life I have never seen anything uninteresting", he says. (Excerpt of article by Olli Orkoneva in FIDES 5/2004).

Missionary Sisters of Charity celebrated Mother Teresa's canonization. The Finnish headquarters of the order consist of a sparsely furnished four room and kitchen apartment in the Helsinki suburb of Kontula. The four sisters sharing the space are from Kenya, India, and Poland. The sisters are not to stay anywhere for long. This can sometimes be problematic especially because of communication difficulties. One year is not enough to learn such a difficult language as Finnish. Many people the sisters try to help have psychiatric

problems, and here, perhaps more than elsewhere, communication skills are sorely needed. "There is no lack of food in Finland, but people do listen," says sister M.Marianna MC. Sister M.Celitta MC has been in Finland the longest, she arrived in 1999 when the order first arrived. The current sister superior M.Florie MC arrived in the spring of 2003 from Tallinn. She is originally from India. Sister Florie had met Mother Teresa in India and took the challenge to live and work in her spirit as the sisters aspire to do. The sisters feel happy and proud to the followers of Mother Teresa whose canonization was about to take place, but first and foremost they acknowledged the heightened challenge for them to live and work in mother Teresa's spirit. (Excerpt of article by Olli Orkoneva in FIDES 11 2003).

St. Birgitta celebrated all over Scandinavia.

A series of celebrations for St. Birgitta got started in early June 2003 when the 700th birthday anniversary of the saint was launched in Vadstena, Sweden. The two day festivities drew participants from all the Scandinavian countries and beyond. Among the dignitaries present were the King and Queen of Sweden, Princess Benedicte of Denmark, and President Tarja Halonen of Finland. Archbishop Jukka Paarma of the Evangelical-Lutheran Church of Finland was in attendance. The festive Mass was broadcast live throughout Scandinavia. The street scenes were quite colorful with many processions in medieval attire, and because of the presence of Bridgettine sisters from many countries, from Mexico, India, Peru, Venezuela and elsewhere. Two Bridgettine brothers, Steven and Martin from Oregon, USA took part.

The following Sunday, the Evangelical-Lutheran church of Finland memorialized St.Birgitta at a fes-

tive Mass at the Cathedral of Turku where Archbishop Jukka Paarma gave a sermon, Dean Rauno Heikula as liturgist. Present were Bishop Jozef Wrobel SJC, Metropolitan Johannes of Nicea as well as Bridgettine Sisters Karin and Marja-Liisa.

Celebrations also followed in the Pirita Convent in Tallinn, Esthonia. A festive ecumenical vesper was held there led by Peter Stephan Zurbruggen, the Baltic nuntio, together with Vicar General Monsignor Philippe Jourdan, Chaplain Monsignor Vello Salo, the Metropolitan of Tallinn and all Estonia Stephanos, and the Bishop of the Lutheran church of Estonia Einar Soone. About a hundred people had gathered to celebrate St.Birgitta.

At the Sture chapel in Turku castle a more unusual mass was held for St.Birgitta attended by about 60 people. Celebrants were Rector Peter Gebara SJC together with Father Frans Voss SJC. Father Peter attired in a medieval chasuble served communion under one species. Only once before in the 1960's was a Catholic mass held in the castle, but in the Nun's chapel at that time. (Excerpt of article by Sister Marja-Liisa OSsS in FIDES 8/ 2003 & FIDES 10/ 2003)

The first Corpus Christi Procession in many decades took place in Helsinki this year. About 200 of the faithful processed. A beautiful baldachin from Germany sheltered the Sacrament. The parade went through the area of Helsinki where the Cathedral stands. At the end of the procession, Bishop Wrobel gave Benediction to the assembled people and also blessed the City of Helsinki.

Greetings from the Carmelite Sisters at Espoo

Warm Advent and Christmas greeting and a blessed 2005! The New Year began with Sr. Bendina's fiftieth birthday. That is a very special birthday in Finland. In February our neighbors asked to have their baby

baptized here. It was a beautiful Lutheran service with a Lutheran priest presiding. Later, in August, Orthodox, Lutheran and Catholic pilgrims came for midday prayer with us on their annual ecumenical pilgrimage in the Espoo area. In March a speaker from the University of Helsinki lectured on the updated law of religious freedom in Finland. It led to a long discussion of the present state of the Lutheran Church in Finland. Prof. Aare Huhtikangas gave a very interesting lecture on the fifteenth century church in Siuntio near us. The Cistercian monks introduced a very sophisticated form of agriculture in that area. Pope Innocent III sent them to bring the faith to this Country that was considered "Mary's Land" along with the Baltic States.

April brought two sisters from the Carmel of Dysari in Scotland en route to Lithuania. On the last day of April, a day of recollection was held for the youth of the Diocese. Fr. Marino said Mass for about fifteen young people and the Mission of Charity Sisters. Another day of recollection was held in October with many of the same youth, but newcomers also. In June Fr. Stephen Watson OCD gave conferences on Jerome Gracian and the history of the Carmelites.

On a more practical note, the floors in our old house were sanded this summer and now the beautiful natural wood can be seen again.

Our Carmelite Seculars celebrated their tenth anniversary and joined us in September for a Mass in our chapel. Fr. Jakob OCD came from Sweden to give their annual retreat and received the first promises of Kati and Helve.

With loving prayers, Your Carmelite Sisters in Finland.

HIGHLIGHTS FOR THE CATHOLIC CHURCH IN ICELAND



*Confirmation at the
Cathedral of Christ the king*

During the Year 2004

In a small Church-community like Iceland, simple and unspectacular events are also important in the eyes of the people. But sometimes they can be real signs of a development that afterwards proves to have introduced a new time. Probably some of the events we have experienced during the year 2004 may show it.

During the second half of the year the foundation was laid for two new communities of religious. In September the first three sisters of a young congregation came in and settled down in Hafnarfjörur. They belong to the Institute of Servants of the Lord and the Virgin of Materá. This institute has its roots in Argentina, where it was founded fifteen years ago. At the moment there are 600 sisters (with nuns and novices) who are working in fifteen different countries all over the world. The general house stands in Segni, 70 km from Rome. The aim of the congregation is to foster "the evangelization of culture". Practically the sisters do all kind of work: catechisation of the children, apostolate of the youth, care of sick people, visits to the elderly and cooperation with the priests in the parishes. The founder is the Argentinean priest, Don Carlos Buela. He also founded a congregation of priests and brothers: the Institute of the Incarnate Word. This Institute started twenty years ago, also in Argentina.

It has the same purpose and does the same practical work as the Institute of the sisters. At the moment the Institute of the Incarnate Word counts 500 members, mostly young men. Its main-house is also placed in Segni in Italy. There are houses in many countries in America, Asia (Siberia) and Europe. We expect in January 2005 two of its priests – and also a fourth sister – in Hafnarfjörur. First the sisters and the priests have to study the Icelandic language and culture. The sisters who are here since September have started it. They have also already made contact with children and with people who come regularly to church. Those have welcomed them very warmly. We hope that the priests after two or three years will be capable of taking over the care of the parish of Hafnarfjörur. But we expect also that they, together with the sisters, will give a special attention to the youngsters in the area around Reykjavík because this is till now more or less a “fallen land” in our pastoral work. So they will hopefully bring new “fire” which is very important for the future of the Church in the country.

On the 15th of November the first Slovakian Capuchin father arrived in Iceland. He was already here for a visit last June, together with his provincial superior. The Slovakian province of the Franciscans-Capuchins was re-established in 1990. It counts at the moment about one hundred priests, brothers and seminarians, too many for the needs of the country. Therefore they have looked for “a mission” to build up a new community. According to the tradition of the Order they would like to choose a country which was Catholic during the Middle Ages, but after the Reformation changed in to a protestant one. The Nordic countries of Europe would be examples of it. Besides in those countries during the last thirty years many Catholic people settled down who probably need pastoral care. Iceland a “mysterious” country particularly attracted the Slovaks. So they asked if they could visit it. We have welcomed them very warmly. For the coming of

Capuchins seemed a gift of the Lord, because in Iceland there has been no monastery of monks since the sixteenth century although during the Middle Ages there were nine! Besides we were looking for new priests who could build up a pastoral center in the East of Iceland. In that area a couple of years ago the government started a large industrial project with a big aluminium factory as lifting power. It is expected that in the coming years around 5000 jobs will be created there. Those will not only be filled by Icelanders, but also even in the majority by newcomers, particularly from Eastern-Europe and mainly Catholics. So we offered the care of those people to the Capuchins. They accepted and their general minister too. The plan is to build in four or five years a monastery and a church in one of the new centres in East Iceland and to organize the pastoral care around it. The first priest, who in the coming summer will be accompanied by two others, first will study the language and the culture of Iceland. Therefore they will for the time being live in the parish-house in the parish of Mary, Star of the Sea, in Reykjavík. Meanwhile they will survey the situation and the development in the East and look where they will have to settle down. After that more Capuchins will join those three “quartermasters”. An important “accidental” circumstance may be that the Icelandic people are very positively interested in the coming of these monks because many already earlier often have asked for a return to life of the old tradition of monastic life in their country. The government has promised sustainment for it. So we hope with confidence that the start of the establishment of a house for Capuchins will bring a real renewal of the full presence of the Catholic Church in the country.

During the year 2004 we have also celebrated some remarkable jubilees: First of all the 75th anniversary of the dedication of our cathedral in Reykjavík by Willem Cardinal van Rossum, prefect of the Congregation “de

Propaganda Fide" and a warm promoter of the 'independence' of the small Catholic Church in Iceland. He also ordained in 1929, the first Catholic bishop after the Reformation, Martin Meulenberg SMM. The second jubilee regarded our oldest priest, séra Hubert Oremus CM. He celebrated the 60th anniversary of his ordination as a priest. Both feasts are celebrated in July and brought many people together to thank God for these gifts.

The year 2004 saw an increase again in the number of Catholics in Iceland. There are now more than 6000. Half of them are native Icelanders, the other half immigrants from all countries of the world, particularly from Poland and the Philippines. Most of them live in the South-West of the country, but this may change, when the new industries are working in the East and many people will settle down there. We hope to manage the care of all and we are confident that we shall do so, thanks to the raising of priests and sisters. Also the facts that one of our youngsters, a son of a Polish immigrant, is studying at the Major Seminary in Białystok in Poland for our diocese and that some young Icelanders are interested to start studying for the priesthood, may sustain this confidence.

(+Jóhannes Gíjzen)

Bishop of Reykjavík Reykjavík, November 16, 2004

NEWS FROM NORWAY

There is much good news to give you about the continuing vitality of the Church in Norway (visit the diocesan website at www.katolsk.no). The most recent statistics published by the diocese of Oslo report that there were 46,314 registered Catholics in 2003, an increase of 4.9% from the year earlier. That comes out to 2,173 more Catholics in Norway than in 2002. These statistics include not only the diocese of Oslo, but also the territorial prelatures of Trondheim and Tromsø, which together make up the Catholic Church in Norway. The growth is mainly attributed to baptisms and immigration. However, the actual number of Catholics in Norway is probably higher since the statistics above account for registered Catholics only. The diocese of Oslo estimates that there are more than 20,000 unregistered Catholics in the whole of Norway, bringing the total population to over 66,000.

The question of registration is important to the Catholic Church in Norway since financial support for the Catholic Church from the state is apportioned according to its registered members. The national and local governments of Norway provide support for all legally registered churches on the same per capita basis as they support the Church of Norway. Although this has been a good arrangement, the reduction in support for the Church of Norway has resulted in a commensurate reduction in support for the Catholic Church, making finances tighter for our parishes.

There are thirty-two parishes in Norway with the vast majority of the Catholic population living in the diocese of Oslo (89.2%); the territorial prelatures of Trondheim (7%) and Tromsø (3.8%) make up the rest.

Even where the Catholic population is most concentrated, i.e. in and around Oslo, Catholics still make up a miniscule percentage of the overall population (2.85%). Nevertheless, though the Church in Norway is small in numbers, it is full of life. Some evidence of this can be seen by a review of some of the major events that took place the last year in Norway.

In December, 2003 St. Paul's parish in Bergen welcomed a new religious community, the Canons Regular of St. Augustine, who had last served in Bergen in the 15th Century. Returning after a five hundred year absence, the canons regular come from a nine hundred year old abbey, Stift Klosterneuburg, just outside of Vienna (You can find out more about them at their English language website at www.augustiniancanons.org). Dom Alois Broderstein, a Norwegian, and Dom Clemens Galban, an American, accepted the challenge of establishing the residence of the canons at the former eye clinic of the St. Francis Xavier Sisters, and providing pastoral care for the diverse congregation. The Provost of Klosterneuburg, Abbot-General Bernhard Backovsky, traveled to Bergen to bless the residence and the community. The canons have made a ten-year commitment to serve at St. Paul's and are hoping to plant deeply the canonical life in Norway. The community has already grown to three members. This past September Dom Clemens returned to Austria and Dom Bruno and Dom Elias Carr, both Americans, came to succeed him. With three now in the house, the common life, the heart of the canonical vocation, is beginning to flourish.

Besides the arrival of the Canons Regular of St. Augustine, a new priory of Cistercians from Poland was officially erected on September 5th at Lofoten, in the prelature of Tromsø. His Excellency, Gerhard Goebel, presided over the solemn Mass and blessed

the new foundation, named "Queen of the Fjords" according to the practice of Polish Cistercians, that new foundations are always dedicated to Our Lady under the title of "Queen". The dedication, "Queen of the Fjords", reflects the specifically Norwegian flavor of the new house. Four monks now make up the community, pater Dariusz Banasiak, pater Christian Wojcik, Bernhard Kurbiel and Piotr Ksiazek, who also care for the parish of the Holy Family at Storfjord.

The Poor Clares of Larvik, who came to Norway nine years ago, moved into their new monastery, Høysteinane Kloster, this September. Sr. Francis, Sr. Elisabeth, Sr. Elaine and Sr. Walburga had to wait a long time to move into their new cloister. During the final phases of construction thieves broke in and stole their new kitchen! However the sisters were given a new kitchen by a local benefactor, Ove Hetland. You may learn more about the community from their website in English at klarissene.katolsk.no/index_files/page0007.htm.

Besides new religious communities and a new monastery, the parish of Bodø became home to a new Catholic school in Norway. Like the parish, it is dedicated to St. Eystein, the 12th Century archbishop of Nidaros (Trondheim). The first twelve students were welcomed by the principal, Elisabeth Thielemann, and her staff on August 23rd. It is the fourth Catholic school in Norway and the only one located north of the Polar circle. Its website may be found at www.steystein.no/.

Another important building project was completed in Aksim. The long awaited new rectory at the parish of St. Maria was dedicated on October 17th. The Vicar General of Oslo, Fr. Berislav Grgic, celebrated the Mass and blessed the new residence thereafter. In addition to providing a place for the pastor, Fr. Piotr

Pisarek, OMI, to live, the new rectory includes a parish office, meeting and classrooms. St. Paul's in Bergen also completed an extensive renovation of the interior of the church.

Even as important as these projects are, the Church is much more than buildings: it is proclamation of the Gospel in lives of faithful service. In Norway one of the major ways in which this apostolic witness is carried out is through the annual Lenten and Advent collections, carried out by Caritas Norge and the Catholic youth movement of Norway (NUK). The 2003 Advent collection raised 230,413 kr. for projects in Sri Lanka and the 2004 Lenten collection raised 508,795 kr. for projects in Uganda, Honduras and Vietnam. To learn more about the activities of Caritas Norge, visit www.caritas.no/ and NUK at www.nuk.no.

An important upcoming project for NUK is organizing the pilgrimage to World Youth Day in Cologne in 2005. It is expected that His Excellency, Gerhard Schwenzer, the Bishop of Oslo, will lead the group and it will spend some days beforehand as guests of the Catholics of Osnabrück, a diocese which provides a great deal of support for the Catholic Church in Norway.

"Unless there is someone [who] proclaims the Gospel, it will not be heard," St. Paul told the Romans and it is still true today. Priestly vocations are therefore a matter of concern for all Catholics. Fortunately, the diocese of Oslo has six men, Ragnar Leer Salvesen, Nguyen Thanh Phu, Per Einar Odden, Nguyen Duc Khiem, Pål Brabak and Fredrik Hansen, studying for the priesthood in London at Allen Hall or on a pastoral placement in Norway. In addition, Dom Hugo Slattedlid, a Canon Regular of St. Augustine who comes from Oslo, was just ordained a transitional deacon on All Saints' Day at Stift Klosterneuburg by

Bishop John Willem Gran, the retired bishop of Oslo. He will be ordained to the priesthood on May 8th and will return to Norway to offer Masses of Thanksgiving in Oslo and Bergen. Please remember all of them in your prayers.

God grant us new priests and we hope new parishes in the years to come. Plans are now being laid for the establishment of a parish in Sogn-og-Fjord, the only county in Norway that lacks its own parish. The home to this new parish will be Fødre, one of the missions looked after by St. Paul's in Bergen. A committee has been organized to begin planning the acquisition of property for the construction of a rectory and chapel. In addition to the regular visits to Fødre, Masses are also celebrated in Flora and in Flekke, where thirty Catholic students live at the United World College. A permanent priest is what all of these communities desire and the forty or so Catholics of Voss, who worship in the chapel of the convent of the St. Francis Xavier sisters, were pleased to welcome Dominican Fr. Aage Hauken to their community as their priest this past summer.

Though Catholics are a small minority of the Norwegian population and have not always been a welcomed part of it, there are signs that these attitudes truly belong to the past. An important agreement between the Menighetsfakultetet, the free Lutheran theology faculty in Oslo, and the Pontifical Gregorian University, is paving the way for Norwegians to study Catholic theology in Oslo and in Rome and thereupon receive a Master's degree recognized by the Catholic Church. It is particularly noteworthy that the agreement is with a Jesuit university on account of the once widespread fear of the Jesuits, who were not legally permitted to exist in Norway until 1956.

Let me conclude this article on a personal note. As an American priest, it is a joy to see and serve the

Church in Norway. It speaks many languages, comes from many nations and encompasses every age and career and yet is united in the common worship of our God. This is especially evident at the solemn celebrations of the Eucharist during Holy Week when the difficulties of language and nationality dissolve and are superceded by the Eucharistic communion that Our Lord Jesus has wrought in the hearts of his disciples. I hope to see the fruits of this charity build up the Church in Norway so that the many people who do not yet know Christ or His love for them may discover Him and find salvation, peace and joy. It is thanks in part to your prayers and contributions that the Church in Norway lives and God willing will thrive in the years to come.

God bless you.

Dom Elias Carr, Can. Reg.

CATHOLIC HIGHER PASTORS OF TRONDHEIM

(A speech by The Vicar General of Trondheim, Dr. Thorbjørn Olsen, on the unveiling of the list of Catholic Higher Pastors of Trondheim at St. Olav Church. 26 July 2003)

In these days we are celebrating the 850th anniversary of the papal establishment of the Norwegian Province of the Church in 1153, through Cardinal Nicholas Breakspear, an event that raised Trondheim to the position of the seat of an archbishop.

This was certainly an important political event since it contributed to the strengthening of the power of Norway in the mainland and the Atlantic islands. But for us it is first and foremost of importance as an ecclesiastical happening for it effects a consolidation of the Catholic Church within the Dominion of Norway. This consolidation became possible in a dif-

ferent way when we had gained our own Archbishop in Trondheim from how things stood when we were subject to an Archbishop in distant Lund, at that time part of Denmark, or the even more distant Archbishop of Hamburg-Bremen, up to the year 1103. The new Archbishopric implied the independence of the Church in relation to the civil authorities, kings and other nobles who earlier had selected the clergy and had held the consecration of bishops in various places. Now it would be the Cathedral Chapter that would appoint Bishops before the Archbishop consecrated them. The establishment implied a much closer relationship to the universal head of Christendom, the Roman Pontiff, successor of Apostle Peter. The Archbishop would receive his pallium from the Pope. Juridical and sacramental unity would serve another unity—that of the faith. All this continued until the revolution at the time of the reformation when the Catholic faith was prohibited. After this, the number of the Catholic faithful in Norway decreased before increasing again and until, with other sites, Trondheim in 1872 could have its own Catholic parish of the Sacred Heart of Jesus. The institution of the Church Province was formally and in reality nothing other than the wider development of a different and much more basic institution, namely what we call “the particular church”, the local church headed by a bishop. It would be wrong for us today to ignore this institution.

On 10 November 1996, Bishop Carlos Belo gave a speech of thanks for receiving the Nobel Prize for Peace at the City Hall in Oslo. He made a theological statement that originated from Vatican Council II (Lumen Gentium 23 and Christus Dominus) and was more important than generally realized. He said that a Catholic Bishop is a pastor for a portion of the people of God. These people belong, locally and universally with their bishops, and this holds true of juridical, confessional and sacramental ties. Now we had

such a portion of the people of God the Catholic Church, whole and entire here with its seat in the city, from the day that Trondheim received its first Bishop. The old lists of bishops say that his name was Sigurd. It must have been the Bishop of that name who came together with St. Olav from England in 1015. The Norwegian Province of the Church was, accordingly, founded on a theological reality, a most basic one, that had already existed here in this city for between one and two hundred years before the Church province was erected.

So, using this framework as a setting for today's Jubilee, we have decided to set up a tablet in the rear of St. Olav's Church. We have asked Walter Cardinal Kasper to unveil and bless it at the conclusion of the Mass. The tablet gives a summary of Trondheim's Catholic Bishops and other higher pastors through the ages.

The list begins with Sigurd III, first Bishop of Trondheim. It continues with the Bishops subsequently assigned to this place—though we have no exaggerated trust that all the information is equally historically correct. It is an important principle that is displayed in this tablet, not a meticulously researched historical account. From 1140, the Bishop was Bishop Reidar. He traveled to Rome to attend the establishment of the Church Province and journeyed home in 1151 as the first "Archbishop in Norway" as he now was titled but he died before he reached his destination.

Then came John I Birgersson, Bishop of Stavanger who became the first Archbishop of Trondheim in 1153. After him, the line of Archbishops of Nidaros continues to Olav III Engelbriktsson who died in 1538. Political events were such that in that last year he was prevented from exercising his authority from his Episcopal seat which did not affect the fact that he was still the rightful Archbishop of the City. Nearly three hundred years had to pass before

Trondheim again had a Catholic higher pastor. The line was resumed when Fr. Cyprian Witte in 1932 became the ecclesiastical superior in Central Norway with his seat in Trondheim, even though he was more often at his home in Molde. From 1935 he had the title, Prefect Apostolic. Although he was not consecrated bishop, he acted, like the rest of the Apostolic Vicars, in the name of the Supreme Pontiff, who was, for the time being, the true bishop of the local church. In 1953, Johannes R  th was Consecrated the Titular Bishop of Amudarsa and became Vicar Apostolic in Central Norway. In 1979 the Titular Bishop for H  lar and Vicar Apostolic in Central Norway, Gerhard Schwenzer, received the title of Bishop Prelate of Trondheim.

Thus runs an Episcopal succession in Trondheim from Sigurd in 1015 to Georg M  ller in 2003. It means that the Catholic Church has been and is fully and entirely established here. That made it possible to have a Norwegian Province of the Church. Today we reap the fruits of this harvest, whether we are Catholics, Lutherans or other Christians.

The Catholic Higher Pastor Of Trondheim (Praesules Trudenis)

1015	Sigurd III, the first bishop in the area of Trondheim Grimkjell, bishop in the area of Trondheim John, bishop in the area of Trondheim Rudolph, bishop in the area of Trondheim
1028-1030	Sigurd IV, court bishop of Håkan the earl and King Svein Ragnar, bishop in the area of Trondheim Kjetil, bishop in the area of Trondheim Asgaut, bishop in the area of Trondheim Sigurd V, bishop in the area of Trondheim Tjodolf, bishop in the town of Trondheim
1070	Sigurd VI OSB, bishop in the area of Trondheim
1080	Adelbrikt, the first bishop in Nidaros
1140	Ivar Ornamental Glove, bishop of Nidaros
1153-1157	Reidar, the first Archbishop of Norway John I Birgersson, Archbishop in the area of Trondheim
1161-1188	Eystein Erlendsson, Archbishop of Nidaros Eirik Ivarsson, Archbishop of Nidaros
1205-1214	Tore I Gudmundsson the Southerner, Archbishop of Nidaros
1215-1224	Guttorm, Archbishop of Nidaros
1225-1226	Peter Brynjulfsson of Husastad, Archbishop of Nidaros
1227-1230	Tore II the Trondheimer, Archbishop of Nidaros
1231-1252	Sigurd Eindridesson, Archbishop of Nidaros
1253-1254	Sørle, Archbishop of Nidaros
1255-1263	Einar Gunnarson Butterball, Archbishop of Nidaros
1267	Håkan, Archbishop of Nidaros
1268-1282	John II Raude, Archbishop of Nidaros
1287-1309	Jørund, Archbishop of Nidaros
1311-1332	Eiliv Arnesson the Short, Archbishop of Nidaros
1333-1346	Paul Bårdsson, Archbishop of Nidaros
1346-1349	Arne Einarsson Wade, Archbishop of Nidaros
1350-1370	Olav I OSB, Archbishop of Nidaros
1371-1381	Trond Gardarsson, Archbishop of Nidaros
1382-1386	Nikolas Jakobsson Finkenow Rusare, Archbishop of Nidaros
1387-1402	Vinald Henriksson, Archbishop of Nidaros
1404-1428	Eskill, Archbishop of Nidaros
1430-1450	Aslak Harniktsson, Archbishop of Nidaros
1452-1458	Henrik Kalteisen OP, Archbishop of Nidaros
1459-1472	Olav II Trondsson, Archbishop of Nidaros
1475-1510	Gaute Ivarsson, Archbishop of Nidaros
1510-1522	Erik Valkendorf, Archbishop of Nidaros
1523-1538	Olav III Engelbriktsson, Archbishop of Nidaros
1932-1945	Cyprian Witte SSCC, Apostolic Prefect for Central Norway (1935)
1953-1974	Johannes Rùth SSCC, Apostolic Vicar for Central Norway
1974-1988	Gerhard Schwenzer SSC, Bishop-prelate of Trondheim (1979-1983)
1988-	Georg Müller SSCC, Bishop-prelate of Trondheim (1997)

GREETINGS FROM TRONDHEIM

Bishop Georg Müller sent a note of greeting to our readers with the Annual Record of the Cathedral parish. He mentions the problem, common to all the Scandinavian Churches, of gathering parishioners' names so that the parish may receive its proper allotment of money from the Norwegian government. A number of building projects have begun or are planned in the Diocese. The Birgitta Sisters have planned a Convent at Heimdal. It will have a Church with room for 70 persons, a guesthouse for 25 persons, conference and meeting rooms and a convent for 12 sisters. Work was projected to begin in 2004. The problems of St. Olav's Church building continue to be discussed. The fairly new building proved to be too small and also had construction problems. A large bequest for this purpose has been received. Several alternative designs have been presented by the architect. Some of them preserve the present modern structure while at least one design alters the appearance of the church in a more conservative direction. Mass is said in a variety of languages. Besides Norwegian, it is said in Vietnamese, Philippine, Polish, and Tamil.

GREETINGS FROM TROMSØ

(We ask the prayers of the readers for Bishop Goebel who continues to be in poor health. He is planning to spend the worst of the winter in Germany, as the weather in North Norway is too severe for him. Nevertheless, he has continued to work for the progress of his Diocese as can be seen from this and notes elsewhere in the Bulletin.)

I thank you for your friendly letter and for your help and interest in our part of Norway. We are very happy that the Dominican Sisters from the

Philippines will come to Bodø. So we can have sisters by our school. This summer we had the opening and blessing of a Catholic School in Bodø. In 1967 the only Catholic School in our Diocese was closed and it was a great day when we now could open a new Catholic School with 12 pupils, among them eight Catholics.

There are also Brothers in Storfjord in Lofoten. The first male community of contemplative monks in Norway after the reformation was recently established in Storfjord Gård. Four Cistercian Brothers from Poland came to take over the biggest farm in this area of North Norway. There is room for expansion. I send you my best greetings and wish you a blessed and happy Christmas and a happy New Year.

Yours sincerely in Christ

+Gerhard Goebel

News from Broen

(Each issue of Broen, the magazine of the Catholic Diocese in Norway, contains an article about a Norwegian Catholic Parish or Chapel. To acquaint our readers with local conditions, we will summarize each of them.)

Tønsberg is one of the oldest cities in Norway with its own Cathedral. At the reformation, many churches were demolished with only the Cathedral remaining as a Lutheran Church. In 1927 the Elizabeth Sisters opened a clinic that continued in operation to 1974. The Sisters continue to work in the parish and today there are four sisters. In 1941 Tønsberg became a Catholic parish. The Church of St. Olav was built in 1958. The cornerstone is from the medieval St. Olav Church. It has 1,100 members of 47 different nationalities. The church is a beautiful, rather severe structure of brick. On Sunday, the Masses fill the church to overflowing.

In recent rankings of schools in Norway, several Catholic schools have placed very high. St. Sunniva School in Oslo was ranked as the best in Norway and

St. Paul is among the best in its area.

Michaelmas is now celebrated ecumenically in Vardø, a City on the border with Russia. Lutherans, Catholics and Orthodox from Russia. The program includes church services, concerts, exhibitions of icons and social affairs.

Ola Tjørholm, Professor of Theology at the Mission School in Stavanger has become a Catholic. He was given a dispensation to continue teaching although this is a Lutheran school. It was explained that his competence in theology and ecumenics made him indispensable. Several years ago, Bernt T. Oftestad, a professor at the Menighedsfakultetet, became Catholic and was relieved of his teaching responsibilities. He has now been reinstated as a professor with responsibility for teaching, guidance and research in ecumenical theology.

The northernmost part of Norway makes up the parish of Hammerfest. In 1998 the Chapel of St. Lorenzo Ruiz was established in Bjørnevatn to serve Catholics in the farthest east part of the parish. A house has been remodeled so that the first floor serves as a church and the basement is a parish center. Lorenzo is a Philippine saint and many of the Catholics in that area are Philipinos who work in hospitals in that area. They are visited by a priest from Tromsø.

The area of Plata in Oslo is also a center for drug users. Franciscan Help and the Sisters of St. Joseph have a hospital on wheels to help these addicts. It is thought that there are seven or eight thousand drug users in Oslo. Each day 30 to 100 of them find their way to the center. Food and clothing are distributed. The Dominican Sisters came to Oslo in 1921 with the charge to publish Catholic books and to hold lectures. They also began a home for students that they called for St. Elizabeth Home. Today it is a student home, guesthouse and convent. There are now 12 sisters in the convent; three of them have not yet taken their

final vows. Most of them are Norwegian.

The St. Clare sisters are building a convent in Larvik. There are now four sisters in the community.

The parish of St. Hallvard was erected in 1890 in eastern Oslo. It now has 8,000 members from about 100 nations. The Franciscans came to the parish in 1934. The present church and convent were opened in 1966. The church is modern in style with a concave roof that creates an interesting worship space. The church is full for two Sunday Masses and there are two Mass stations in the parish. A division of the parish is wished for.

The parish of Askim dates to 1993 when it was separated from Halden. It has 550 members and had worshipped in a remodeled house. On 30 May 1993 a new church was dedicated. The Church of St. Mary has a certain resemblance to a Norwegian stave church that holds 200 persons. It is served by an Oblate Father who lives in the community in Fredrikstad.

St. Sunniva, Molde dates its beginning to 1922. In that year a couple that had become Catholic gave the land for a Catholic Church. At the time, building a church was too expensive and a house was bought for use as a temporary church. Eight Charles Borromeo Sisters came from Holland and they began a hospital in the second story of their house. Later a larger hospital was built. When the house burnt, the parish used the chapel in this hospital for Mass. In 1999 the Sisters had become quite old and returned to Holland. The hospital and a nursery that they had operated had been sold to the community. In 1957 a proper church was built on the land donated so long before. In 1999 The Missionary Sisters of the Holy Trinity began their work. The parish has 304 Catholics from at least 25 countries. A number of Philipinos are included in this number. A third Catholic school in Norway opened in 2003.

It uses the old St. Francis Hospital buildings, bought

back from the community. The school began with 19 students in two classes. It hopes to reach 120 students by 2005.

St. Eystein was erected as a parish in 1951. The few Catholics in Helgeland are widely scattered and the geography makes traveling difficult. A number of Catholics had settled in Mosjøen and in 1997 a former Pentecostal Church became a Catholic Church. It was ready for use in 2003. There are 250 Catholics in the community and work is also done in several other communities and islands. At the first Mass, there was an African and a Philippine song performed by members.

The Augustinian Canons of Klosterneuburg have assumed pastoral charge of St. Paul's Church in Bergen. The Pastor, Alois Brodersen is a native Norwegian and his assistant is Clemens Suarez Galban who was born in Morristown, New Jersey. The two Canons will also try to maintain an Augustinian prayer life. Since then, Fr. Galban has returned to Austria and Dom Elias Matthew Carr (born in New York) and Dom Bruno Richard Semple (an American citizen) have taken his place.

One of the first masses to be celebrated in Norway took place in 995 at Moster. This community lies within the parish bounds of St. Joseph in Haugesund. In 1923 discussions began on the opening of a chapel to serve the few resident Catholics. A house was bought by the St. Francis Sisters and it continued to function as a Church until 1933. In 1925 a small hospital was opened by the Sisters. In 1933 a Church was dedicated. It is decorated with frescoes by Gösta av Geierstam. From 16 members, the parish has grown to almost 900 spread over 17 communities. In some of these communities, Mass is also held.

A new Church is to be built in Larvik. St. Francis Church has outgrown its chapel. Land has been purchased for a Church, rectory, Convent and 13 houses. The parish has only 273 members. There are many

Vietnamese and Philipinos in the parish. The Sisters of St. Clare came to Norway nine years ago on the anniversary of St. Clare's birth. The Convent will be ready for the 750th anniversary of her death. The first building has room for six sisters and a Chapel. It will become a guesthouse. The permanent Convent will have room for ten sisters.

Norwegian Dominican Sisters have led a campaign



The Chapel of the Sister of St. Clare at Larvik

that has so far raised 160,000 NKr for St. Raphael's Hospital in Baghdad. An addition to the building is needed for childbirth care and women. It has been a general hospital but the needs of women in war torn Iraq are acute.

A non-Catholic has written a book about the Franciscan Nuns in Arendal that presents an interesting picture of the beginnings of Catholic outreach in that Country. In 1911 Bishop Fallize was traveling in this area and discovered that this town needed a hospital. At that time, there were two Catholics in the town. Through one of them, Fallize learned that there was a property with a house that could be converted into a church, school and hospital. That same year, the Church had a Pastor and the St.

Francis Xavier Sisters began to work in the hospital. The Sisters also taught in the school that opened the next year. Gradually the hospital was expanded and a new building was erected in 1931. The small room that served as a church continued in service until 1954. It had to wait because a new school building received priority. In time the work of the Sisters was forgotten when the hospital closed. It took the author, Egil Burre Johnsen, some years to discover the important part the Sisters took in this mission.

St. Lawrence Church in Drammen is 24 miles south east of Oslo. At the end of the nineteenth century a number of emigrant Catholic workers lived in that area. Masses began to be held in a home and in 1899 the Diocese bought a house for the new parish. The hoped for school never was realized but the St.

Joseph Sisters operated a hospital from 1903 to 1975 when it was taken over by the community. In 1997 the first Mass was said in the new church. Today the parish has 1,644 members from 53 different countries. Catholics in Ålesund were able to have a Mass said when a visiting priest came. In 1954 a family in Ålesund gave a room in their house as a permanent chapel. A hospital was begun with the help of the St. Charles Borromeo Sisters and continued to operate until 1971 when it was taken over by the community. In 1960 a church building was dedicated. There were 45 members. Today there are 639 members from 42 countries. Once a month a Mass is held in a community where people have difficulty coming to church, e.g. if separated by a fjord from Ålesund.

An agreement for cooperative work has been reached by the Gregorian Institute in Rome and the theological "menighets" faculty in Oslo. Students from Oslo can receive credit for studying at the Gregg. A faculty exchange is also proposed. Oslo will now be able to offer a Master's Degree in Catholic theology. Prof. Bernt Offtestad, who has held a non-teaching position since he became a Catholic, will again be listed

as a professor. This is the first such agreement between a Catholic and Lutheran institute.

St Peter Church in Halden was dedicated in 1877. It has a somewhat unusual shape because the architect thought he was building a church for a parish of 10,000. In reality there were only 20 parishioners. The parish has remained active but small and Sunday attendance at Mass averages between 40 and 50 persons. The church contains interesting paintings and sculpture.

In 1769, the Danish king asked a Jesuit, Father Hell to come to Norway to observe the passage of Venus before the sun. He was accompanied by another Jesuit, Johann Sajnovics. He made the difficult journey to Vardø, traveling by ship and also horseback. He also found German Catholic soldiers in Norway and celebrated the first public Mass held in Norway after the reformation. Father Hell built a provisory observatory, the first in Norway. Jesuits were not allowed to work in Norway until 1956 when the laws were changed. Hell's observations made it possible to reckon the distance from the earth to the sun. Sajnovics studied the Same language and found it was related to Hungarian. He was a pioneer in comparative language studies. This year, a Hungarian Jesuit and professor at the University in Budapest was invited to Norway to mark a return of this phenomenon.

The first contemplative monastery for men since the reformation was founded this year in Lofoten. The community is made up of three Cistercian monks and one oblate, all of them from Poland. The monastery will be called Our Lady of the Fjord. The property they will occupy belongs to the Tromsø Diocese and the Church of the Holy Family is on the grounds. Our cover picture is of St. Olav. It comes from the Karmel, Totus Tuus, in Tromsø and is a copy of a representation in an antemensale in the Cathedral of Trondheim. The Sisters in this Convent have built a very fine complex of buildings including a guesthouse

NEWS FROM SWEDEN



Chapel of the Cistercians at Storffjorden

that was completed in 2001. It contains five guest rooms. There is a conference room in the basement and an apartment for a priest on the second floor. The Sisters operate a very active book and record business. A recent release offers a book on the Carmelite order (Arven fra Karmelberget) written by Sister Maria Nada and a Norwegian translation of Teresa of Avila's biography. The release also offers a recording of the Sisters in choir, Advenio, in which the Sisters sing the Latin plain song antiphons of the season while another choir sings modern music and arrangements.

A Letter from the Bishop

After the jubilee year of 2003 things have been more tranquil in our Diocese. Last year we celebrated Saint Birgitta who was born 700 years ago and our Diocese of Stockholm, born 50 years ago. These two facts give us an idea about our situation as Catholics in Sweden. The Middle Ages show us Sweden as an entirely Catholic nation, then came persecution, exile, and then, little by little, the restoration of the Catholic Church. After the Second World War, Sweden became a country of immigration. And this fact, of course, still marks the face of our Catholic community in Sweden. The last years, most immigrants seem to come from the Arab speaking countries. We have priests and faithful belonging to the Chaldean, Maronite, Melchite, Armenian, and Syro-Catholic rites. Especially from Iraq so many have come. In some parishes we have more Catholics of Oriental rite than that of the Latin rite. As you can understand, this fact makes us face new challenges. A young girl belonging to the Chaldean rite recently entered religious life-and was sent to Baghdad for her novitiate.

This year we had three Ordinations of priests, all religious: one was a Dominican, Henrik Alberius; one a Jesuit, Fredrik Heijding; and the last one was the first Capuchin from Sweden, born in a Polish family in Malmö, Father Robert (forgive me but his family name is too difficult!) There was also an Ordination of a permanent deacon, Panchoo Chin A Loi, of Surinamese origin. This gives you a little idea about the multicultural community of Catholics in Sweden. The native Swedes can be quite rare in our parishes. But in the university cities, as a rule, there are more converts to the faith. Every year there are some Lutheran ministers turning Catholic, lately there were even some female ministers who converted. But we

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have to be humble and true, there are also Catholics becoming protestant, or simply falling away into indifference. All churches have the same problem in our secularized society. Especially the second generation of immigrants tends to drift away from the haven of the Church. But still I am impressed by some of our young and devout Catholics. This summer we had a pilgrimage for our youth to the medieval abbey of Varnhem many of them were of Iraqi descent. Next year I will go to Cologne for the World Youth Day with our youth. They are already preparing themselves for this event. I went with them to Rome and Toronto and I know that these meetings with the Pope and young Catholics from all over the world mean a lot to help them grow in faith.

Lately several protestant churches are offered to us. Unfortunately, we are not able to buy all of those that are offered, so if you happen to have some spare millions please tell us! The reason is that the Lutheran Church has lost many members after it lost its privileged position as State Church in the year 2000. And one more reason: in many suburbs of Stockholm, Swedes are moving out and immigrants are moving in. The Swedes are mainly protestant and the immigrants are Catholic, Orthodox or Muslim. So we need churches badly in the suburbs where there are large number of Catholics. In Märsta and Sättra churches are offered to us. But will we be able to buy them? In Västervik, a little town in the Southeast, the Lutheran Church offers us a church nearly free (30,000 dollars), but that is an exception. Up to now the lack of churches of our own has forced us to use protestant churches in more than 50 places all over the country. This fact is, of course, a sign of the good ecumenical relationships in Sweden. Even in the heart of Stockholm, the Polish Catholic community uses one of the largest Lutheran Churches for Mass three times every Sunday. Lately, the ecumenical dialogue with the Orthodox and Pentecostal churches have intensified,

whereas there are some difficulties with Lutherans who seem to plan for a future liturgical blessing of same sex couples. Of course there are many Lutherans who are against this development, so there is an internal strife going on within their church for the moment. A Kenyan bishop will ordain a dissident bishop, so there may arise a new Lutheran community in Sweden.

My predecessor, Bishop Hubertus Brandenburg, has recently returned to his native city of Osnabrück. He will be 81 years old shortly and lately he has had some health problems. He came to Sweden as Bishop in 1978 so it has been a long and faithful service to our Diocese. He ordained me deacon, priest and bishop. There has been an incredible development during these years thanks to his unceasing strivings to build up the Church-and to give us church buildings all over the country. Catholic Sweden owes him a lot.

+Anders Arborelius ocd

The Fiftieth Anniversary of the Stockholm Diocese was celebrated 12 October. Cormac Cardinal Murphy-O'Connor was the Papal Delegate. He reminded his audience that an earlier Papal Delegate to Sweden (Brakespere) had ended up as Pope. A number of presents were presented to the Diocese including a monstrance from the Birgitta Sisters and a pectoral cross from the Syrian Orthodox Church in Sweden. There was a common concern for cooperation between priests and laity, especially now with the priest shortage. Bishop Kenney reminded the celebrators that the history of the Church in Sweden is one of great self-sacrifice, not least by religious orders.

A house for young people, Quo Vadis, has been opened in South Stockholm by the Salesians of the Polish Catholic Mission. It has room for various athletic activities and there is also provision for catechetical teaching and choral practice.

In 2004, the Church in Sweden has a budget of 88 mil-

lion SK. Most of this comes from the income collected by the State. Six million continues to come from Germany. Thirty six million kronor are given to parishes; 28 million goes to priests' salaries. The rest of the money goes to seminaries, various commissions, the Diocesan magazine, and the new church in Gävle. A new missal, prayer book and hymnal are also scheduled to appear in the near future, The Dominican Sisters have left their house in Märsta and have taken charge of Johannesgården in Gothenburg. They also have moved into a house in Stockholm proper. There are a total of 18 Sisters in Sweden. The institution in Gothenburg began life in the 1960s as an ecumenical institute under the Sacre Coeur Sisters. Later it became a catechetical center. They plan to hold theological and social issues meetings. They will also be a center for prayer.

There are 2,500 Maronite Catholics in Sweden. Father Simon-Petrus Semaan is the only Maronite Priest in Sweden. Asceticism, fasting and trust are important in their faith, as their patron saint, St. Maroun, was a desert father., Last year their Patriarch visited them.

At the reformation, most of the liturgical books in Sweden were taken by the State. Many of the vellum leaves were used as covers for official records. A project of cataloging them has been completed at the Riksarkivet. There are more than 22,000 fragments of 6,000 books dating from c. 1000 to the sixteenth century. The first of the leafs were written in England and there are margin notes relating to English and Scandinavian saints. The medieval vellum was sufficient to bind books for a hundred years. In some cases, workers have been able to put together as many as 110 sheets of the same book.

The Holy Cross Church in Eskilstuna has c.3,000 members of whom c. 1,000 are Chaldean. Once a month they have a Caldean liturgy. At Christmas they borrow a large church from the State Church

because the Catholic Church is too small.

The Diocese continues to clean up its membership registry. It hopes to be finished by fall of 2004.

Thousands of people were registered who were not Catholic. Members of the State Church also pay a fee to maintain the cemetery in their locale. Catholics pay a uniform 1% of their income in tax that includes maintenance of cemeteries. There are 82,260 registered Catholics in Sweden. It is thought that there are about 140,000 Catholics in Sweden as a whole. The Church's economy would be much improved if more of these people registered as Catholics.

Catholics and the Swedish Mission Church have proposed that they mutually acknowledge the validity of each other's baptisms. The discussion between the two churches is likened to an engagement period that can lead to a sacramental marriage. The two Churches share the problem of being minority churches even as they are divided on many fronts.

Gunnell Vallquist was born in 1918. She continues to



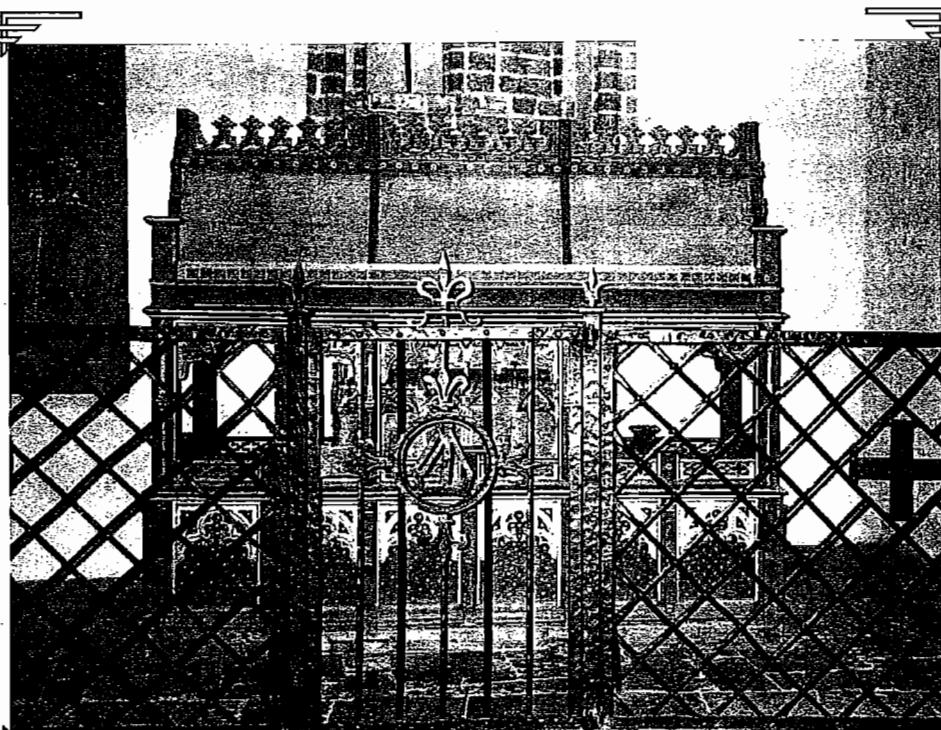
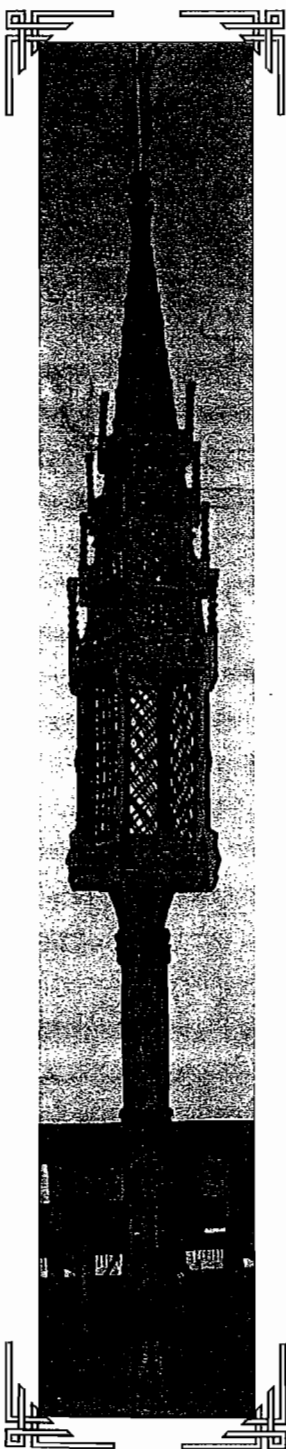
Mass at Holy Cross Church, Eskilstuna

be a controversial figure in Sweden and in the Catholic Church. She has an honorary degree in theology, has been leader of the Swedish Academy and is an author, translator and debater. Among the authors she has translated, Proust stands out. As a young girl,

she reacted to the ant Catholic propaganda of that time and made herself acquainted with Catholic writing and people. She studies the faith with a Dominican Priest and became a Catholic in 1939. In 1946 she traveled to France where she experienced Benedictine liturgy and biblical studies. She went to Rome as a reporter during Vatican II and has been concerned afterwards that the Church be faithful to the vision of the Council. She considers herself a "subversive traditionalist". Both intercommunion and birth control have been looked at with a critical eye. She continues to follow the liturgy with a Latin Missal and the Breviarum Monasticum. She was a member of the commission that produced the new Swedish Bible but resigned, as she could not agree with its ideas. She has collaborated in a book of hymns, showing them as literary masterpieces before they were modernized in the current ecumenical hymnal. Bishop Anders Arborelius celebrated the twenty-fifth anniversary of his Ordination with Masses in Stockholm and Malmö on 8 September 2004. There are five students at the seminary in Stäket. Two of them are emigrants studying Swedish, two of them are doing preparatory studies and one is beginning theology. In addition there are two students at Rome. The seminarians now spend part of their time working in the parish in Västerås. Sandviken is a town of c. 41,300 inhabitants near Gävle. Catholics meet in the basement of a rented house, a room called St. Henrik's Chapel. At most 50 persons come to the mass said every other week by a visiting priest. Most of the members are workers from other parts of Europe. Their number was greater twenty years ago. Another outpost of the Gävle parish is in Sörforsa, on the northern edge of the parish. The church, Heart of Jesus, is located on the Palm family property. It resembles an alpine church. Many of the workers in the local linen factory were

from central Europe and Ireland. In 1909 Bishop Bitter dedicated the chapel that had been given by Franz Joseph of Austria. Today only a few workers remain but visitors from neighboring towns share the twice a month Masses that are held here. At one time there was a community of Sisters under Mother Teresa of Calcutta and an active parish life. The couple that maintain the chapel, regret that much of the property that surrounded the Church including the rectory was sold to build the church in Gävle. Tomasz Pilewicz, a physician, holds first communion and confirmation classes for six local children. He also is active in the group that prays for marriage and the family that meets in Gävle.

Peter Halldorf is a Pentecostal Pastor, author and editor of an ecumenical magazine, Pilgrim. For three years he and the staff of the Pilgrim have arranged a two-day ecumenical meeting. At this year's meeting, 820 persons took part and many were turned away for lack of space. The meeting opened with a lecture by the emeritus Bishop of Linköping, Martin Lönnebo, on the theme for the conference, One Body. Some of the topics were discussed included "God created man in his own image," "Together with the saints," and "Concerning the visible and invisible church." Peter Halldorf and Gunnel Vallquist discussed the unity that goes so far as intercommunion. The meeting ended with an ecumenical service at which Runar Eldebo preached.



*The shine of Bishop Hemming in the
Cathedral of Turku*

*The medieval ambry in the
Bridgettine Church in Nadendal*

ST.ANSGAR'S BULLETIN

Prayer For Scandinavia

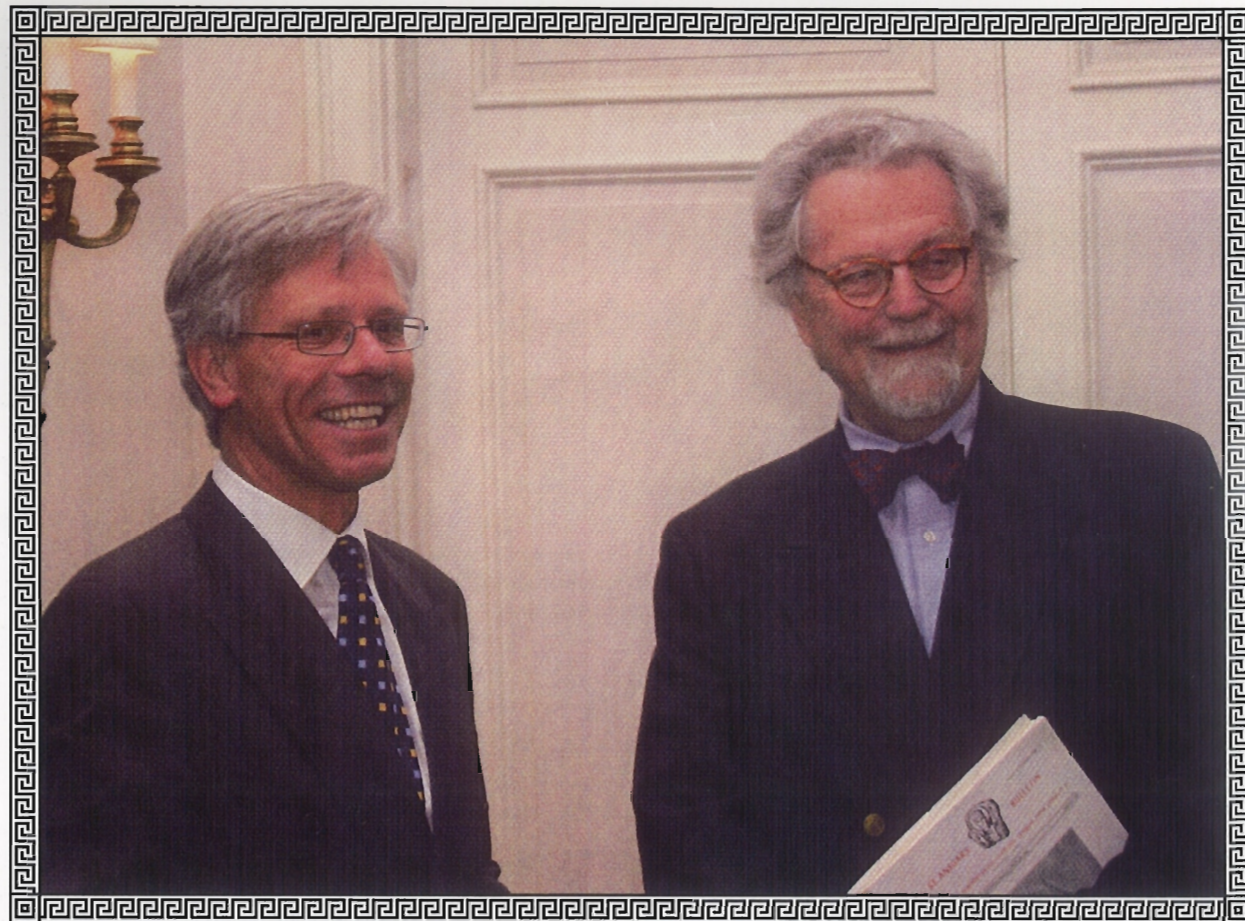
O Jesus our God and Savior, by the merits of your most Precious blood shed for all man, we ask you to look with special love upon the people of Scandinavia. Grant peace and holiness to your church in these countries.

Instill zeal, courage and confidence in the heart of their bishop, priest, religious and the faithful.

Promote the work of unity among all Christian people giving courage and humanity to seek the meaning 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 grace to grow in holiness and to attain eternal salvation.

We ask this blessing through your virgin mother, St. Ansgar and all the saints of these land, for the honor and glory of your name and for your welfare of your church. Amen





Norwegian Ambassador Knut Volleback and Viggo Rambusch at a Reception for the Convent in Tautra, Norway.

I would like to be enrolled in St. Ansgar's Scandinavia Catholic League as:

Regular Member	\$15.00 per annum	Patron Member	\$200.00
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