THE SPIRITUAL WORKS OF MERCY
Practicing mercy in our lives
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About the Cover: Evening prayer service welcoming Archbishop Hebda at The Basilica on the eve of his Installation Mass, May 13, 2016.

COVER PHOTO ©MICHAEL JENSEN
The Year of Mercy
Reflecting on a central tenant of faith

CATHOLICS around the world have spent the last year exploring the concept of mercy in celebration of the Jubilee Year of Mercy. In the spring issue of BASILICA, we examined how The Basilica of Saint Mary embodies the corporal works of mercy. In this issue, we will consider how the parish enacts the Spiritual Works of Mercy.

I think of corporal works as being more “marketable.” When we envision volunteering, generally we think of ministering to physical needs: we collect food and water, distribute clothes and shoes, and provide shelter to those in need. There is a specific need that must be met which requires the completion of a specific task to satisfy. The Spiritual Works of Mercy, however, allow us to serve our fellow human beings in an entirely different way.

Our faith repeatedly reminds us that a person is both body and soul. Social activist and Catholic convert Dorothy Day reminded us that “Food for the body is not enough; there must be food for the soul.” We find such food for the soul in the spiritual acts of mercy.

The Spiritual Works of Mercy are somewhat more difficult to identify than the corporal ones. The corporal works are all grouped in Matthew 25:35-46, but discerning the spiritual works requires more digging and reflection. Pope Francis lists the seven spiritual works in his papal bull announcing the Jubilee year as follows: “to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead.”

There are many ways to interpret these directives, but the general message remains the same: our spiritual selves need just as much attention and care as our physical bodies. Sometimes we forget the crucial work that needs to be done both in and on ourselves. Even those rich in material goods may be poor in spirit.

The Spiritual Works of Mercy ask us to give something that is truly of ourselves. There may be no physical representation of a spiritual act of mercy, but its effects are just as profoundly touching as if there were. A show of compassion is more healing than we realize.

The Eucharist displays the ultimate combination of the corporal and Spiritual Works of Mercy: Christ’s physical sacrifice gives us access to the Lord’s spiritual grace. As Pope Francis wrote in his papal bull, “Jesus Christ is the face of the Father’s mercy. These words might well sum up the mystery of the Christian faith.” Our faith is mercy itself.

As we contemplate the end of the official year of mercy, let us remember that God’s mercy, and our duty to show mercy to others, is never ending.

— Cecilia Hofmeister

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FROM THE EDITOR
Preach Christ Always

Practicing the Spiritual Works of Mercy

“Walk through Zion, walk all around it; Count the number of its towers. Review all its ramparts, examine its castles, That you may tell the next generation that such is God, Our God forever and always; it is He who leads us.”

— Psalm 48

These words are the last verses of Psalm 48, a Hymn of Thanksgiving for Jerusalem’s Deliverance. Psalm 48 is one of the psalms that is used for Morning Prayer on Thursday of week one in the Liturgy of the Hours. Over the years I have prayed these words numerous times. They remind me that — as others have led us to this present moment by sharing their faith in God with us — it is now our responsibility to “tell the next generation” about the gracious and wondrous work of our God.

The ways we “tell the next generation” about our God are many and varied. One of the most obvious ways, though, is by living lives of faith-filled witness. And I know of no better way to offer this witness than by practicing the Corporal and Spiritual Works of Mercy.

The Corporal Works of Mercy are those acts by which we help our neighbor in specific and tangible ways with their material and physical needs. The Spiritual Works of Mercy — which is the focus of this issue of BASILICA magazine — are based on Christ’s teachings and Christian practice since the beginnings of our Church. Traditionally they are listed as: counseling the doubtful; instructing the ignorant; admonishing the sinner; comforting the sorrowful; forgiving injuries; bearing wrongs patiently; and praying for the living and the dead. They are acts of compassion by which we help our neighbor in specific and tangible ways with their emotional and spiritual needs.

The key to practicing the Spiritual Works of Mercy is by finding concrete and specific things we can do for our neighbor in need. It is not enough to think kind thoughts and to have good intentions. Rather we must continually look for and perform those actions by which we can give witness to our faith. Certainly we don’t always do this well. Sometimes we may fail at it miserably. The important thing, though, is that we continue to try. We need to strive to be faithful in our efforts and not worry about the success of those efforts. For it is by the faithful witness of our lives that we “tell the next generation that such is our God forever and always; it is He who leads us.”

It is said that St. Francis once told his followers to “Preach Christ always; use words if necessary.” The articles in this issue of Basilica magazine are examples of people who are preaching Christ and giving witness to the Spiritual Works of Mercy in their lives. They remind us that while the ways we “tell the next generation about our God” are many and varied, they are accomplished in simple, tangible, and specific acts of kindness and charity.
The Basilica Landmark’s Plan
Serving the growing needs of our community

In recent years, members of The Basilica Landmark board of directors have been thrilled to see great advancements made possible throughout our campus. By now, you may have enjoyed the improvements throughout the historic Reardon Rectory, from the elevator and tower to the complete renovation of the fourth floor to house our irreplaceable archive and art collections. Soon, the St. Anthony of Padua Chapel will be under renovation and we have the generosity of many to thank for that. We are lucky in that the same firm, Conrad Schmit Studios, whose artists restored the Sacristy, will also restore the St. Anthony chapel. I don’t know about you, but every time I walk through the Narthex or Sacristy, I am reminded of how the interior of the Church will someday look.

All of this work is possible through the generosity of thousands of donors and volunteers. During this year, we enjoyed a fantastic Landmark Ball, and another great Basilica Block Party. Events like those take a lot of time and effort, and show how lucky we are to have a community who values our beloved Basilica and campus buildings. I hope you will join me in marking your calendar for next year’s Ball, to be held at the new US Bank stadium on May 20, 2017, and next year’s Block Party, on July 7 & 8, 2017.

I hope you will also join me in making a gift to the Annual Fund for 2016; a generous benefactor is matching new gifts of any amount and another donor is offering $100 for each new donor, so new donors will not only double their money, but will have another $100 added!

The Basilica Landmark continues to make good on its three-year plan to update our campus for today’s needs. We hope very much to break ground this year on renovations to Cowley, a much-used part of our campus that could now use some attention. Expanded meeting rooms and a brighter and more functional entrance are improvements that will support the life of this parish and provide desperately needed spaces for large groups.

You might say it is a “good problem;” — we’re lucky enough to be in need of more space, as we continue to grow the parish and also serve our community. ✤

— Ann Wilczynski is president of The Basilica Landmark
FEATURE

Interview

The Basilica welcomes Archbishop Hebda to the Twin Cities

Johan van Parys: Archbishop Hebda, thanks so much for agreeing to this interview. We just want to get to know you a little better. Would you tell me a bit about your childhood?

Archbishop Hebda: I was born on the south side of Pittsburgh — the oldest of four children. My father’s parents emigrated from Poland. My mother’s family was Irish. Our neighborhood was an old ethnic neighborhood like we have here in northeast Minneapolis; a neighborhood of steel mills and a big brewery. Every ethnic group had its own church, funeral home, and bar. My parents’ churches were four blocks apart, but no Irish would attend the Polish church and vice versa. As a compromise, I was baptized in the German church.

For the first seven years of their marriage, my parents had been unable to have children, but after a novena to St. Anthony I was born (hence my middle name).

JvP: When did you decide to become a priest? Did you have a specific experience of “the call” or was it a gradual realization?

Archbishop: I thought of being a priest even as a little kid. I wanted either to be a priest or a bus driver. So, as I was finishing grade school, I invited the vocation director from the Capuchins to dinner. I hoped he would help me convince my parents to allow me to go to their high school seminary.

My parents showed the priest my less-than-tidy room as proof that I was not ready to go to seminary. So my parents said no.

After high school, I went back to the same Capuchin priest to ask him about entering seminary. He recommended I attend college and experience the world. So I went to college and sort of forgot about the priesthood.

JvP: Where did you end up going to college and what did you study?

Archbishop: I studied International Relations at Harvard and from there went on to Columbia where I studied International Law. My hope in those years was to work for the United Nations or another international organization.

JvP: Those are intense studies. Did you have any time to even think about pursuing your priestly vocation?

Archbishop: During my studies at Columbia, I started to attend daily Mass. That is where the Lord seems to grab people and I started thinking again about becoming a priest.

Still, at the end of law school, I found myself up to my eyeballs in debt so I needed to work. I returned to Pittsburgh, moved in with my parents to save money (sharing a room with my two younger brothers), and started working for a law firm.

By the end of the first year, I realized that the more I invested myself in law, the...
taught in Italian. Canon law, however, was still taught in Latin.

JvP: When were you ordained?
Archbishop: I was ordained a priest on July 1, 1989. I was almost 30 years old and midway through my canon law studies.

JvP: What happened after you finished your studies in Rome?
Archbishop: After graduating from the Gregorian University, I returned to Pittsburgh and served both in the diocesan tribunal and in the bishop’s office for two years.

Then, while continuing my work in the tribunal, I was sent to the neighborhood where I had lived as a child, to assist three other priests in the merger of seven parishes into one new parish, which the bishop optimistically called “Prince of Peace.” I was there for three years.

After that I served as director of the Neuman Center at Slippery Rock University in Pennsylvania. There were 9,000 students — half of them Catholic. I loved it there.

JvP: So, you were doing pastoral work in addition to your work in the chancery?
Archbishop: Yes, but things changed drastically at the end of my first year at the Neuman Center.

The Holy See was looking for an American priest to work at the Pontifical Council for Legislative Texts. The requirements were degrees in both American civil law and canon law, as well as some knowledge of Italian. I seemed to fit the profile so my bishop asked me to go to Rome.

I was not too excited about that, but he insisted I try it at least for a year. So I began my work there on September 10, 1996. After that year, I was ready to go home, but the bishop encouraged me to serve the full five-year term. Nearing the end of the five years, however, I was promoted to under secretary, and that started another round of five years. By then I had come to love my work. Thankfully, I was able to do some pastoral work in addition to my Vatican job. I was part-time spiritual director at the North American College and I did pastoral work with Mother Teresa’s Sisters of Charity.

JvP: It looks like you might have been destined for a long career in Rome?
Archbishop: After 13 years, my time in Rome came to an end. My mother had become ill and I was trying to find a way to be closer to home. One day I was called to the office of the Cardinal Prefect of the Congregations for Bishops — not unusual as part of my job.

Continued
Entering his office, however, I found the cardinal seated at his desk with a map of the United States in front of him. Pointing at the map, he told me that the Holy Father had appointed me to be the next bishop of Gaylord, MI. He also mentioned that I would be closer to my mom. I told the cardinal that my mom lived in Florida and showed the distance on the map. “At least you are in the same country, he said. I was ordained a bishop on December 1, 2009 in the cathedral of Gaylord.

JvP: How was your time in Gaylord?

Archbishop: Gaylord is a beautiful place. There are about 60,000 Catholics in the whole diocese. The town itself has about 3,600 inhabitants. I loved the people and would have been very happy to stay there. During my four years in Gaylord, we went through an important strategic planning process that was to result in a pastoral letter.

No sooner was the letter written than I received a call from the Papal Nuncio in Washington, D.C., letting me know that the Holy Father had decided to send me to Newark. That was in September of 2013.

JvP: That must have been a big change.

Archbishop: There is indeed a great contrast between Gaylord and Newark. There are 20 times more Catholics in the archdiocese of Newark than in the diocese of Gaylord even though territorially Newark is 1/25th the size of Gaylord. Also, Gaylord is very homogenous while Newark is rich in diversity with large immigrant communities.

And then I received another surprise call from the Nuncio, asking me to come to Saint Paul and Minneapolis as apostolic administrator in June of 2015. This was followed by an even bigger surprise when I learned in March of 2016 that I was to be the new archbishop here.

JvP: In all those years of pursuing your vocation and throughout your varied ministry, do you have any memorable experience of God’s presence in the world?

Archbishop: I have had many strong experiences of God’s presence throughout my life. Often they are most unexpected. It seems that the Lord places us in the right spot, so someone may help us or we may help someone else. This became very clear during a summer I spent in Lourdes. That was a very powerful spiritual experience.

Also, my years in Rome were blessed. Being there during the pontificate of Saint John Paul II — who was very charismatic — moreover, since all roads lead to Rome, I was able to meet church leaders from throughout the world and learn from them. It is amazing how God is at work in so many different places in so many different ways.

JvP: How do you see God at work here?

Archbishop: My first months here have obviously been devoted to the criminal case against the archdiocese and the bankruptcy case. The criminal case has been dismissed and we are still working on the bankruptcy. I very much look forward to moving forward. I want to visit our parishes and schools, to get to know our priests and our people better. My first impression is that our local church takes great pride in its rich history. This became very clear during the listening session we held throughout the archdiocese last fall. Among the many strengths identified in those sessions, the most common were our rich diversity, strong schools, beautiful liturgy and committed social outreach. These are all great strengths which I hope we can continue and build on together.

JvP: What are your impressions and hopes for The Basilica?

Archbishop: I am so impressed by your vital parish community. There is a beautiful connection between strong liturgy and strong social action. The outreach I see at The Basilica is incredible. And so many people are involved. They take their faith seriously. It is clear that what you celebrate on Sunday impacts what you do during the week.

You also have a great blend of tradition and yet you have something so very contemporary. You are so sensitive and attune to the needs of the people living in our cities in 2016. Your motto “a traditional church with a modern message,” says it very well. I hope to figure out what the secret is to the vitality of The Basilica. Thank you for inviting me, and keep up the good work.
A Heart for The Basilica

The CSJ teaching sisters of The Basilica School

NESTLED in the archives of the Sisters of St. Joseph of Carondelet (CSJ) is a poignant collection of letters from Basilica School 7th graders. In 1971, a shortage of teaching Sisters led the Provincial Council to withdraw from the school. The Principal, Sr. Elizabeth Schoenberger argued that The Basilica was unique in its successful integration of very poor and well-off students within one community, and urged a reconsideration. The students were more pointed in their protests.

“We don’t want our Sisters to go,” wrote Joni Johnson in carefully looping cursive. “We love our Sisters and will fight to keep them. Basilica is the nicest school I have ever been to.”

CSJ Sisters have been integral to our parish schools since the Immaculate Conception school opened December 10, 1868 with two CSJ Sisters in charge. Sisters travelled by horse and buggy, later by foot (lunch baskets in hand), taxi and finally a rented Pontiac; first from St. Anthony’s Convent, then Academy of the Holy Angels, and later St. Margaret’s Academy. In 1966, Bishop Leonard Cowley built The Basilica convent, but its five Sisters would reside there only six years.

122 Sisters taught at the Basilica School between 1913 and 1971. Up through the 1950s, Msgr. Reardon insisted every classroom be led by a Sister. Dressed in black long-sleeved habits, the Sisters taught classrooms of 30 to 40 students, plus art, gym and singing. They took shifts serving soup at lunchtime, and returned to The Basilica after their own community Mass on Sunday mornings to teach the Religious Education classes for public school students.

Msgr. Reardon’s death in 1963, as well as Vatican II, heralded changes. Sisters gradually exchanged their habits for more relaxed garb. They began to socialize more with parents and held conferences. The first lay teachers were hired, and by 1971 only four sisters were teaching classes.

For being such an integral part of our community, the Sisters left few tangible records here. Discouraged from appearing in photographs, they do live on in the stories told by school alumni.

“I just loved those nuns, we had so much fun with them,” recalled John Dwight Long (’28). “They were very gentle towards us, but firm on studying.”

Evelyn Skay Bauer (’38), spoke fondly of Sister Colma O’Brien, one of many Basilica School Sisters originally from Ireland. With a new baby sister at home, Evelyn’s extra responsibilities for her many siblings caused her to fall behind on her catechism. Sister Colma was disappointed in her progress, but once apprised of the situation, gave Evelyn medals for the baby and her mother. “She had me stay after school and helped me,” Evelyn said warmly. “And she’d bring me a whole big slice of homemade bread that thick with butter all over it, and a big glass of milk.”

Sister Mary Clare Korb (1962-1971), in a 1999 interview, summed it up, “I think all the Sisters, we knew, that we really had a heart for The Basilica.”

Heather Craig is the archivist for The Basilica.
The Spiritual Works of Mercy

Emulating mercy in every aspect of our lives

We are the people who will make peace. While the Spiritual Works of Mercy are different from the corporal works of mercy, they, too, inspire and encourage us to be peacemakers. One difference between the Corporal and Spiritual Works is their origin — whereas the corporal works of mercy are from Matthew’s Gospel, the Spiritual Works of Mercy are derived from all sorts of meaningful scripture such as Proverbs and Corinthians, and Christian tradition. And, instead of ministering to the human body, the spiritual works minister to the human heart. What encompasses all works of mercy is the life of Christ. His actions, his words, and his spiritual life enable us, as followers, to emulate mercy in every aspect of our lives. Or at least persuade us to try!

When considering these works, I am reminded of the title and depth of the Pulitzer Prize winning novel, All the Light We Cannot See written by Anthony Doerr. As one reviewer quipped, “Doerr illuminates the ways, against all odds, people try to be good to one another.” Attempting to live out the Spiritual Works of Mercy, against the backdrop of our hurting world, is an infinitely important way to try to be good to one another. When we are good to people, like the book’s main characters, Marie-

Laure, who is blind, and Werner, we shine with the light of the Holy Spirit. The Spiritual Works of Mercy are made to illuminate our lives with love. Yet, unlike the corporal works, we cannot see the results of our actions; we instead have to “look” for the light. Faith is required to trust we are making peace and touching hearts.
Some of the words used to describe the Spiritual Works of Mercy are difficult to hear. “Admonishing those who have sinned,” is brought to mind. Dictionaries tell us “admonish” was borrowed in the 14th century (via Anglo-French) from Vulgar Latin *admonestar*, which is itself an alteration of the Latin verb *admonere*, meaning “to warn.” What seems a more pastoral definition is “to caution, to advise against something.” We are called to advise with humility and consider this authoritative line from Matthew, “Remove the wooden beam from your eye first; then you will see clearly to remove the splinter from your brother’s eye.”

Has anyone ever told you they will pray for you? (I hope so!) Many years ago I was discerning over a difficult decision and a good friend let me know he would pray for me. I said, “Really? You will pray for me?” It’s such a simple statement that many of us likely say to people often without considering the implications. To take the time to utter another’s name during the sacred act of praying is significant. It is acknowledging our connectedness, our shared humanity, and our lived faith. People struggle, people pray. And God’s light shines.

Practicing patience, counseling, enlightening, forgiving, comforting — these actions allow us to live out our spirituality in ways that remind us we are surrounded by sacredness, by holiness. We are being deliberate followers of Jesus. As you read the stories in this issue, it will become increasingly evident we are surrounded, too, with spiritual workers at our cherished Basilica of Saint Mary. And, you, are more than likely one of them. Indeed, let us continue to pray for one another.

Kelli Kester has been the Coordinator of Learning and Confirmation for Children and Youth at The Basilica for 9 years. Kelli loves the Triduum, traveling, and trying to matter.

THE SPIRITUAL WORKS OF MERCY:

- Admonish those who have sinned
- Enlighten those in darkness
- Counsel those who are in doubt
- Comfort those who are afflicted
- Be patient with those in error
- Forgive those who offended you
- Pray for the living and the dead
Admonish One Another

Three people passing blessings forward

We are often told “be the best you can be.” But can we go it alone and be the best possible person? Scripture calls us to admonish one another, yet hold each other up. Bob Christenson and David Erb have been busy doing just that. Since playing high school football and hockey together, Bob and Dave have been friends, but not continuously connected. Interestingly, it was through some suffering that they came back together. Now they use the blessings they received to pass it forward.

Bob and Dave attended Highland Park Catholic School in St. Paul; they became fast friends, playing sports including football and hockey. Dave states their parents were friends and basically interchangeable. Both of the mothers were church-going, rosary-praying women. Bob will tell you his success can be tied directly to his parents, his father, a teacher, and his mother who partnered in raising the 11 children, instilling the importance of a faith-filled life with gifts of hope, centered in love. His father studied with him nightly making sure he could pass high school. With his dad’s encouragement, Bob overcome the struggles of dyslexia long before it was a diagnosed condition. Through hard work and parental support, he got into college and eventually medical school. When Bob speaks of his wife, he says he would not be here if not for her. After retiring from a wonderful career, Bob wanted to pass on the blessings he received. He chose to become a volunteer at The Basilica’s Outreach Program.

Dave’s story takes him to college and 18 years in the Army Reserves. He worked as an Engineering Manager at Lockheed Martin before retiring. After retirement he decided to head home to Minnesota. He will tell you his life had turned into a wreck; he drank hard, stumbling back, barely able to carry his luggage.

The story between the two friends is a journey through recovery. Thirty eight years ago Bob Christenson found it. Six years ago he helped Dave embark on his path to sobriety. Dave will tell you that Bob saved his life; that was the beginning of a strong bond, rooted in the past with a focus on the future, a reconnection that would help others. When asked, they will tell you their friendship is built on history, but mutual respect is what helps keep it centered. Bob and Dave have nothing to hide from each other. That means there’s been a time or two when one had to get in the other’s face; calling him out to be the best he can be.

BY JUDY RING
Dave was on the way to the liquor store when Bob and a few others called him to a lunch meeting. They sternly told him it was time; time to get his life in order. Dave says it was an unbelievable miracle that he never made it to the liquor store that day and has not had another drink.

Life isn’t always smooth in recovery. There have been bumps in the road for Bob. But then he remembers to slow down. Sometimes while driving his car! But typically to remind himself he doesn’t always have to be first. He works on being present, focusing on his emotional sobriety, which helps maintain his chemical sobriety.

It wasn’t enough for Bob and Dave to help each other. They felt the need to help others and have done so through the Outreach Program at The Basilica. As they worked on their recovery and their outreach they have encountered others with similar struggles. One of those people was Brenda Winder. Brenda was in recovery after being homeless, a drug and alcohol abuser estranged from her family.

With the help of the gentlemen, Brenda joined the Next Step program. With a bit more than a gentle push from many people including Mary Beth Chapel from Next Step, Brenda eventually agreed to become a volunteer. Early on she helped set up for the Thursday morning Outreach meetings. Later on, Brenda was trained as an advocate for the homeless. Brenda connects with others by sharing her past, which helps participants in the program.

All three can tell you what Proverbs 11:25 says, “Whoever brings blessings will be enriched and one who waters will himself be watered.” The blessings they have received are countless. Brenda is no longer homeless, she has advanced her education at MCTC and most importantly she has reconnected with her family. Brenda proudly states she is a grandmother who cherishes time she spends with her grandchildren.

Brenda gives credit to Bob and Dave. She says the two don’t mince words when it comes time to admonish. They praise her progress and also let her know when she needs to improve. She appreciates their honesty and continues to do more than just agree to disagree. She takes action when they let her know it’s best. She also gives credit to Mary Beth for keeping her on the right path.

The key to the success for all seems to be community. Without support and encouragement from others along the way, the walk would be more difficult. Walking a difficult journey with someone beside you can make each step more bearable. Knowing others are pulling for you helps keep things in perspective.

Brenda will tell you that Dave and Bob let her know she was worth it. She says she now has hope and that is a wonderful thing. Dave is proud to say that he was able to tell his mother he had come back to the Church and quit drinking before she passed a few years ago. They will all tell you it is blessings that each one of them get from the other. Blessings Repeated.

Judy Ring is a wife, mother, grandmother, and volunteer who works at Xcel Energy as an Account Manager. She is a member of the finance committee and Spiritual Gifts Team at The Basilica.
Encourage One Another

Providing support in times of struggle

An important part of Christian life is coming together in community, to support and encourage one another in times of doubt, especially in times of religious doubt. Rafiann Olchefske was a Jehovah’s Witness, who, with the support and encouragement of her fellow Christians, was baptized at The Basilica last year.

While Rafiann had left her parent’s church several years ago, she decided that Catholicism was right for her in early 2015. It wasn’t an easy decision. Part of her struggle was that she “didn’t want to make a decision that [would] cause conflict in [her] family.”

In the beginning, she felt that she couldn’t reach out for help because that was like admitting weakness. But Rafiann ultimately did reach out to the community when she began feeling scared about the enormity of her decision, which was a challenge for some of her family and friends to understand. “They felt like I am going astray from the right path.” In her heart, Refiann knew this was right for her. She began looking forward to the homily every Sunday but was sad that she was unable to take part in Holy Communion. During this time, her Christian community was a great source of strength for her.
Rafiann said her husband’s cousin, a Catholic, spoke with her at length about her struggles. Her RCIA group, two sponsors and Paula were there for her to answer questions, cheer her, and offer their support. During this time they “talked a lot and they prayed for [her].” Rafiann met another person who was going through similar struggles, and she found comfort in speaking with her. She said that “sometimes we just cried together, but it helped.”

Many sent Rafiann cards and prayers during the Easter season. She said that she hadn’t even met some of those offering their support. Despite that, “they prayed for [her]” and “it touched [her] heart.” Her husband was also a great support during this time, joining the parish with her and encouraging her. Rafiann expressed her gratefulness for the support of the community. “God showed me His love and His grace through these people. All the encouragements I received helped me a lot. God really used our Christian brothers and sisters to show us He loves me and I will always feel very strongly connected to my support system from church. They are family to me.” Now she “feel[s] compelled to help others who have the same struggle.”

Rafiann said that she “want[s] them to see that it’s okay to be scared, to admit that you are scared and reach out to others for help. God sent them to us and He sent us to them. It’s a wonderful cycle to love and support one another. It is a gift.”

Rafiann has “always been attracted to the Catholic faith; [her] mother’s side of the family are devout Catholics.” But it wasn’t until she started looking for a church to join in early 2015 that she came back to a Catholic church. Rafiann credits her maternal grandmother for her initial interest in joining the Catholic Church. Of her grandmother, Rafiann said that she “was the greatest person [she] knew.” She “never heard her say one bad thing about other people, not even once. She was kind and she put others before herself. ...she lived her life a true Christian, 24/7.”

The encouragement she found in her Christian community helped Rafiann on her journey. “The way The Basilica comes together to support all...is unbelievable.” Rafiann said that she “never saw that much love and support from people who don’t know each other before. It’s priceless.”

Rafiann didn’t have to struggle alone, she had the support of her community, and wants people to know that “a word of encouragement goes a long way, much more than you realize. It helped me so much. Please give others the same gift.” Having received that gift herself, Rafiann feels called to encourage others on their Christian journey. Rafiann says this stems from her faith and she “love[s] how inclusive the Catholic church is — we are taught to love everyone, even those who don’t love us back.”

Community and supporting one another is important. If you feel called to reach out to another in their times of struggle you may have a much more significant impact on that person’s life than you imagine. We are called to love one another; encouragement and support are wonderful ways to share that love.

Shelby Andersson moved to the Twin Cities a little over a year ago. As a parishioner of The Basilica, she is thankful for all the encouragement and support she has received from her Christian community.
Comfort One Another

Sharing our humanity

Of all the Spiritual Works of Mercy, to comfort the afflicted seems the most tender. It does not admonish or correct; it doesn’t instruct or attempt to change. It simply comforts, human to human, soul to soul. For those with aching hearts who are struggling with pain, dealing with loss, or handling a hurt, the need to have that suffering understood is very compelling. When we can tell our story, when we are heard, we know that we are not alone.

At The Basilica of Saint Mary, listening to those who suffer has not been left to chance. The Emmaus Ministry ensures that those who need a compassionate, listening ear will always be able to find one. This ministry is composed of a group of individuals who have pledged themselves to reach out to those who are suffering. Their goal is “not to cure, but to comfort.”

The Basilica’s Emmaus Ministry has its roots in the BeFriender National Ministry, a national, ecumenical non-profit organization that provides leadership training and ongoing support for a listening ministry of lay pastoral care in churches, health care settings such as hospitals, assisted living-skilled care facilities, or other organizations.

Bill Pederson, a Basilica parishioner, has been an Emmaus volunteer minister for six years. He explains that the ministry once used the BeFriender name, but that some people found the word confusing. They were not sure just what type of friendship was being offered to them. The name, Emmaus, comes from the gospel story (Luke 24:13-35) wherein two of the disciples walking to the town of Emmaus are joined by a stranger. That stranger is the resurrected Jesus Christ, but they do not recognize him at first. It is only after they
shared their stories that they realized they were in the presence of God and that their “hearts were burning.” The Emmaus ministers are always aware of the presence of Christ in themselves and in every human being. They hope to make that sacred presence felt as they listen to those who are suffering.

Bill says that those who come to him, or to one of the other members of the ministry, often say things like, “I can’t believe you’re doing this,” or “I can’t believe that anyone cares enough to listen to me.” Once they understand that their words are held in the strictest confidence and that they will not be judged for whatever they say, they relax and talk freely. They may describe that free feeling as a kind of deliverance or say that a door of hope seems to have opened.

The group of ministers meets once a month and all members agree that they receive more than they give at their Emmaus sessions. They are deeply touched by the stories they hear, and they marvel at the beauty and resilience of the human spirit once it has the liberty to honestly express itself. We are inhabitants of Earth, and Earth is not a celestial realm. That we all hurt is a central truth of our condition. None of us escapes the frustrations and hardships of our imperfect natures, and we will not until we arrive at our final heavenly destination. It is realizing we are not alone that helps us get through our pain without giving up. Both the Emmaus ministers and the recipients of their care come to this awareness over and over again as they work together.

Whatever your story — you may have moved or retired, lost a loved one or become ill — an Emmaus minister is ready to walk with you and help you discover that Christ is truly present within you.

Elsa Thompson Hofmeister is a retired educator and a parishioner of The Cathedral of Saint Paul. She is the author of Extraordinary Ordinary Lives, a story of vocations in the Order of the Visitation of Holy Mary.

For more information, contact Cathy Edwards, 612.317.3474, cedwards@mary.org.
How many of us, as we were growing up, were told “patience is a virtue”? Perhaps we did not get something at a store we were begging for. Maybe we had uncontained excitement for an upcoming holiday. Or we were en route to a summer vacation up north, and we could not wait to arrive. We have all heard this saying numerous times in our lives. It is among the best lessons our parents, caregivers, and teachers could have taught us. Frequently we are confronted with situations where we have to exercise patience. It is not until adulthood where we realize how important it is to be patient, and yet how truly challenging it can be.

As part of our Christian tradition, the Spiritual Works of Mercy help guide our behavior. According to the United States Conference of Catholic Bishops, the seven Spiritual Works of Mercy include the following: counseling the doubtful, instructing the ignorant, admonishing the sinner, comforting the sorrowful, forgiving injuries, bearing wrongs patiently, and praying for the living and the dead (www.usccb.org).

In a time where we are bombarded with divisive rhetoric from our media, when tensions in our city seem to be rising, and everyone seems to have a strong opinion about our pending presidential election, demonstrating compassion, empathy, and patience with one another can be very difficult. Yet, the alternative is to live with anger and frustration filling our hearts, rather than the love Christ called us to have for each other.

At the root of patience is the ability to either help or hinder another human being. Without patience, we can cause others frustration, discomfort, or even suffering. The Basilica of Saint Mary is committed to providing equal access to services and resources for all its parishioners. For example, an individual with celiac disease can receive low-gluten host at Eucharist. The Basilica also provides hearing devices for individuals suffering from hearing loss. A person who is visually impaired may request a large print program at Mass.

Peggy Wolfe, an 86-year-old parishioner who has attended The Basilica for 11 years,
serves on the church’s Disability Awareness Committee. Working on behalf of the church, the committee takes their role of ensuring the church is adhering to all ADA (Americans with Disabilities Act) requirements very seriously. For the last 16 years, Wolfe has experienced gradual vision loss as a result of macular degeneration. Further, Wolfe is also hearing impaired.

Though she was initially drawn to The Basilica because of the beautiful music she heard at Mass, she said she “loves the spirit of helpfulness.” She is especially appreciative of the wonderful ushers who volunteer their time at The Basilica, but she also values the many parishioners and fellow committee members who help her. She acknowledges that it is difficult to ask for help, and says this can be a hurdle to overcome when you are initially experiencing some type of loss. Yet, in order to deal with barriers, one must be able to ask for help.

Wolfe does not view her losses as limitations. Rather, with an optimistic and positive attitude, she admits she cannot change the course of action her health has taken and would prefer to use her experience as a way to help others. She has published a book about her experience titled Vision Loss: Strategies for Living with Hope and Independence. Wolfe’s mother and uncle also experienced vision loss. She taps into her experience in helping them cope, along with her personal insight, to shed light on how to successfully live with vision loss. According to the Center for Disease Control and Prevention, approximately 14 million people above the age of 12 are living with vision loss in the United States (www.cdc.gov).

LaVail Valentines is another instrumental member of the Disability Awareness Committee and recently participated in an accessibility audit of The Basilica’s buildings and grounds. LaVail has limited mobility due to a stroke and now uses a wheelchair. In order to thoroughly assess The Basilica campus he traveled every pathway and opened every door. The concluding report brought to light several accessibility issues that will be addressed by the Parish Council executive committee. LaVail said being a part of such an important group makes him feel like he is helping people have an easier time accessing one of the most important parts of their lives.

We are called to be patient, kind, forgiving, and loving towards one another. The resources and services provided by The Basilica can certainly assist those of us in need of help and support. However, we can also help one another on an individual basis. Often times, it is in small ways, things that we often take for granted, when we can make a big difference. Smile. Laugh. Help guide someone down a flight of stairs. Offer to drive your fellow parishioner to Mass. Share a meal or a cup of coffee. An extended hand of support can make a world of difference to someone in need. After all, are we not all in need at some point in our lives?

Ann T. Deiman-Thornton has been a member of The Basilica for 16 years and is a resident of North Minneapolis. She is deeply concerned about making our community a better place.
Forgive One Another

Practicing forgiveness starts in the family

“In the Year of Mercy, every Christian family can become a privileged place...for experiencing the joy of forgiveness. Forgiveness is the essence of the love which can understand mistakes and mend them. How miserable we would be if God did not forgive us! Within the family we learn how to forgive, because we are certain that we are understood and supported, whatever the mistakes we make.”

— Pope Francis
Feast of the Holy Family, December 27, 2015

WHEN Pope Francis said, “Within the family, we learn how to forgive,” he implied that the act of forgiveness does not come easy for us; it is something we need to be taught. And yet forgiveness is central to Christian life. Christ tells the parable of the servant who owes a large debt to his master. He asks his master time to pay the debt, but the master goes further and forgives the debt completely. Unmercifully, the forgiven servant goes out and demands a much smaller debt from another. When the master finds out, he not only demands the unmerciful servant pay the debt in full; he throws him in jail until the debt is paid. Christ ends the parable saying, “This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart” (Matthew 18: 21-35). Clearly, forgiving one another is vitally important. But frequently it is difficult to forgive those who have hurt us deeply. How does one learn to forgive?

One Basilica couple that has learned how to forgive is the Whites — Jerry and Constance. They graciously agreed to be
interviewed for BASILICA. When asked about forgiveness, they explained they both had rough starts in life. Constance was given up for adoption when she was 5 years old, and Jerry was raised by a single mother. Constance describes herself as a young adult as a “lost soul.” Jerry turned to drugs to dull his own pain. Although Jerry was struggling with addiction at the time he married Constance, he claimed he was clean. His deception led Constance to say their marriage “began with a lie.” The resentments that had begun in childhood festered and continued to build for them as adults.

Finally, Jerry turned to treatment for his addiction, and Constance accompanied him. The Whites began to learn about practicing forgiveness in treatment. There they read Alcoholics Anonymous (also known as the “Big Book”), and Jerry was struck by what he found there concerning holding onto resentment. “Resentment is the ‘number one’ offender,” the book states on page 64. “From it stem all forms of spiritual disease, for we have been not only mentally and physically ill, we have been spiritually sick. When the spiritual malady is overcome, we straighten out mentally and physically.”

Although vitally important, Jerry noted that letting go of resentments did not come easily and is an act of the will. “There is nothing good about resentment. Resentment is heavy and it only gets heavier the longer we carry it. Harboring resentments shuts off the sunlight of the Spirit,” Jerry says. “It affects how I am as a person, walking around with hate in my heart. It is always easier to see the negative.” One tip the Whites offered is that praying for others makes it difficult to hold onto resentment. In time, the heart will follow.

Once forgiveness comes, then real relationships between people can begin. And that can positively impact people’s lives — not just the lives of the couple, but for those observing the marriage as well.

Jerry said he had once heard televangelist Joyce Meyers say that forgiveness isn’t for the person being forgiven, it is for the person who does the forgiving. Jerry agrees, saying “Forgiving others is one of the most freeing things I have ever done.” He remembered watching Mel Gibson’s 2004 film, The Passion of the Christ, particularly the scene where Christ forgave from the cross. “Who am I not to forgive?” Jerry asked. “Seeing Christ having mercy for others, seeing him having an open heart for people...It’s our calling. Seeing Christ’s example made me a better human being and made me quicker to forgive.”

As he practiced forgiveness, Jerry also discovered that the more he forgave, the closer he grew to God. “Every time I make the conscious choice to forgive someone, I am doing what God wants me to do,” he says.

Today both Constance and Jerry serve as Eucharistic ministers at The Basilica, where they try to be examples to the parish.

“Seeing married couples praying and serving together as part of the Church strengthens the church. Marriage can be good — you have to not be so selfish, and then you take it out to the world. We need to fight against our nature and be less selfish,” they said.

“Forgiveness is sharable,” Constance says. “Learning how to forgive, then sharing that with others, leads to a ripple effect.”

Jerry agrees. “We are all God’s children, and we all need to have forgiveness.”

Elaine Hargrove was a member of the RCIA 2015-16 class. She works at an ethics research center at the University of Minnesota, where she earned a Ph.D. in journalism. Her dissertation topic was the press coverage of the My Lai massacre.
Pray for One Another

Mercy and grace in times of trouble

BY SUSAN HANSEN

“O”ur Father, who art in heaven...,“Bless us, Oh Lord, and these thy gifts...,“Now I lay me down to sleep....” For many of us, these lines are familiar companions. We have repeated the words during Mass, when seated around a table with family and friends, or as part of a bedtime ritual. They are perhaps a few of the most familiar prayers in our lives, but they are by no means the only way we communicate with God.

Prayer can take almost as many forms as there are people. It is both uniquely individual and collective in nature. It can be spoken out loud when we gather as a community, lifting our voices to God in word and in song. It can be meditative and reflective in nature. Thomas Merton, a Trappist monk who practiced contemplative prayer regularly, understood prayer isn't always about us talking to God but rather being silent before Him, open to His voice.

During Mass, prayers are offered up for various individuals in our community; however, not every individual is named. At the end of the intercession, the lector says, “and for all those who have requested our prayers.” Have you ever wondered about those anonymous requests? There is a very active group of individuals showing God’s love and mercy on a daily basis, quietly and steadfastly praying over each and every individual request. They are the volunteers who make up The Basilica of Saint Mary’s prayer chain.

Prayer requests reach the prayer chain by a number of methods. It might be a phone call to The Basilica’s receptionist or on a form filled out by a guest at an outreach program, such as those sponsored by the St. Vincent de Paul ministry. It may come about as the result of a conversation with one of The Basilica’s staff members or be submitted via the website. Regardless of how the request arrives, it is added to a list which is then sent to the members of the prayer chain.

In speaking with several prayer chain volunteers, it was clear each has been touched in some way by this ministry. Lou Cooney Erickson, Mary Ritten and Judy Maguire all bring their own unique perspectives and individuality. Mary prefers to pray the first thing every morning, a practice she began when she was young. Judy, on the other hand, prays in the evening, finding
SPIRITUAL WORKS OF MERCY

(L to R) Mary Ritten, Judy Maguire and Nancy Cooney Erickson.

God’s good grace, love, mercy and ever-presence.”

Judy has family members struggling with serious health issues. Her involvement helps her to keep going despite her own circumstances. She said it isn’t about understanding the why of a difficult situation, but finding the strength to continue — and that is what she asks for on behalf of each individual. But she doesn’t stop there. She is also mindful of the friends and family who may also be suffering.

St. Thérèse of Lisieux (1873-97) described prayer as “an uplifting of the heart, a glance toward heaven, a cry of gratitude and love in times of sorrow as well as joy. It is something noble, something supernatural, which expands the soul and unites it to God.” Mary, Lou, Judy and all of the other volunteers on the prayer chain exemplify this sentiment and are truly a blessing to the parish and the community.

Susan Hansen is a parishioner who works as a software trainer at a local law firm.

If you would like to request prayer, you can do so at mary.org or call the church offices at 612.333.1381.

If you would like to become involved in this ministry, please contact Cathy Edwards at cedwards@mary.org.

those quiet hours the perfect way to end the day. As a hospital chaplain, Lou is often in a position to offer support to patients and their families throughout the day.

While the women may approach prayer differently, they share a common bond in their empathy and their deep desire to make a difference. The requests they receive are varied — and often heartbreaking: the child with a serious illness, a woman in an abusive relationship, a family torn apart by chemical dependency. Sometimes the same request is made over the course of many weeks. According to Judy, seeing these names regularly helps her identify with them as individuals. While she may never actually meet the people involved, they become much more to her than just names on a list.

The lives of the prayer chain volunteers are also impacted. Mary said being involved in the prayer chain brings her closer to both the parish and to the general community. In her words, “it is a grace for me; it is good for my soul.” Lou echoed those sentiments, stating she feels both humbled and privileged to be a part of the chain. It reminds her “we are all sisters and brothers in this life together, and all in need and desire of
**SPIRITUAL WORKS OF MERCY**

**Enlighten One Another**

*The importance of art in a church of words*

**WORDS** are a fundamental and central part of the way we routinely explore our Catholic faith. We read the Bible, recite the prayers, hear the sermon, confess our sins. These activities all involve thinking deeply about language, both our own and the Church’s, and sometimes that can make us think about our spirituality purely in terms of text. If that sounds flat, it should; the tricky part is that while we know that words aren’t the whole story of our spirituality, it can be tough to explain the other parts. How do we get at the bits of our faith that don’t involve words, or share these parts with others? Art has long had an important role in the way Catholicism connects to people, especially to people who might otherwise be unfamiliar with our faith community. As much as the words matter, this is also a religion of sounds and sights, colors and contours, images and icons. Art can be a vehicle to share our faith or to enlighten one another as the Spiritual Works of Mercy call us to do. How do we feel every time we walk into The Basilica and look around? There’s something unique about the way we interact with art — whether it’s a painting, sculpture, or icon, that speaks to us like words cannot. Religion has so much that is difficult to put into words and art can often be the spark that helps us start to contemplate the beautiful mysteries of our faith.

Kathy Dhaemers, The Basilica’s associate director of sacred arts, knows this and believes it to be crucial. In conversation about the role of art in our community, she describes it as being an “entry point,” a way to connect people with ideas that are best shown, rather than told. Art can be a communal and personal activity all at once, a space where a person can have his or her own experience with a piece while also still being part of a larger group.

Bringing art into The Basilica provides more opportunity to draw in people who might otherwise feel like outsiders, reaching them not through the same words they may have heard before, but through their appreciation of the creative aesthetic. In this way, it can also be an effective means of communicating with members of other faiths outside Catholicism; art can be a common ground between people of different ideologies. It takes The Basilica community beyond just The Basilica building.

Johan van Parys also feels this sense very strongly. As The Basilica’s director of liturgy and sacred arts, he is in a position that few parishes other than ours have. He believes the most crucial role art can play in our community is one of representation. The Basilica is a church originally built by Northern Europeans; as such, the figures we see represented in much of the older art do not reflect the increasingly diverse racial and cultural makeup of our modern parish. Johan said, “People should be able to recognize themselves in our art.” He’s bringing in artists from a variety backgrounds, cultivating The Basilica’s Pope John XXIII Gallery, hosting various artistic events and more. This is critical, and sits at the core of the welcoming spirit The Basilica puts forth into the world. We should all be able to recognize ourselves here and engage with the art.

*BY ERIK HANE*

**Enlighten One Another**

*By Erik Hane*
In Reverence and Respect
Taizé prayer at The Basilica

I would not have believed its effect on me:
Driving into Minneapolis during rush hour, walking into the basement of a church, sitting in a hard-back chair, singing the same verse over and over again. And, yet, it brings me the greatest peace I have I have ever known.

It’s the once-a-month Taizé Prayer service at The Basilica of Saint Mary. As the prayer booklet says, “We sing uncomplicated, repetitive songs, uncluttered by too many words. A few words sung over and over again enhance the meditative quality of prayer, allowing an encounter with the mystery of God through the beauty of simplicity.”

It doesn’t hurt for those of us with mediocre voices that we are accompanied by a piano, flute and, sometimes, a cello — all beautifully played. The light is low, the room is quiet, the candles are lit, and the scene is inviting. It takes place in a Catholic church but the service is ecumenical — no preaching, prompting, or proselytizing.

I am a bit surprised at how good my voice sounds, at least to me; however, I do sit next to my friend Cindy Lamont, who can not only carry a tune but sing the harmony. Yet, I am freer here, not burdened with the usual concerns, causes, and conflicts. If there’s a flow, I am in it. If there’s a pattern, I am part of it.

The melodies are lovely, but the words are lyrical, sheer poetry:

_Calm me Lord as you calmed the storms._
_Still me Lord, keep me from harm._
_Let all the tumult within me cease._
_Enfold me Lord, in your peace._

I hesitate to write about this service because one of its great values is the intimacy, with only 30 or 40 people in the room. The feeling is one of being among the fortunate, the chosen, the lucky. On the other hand, anyone going to a meditative prayer service would probably come with an attitude of reverence and respect.

Taizé is a small village in the hills of Burgundy, France, and has been the home of an ecumenical group of brothers from various denominations, whose life centers around common prayer. Today the community includes Protestants and Catholics; the brothers come from 20 countries throughout the world.

Brother Roger, who came to the village in 1940, offered his house as a place of refuge, for those fleeing from the Nazi occupation. After the war ended, he was joined by a small group of others, who committed themselves to celibacy and a communal life.

The Basilica seems a perfect place for the service because it was formally consecrated when Brother Roger arrived in Taizé.

Fathers Dennis Dease, Michael O’Connell and, now, John Bauer have led the church as much with their hearts as their heads. Over the years, The Basilica has seemed to me to be a place that welcomes those who seek comfort and comforts those who seek understanding. I am always in need of both.

For one hour a month, in that church, in the basement, sitting on a wooden chair, I feel as though I am in the care of God, as I understand him/her. Sometimes the spirit lingers after I leave and sometimes it doesn’t. But for a moment I can feel that elusive peace, the kind that passes all understanding.

Some may think me foolish, or simply frightened of growing more fragile and feeble and grasping at a religious straw. For once in my life, what others think doesn’t seem to matter. If The Basilica offered this service five days a week, I’d be there Monday through Friday.

Dave Nimmer is a retired news reporter...and a seeker. This story first appeared Minnesota Good Age magazine and was granted reprint permissions by the author.

Visit mary.org for Taizé prayer dates.
Who is Our Neighbor?

Welcoming immigrant families

A Guiding Light: A group of parishioners has helped two families from refugee camps resettle in the Twin Cities and bring attention to issues facing refugee populations.

“HOLD all of these dates with lightness,” says Janice Andersen to a group of about a dozen members of the Refugee Family Committee at the Cowley Center on a Saturday morning in July. The committee is making plans to welcome the second refugee family. The first family arrived in early 2016. This family will be coming from a refugee camp in Turkey, but the recent political unrest has caused some doubt as to when the family would arrive.

Since last December, in response to Pope Francis’ declaration of a Jubilee of Mercy, a team of volunteers has helped two families of refugees, one from Somalia and one from Iraq, settle in the Twin Cities area. (A third family is expected in the fall). The group has also organized collection drives for refugee families and provided educational outreach on the struggles facing migrant populations.

The Basilica is working in conjunction with Lutheran Social Services (LSS) to coordinate the families’ arrival and setup in the Twin Cities. The parish “co-sponsors” the family by helping with rent for the first six months, assisting with the setup of their apartment, and helping them get acclimatized to living in Minnesota.

While figuring out a humane solution to the complex geopolitical problems related to refugee populations seems impossible,
Basilica volunteers have found out that sometimes it really is just the little things that can help ease the transition into life in a new country.

Around the conference table, someone in the group mentions bringing bottled water to the airport for the family. A few others volunteer to help set up furniture in the new family’s apartment in suburban Minneapolis. Another volunteer shows some homemade welcome signs she had made. They were red and green with crossed American and Iraqi flags. Across the top, in Arabic, it read, “Welcome to Minnesota.” The phrase was written out phonetically on the back for the American welcomers.

The arrivals of both families were inspirational and thoughtful moments for the volunteers. “I kept imagining what life was going to be like for the children: going to school, learning English, and the very different life they will have in the United States. As a teacher, I see the vast differences between refugee parents and their children who grow up in America, in a very different culture. I kept thinking what a difference a few years will make — ‘Do they know what they are getting into?’ Then again, do any of us, ever?” said Rachel Ziegler, who welcomed the second family at the airport.

Dawn Pajunen served on the mentorship team with the first family that had lived in the Dadaab Refugee Camp in Kenya. Pajunen, along with three other parishioners, worked directly with the families to help them adjust to life in a new country. Sometimes that adjustment involves teaching some very basic things, like traffic.

“There are no stop signs in refugee camps. Traffic was a whole new experience for them and they were afraid of cars,” said Pajunen.

There were also some heartfelt moments while working with the family from Somalia. A group took the family to the Como Park Conservatory to see the flowers. The children really wanted to go to the zoo as well. While the children, who were born and raised in Dadaab, had little first-hand knowledge of some of the African animals at the exhibits, the parents knew them well.

“They were telling the kids about [the animals]. It was kind of cool that they could share a little bit about their homeland that their kids have never seen,” said Pajunen.

Even though the life experiences of the families and their American sponsors were vastly different, there were still some similarities.

“Thinking about those first few times I was with the family, the thing that still stands out to me was how we were more alike than different. As I watched the 17-year-old daughter get ready for school, fixing her hair just right, rearranging her outfit, all while her mom was telling her to hurry up, I thought of my own daughter at that age. Listening to the son’s desire to get a driving permit, he could have been my son,” said Donna Krisch, another volunteer.

The conversation continues in the conference room at the Cowley Center. One volunteer shares her experiences from a recent trip to the U.S.-Mexico border. Another talks about organizing a dinner for the sponsored families.

Bringing to light the vast number of issues facing migrants and refugees is no easy task, but through patience, prayer, and lightness, the committee has helped ease the burden for a few who are struggling.

Nick Hansen is a member of the refugee family committee.
Landmark Ball

1 Dr. Deirdre Palmer, Event Chair  2 A beautiful evening at ARIA in Minneapolis  3 Mundus serenading the guests  4 Ken and Andrea Hjelm  5 Auctioneer Pat Brenna with (l to r) Archbishop Bernard Hebda and Father John Bauer  6 Party guests dressed to impress  7 A toast to The Basilica Landmark.

PHOTOS ©ELYSE RETHLAKE
LANDMARK EVENTS

Cities 97
Basilica Block Party

Party-goers on The Basilica's front lawn
Andra Day on the Preferred-One Stage
American Authors made it snow on Friday night of the Block Party
Death Cab for Cutie on the Great Clips Stage.

BLOCK PARTY PHOTOS: 1) HAYLEY BEEKMAN;
2) DYLAN NOVACEK; 3) GARY MIKAI;
4) KYLE HOWARD
thus in effect having his back to them? The latter had been the custom for centuries until it was changed in the 1960s in light of the Second Vatican Council.

Those in favor of the pre-Vatican II posture argue that the proper way to celebrate Mass is “ad orientem,” or by facing east. According to tradition, Christ will return from the east. Thus, the priest and the assembly facing east during Mass are praying in the anticipation of Christ’s return.

Those in favor of the priest facing the assembly point to the liturgy document of the Second Vatican Council which encourages full, active, and conscious participation of the faithful. Interfacing with the priest is seen as very important in this context.

Robert Cardinal Sarah, prefect of the Congregation for Divine Worship and the Sacraments expressed his support of a return to the “ad orientem” position during a talk he delivered in London on July 5, 2016. He also called for this change to be implemented on the first Sunday of Advent this year, saying: “Dear fathers, I humbly and fraternal ask you to implement this practice wherever possible, with prudence and with the necessary catechesis, certainly, but also with a pastor’s confidence that this is something good for the Church, something good for our people. Your own pastoral judgement will determine how and when this is possible, but perhaps beginning this on the first Sunday of Advent this year.”

This statement was picked up by the press and caused a flurry of speculations. As a result, the Archbishop of Westminster made it clear that his priests were not to celebrate “ad orientem.” More importantly, the then-Vatican spokesman Father Lombardi issued a clarification affirming that “Cardinal Sarah is always rightly concerned with the dignity of the celebration of Mass. “However, “some of his phrasing has been badly interpreted, as if he had announced new, different indications from those now given in liturgical norms.” The General Instruction of the Roman Missal “remains fully in force,” including the prescription that the altar should be built away from the wall so “that Mass can be celebrated at it facing the people, which is desirable wherever possible.”

Father Lombardi also referenced a visit Pope Francis made to the Congregation for Divine worship. On that occasion the pope clearly stated that the Mass we have been celebrating since the Second Vatican Council is the ‘ordinary’ form and that the extraordinary form or so-called Tridentine Mass which was first permitted under strict circumstances by Saint John Paul II and more widely permitted by Pope Emeritus Benedict XVI “should not take the place of that ‘ordinary’ form.”

So, until Pope Francis or his successor changes the Roman Missal or unless we are celebrating the extraordinary form, we are not to turn anywhere else but to one another. ✝

Dear Johan,

Is it true that Pope Francis will be demanding that the priests face east when celebrating Mass? I grew up before Vatican II and would be delighted to have that and other venerable traditions come back. It would solve so many problems.

Gentle Reader,

Whether or not a 180 degree turn by the priest would solve all that many problems is yet to be seen. However, yours is a good question deserving of a very simple answer: NO. Still, I understand why you ask.

Recently, much ado has been made over the priest’s posture during Mass. Should he continue to face the congregation as has been the custom since the Second Vatican Council? Or should he turn around and face the same direction as the congregation,
There are many blessings that come from giving to a charitable cause. By now you may know that when you make a gift to The Basilica Landmark, you can be assured that not only are you preserving the past, you are restoring and enhancing our beautiful landmark church for the future.

Did you know that a recent change in the tax law permanently extends a taxpayer’s ability to make a tax-free transfer from an IRA to The Basilica Landmark? Using an IRA to accomplish your charitable giving is a great way to leverage your gifts to The Basilica Landmark. If you are age 70½ or older, you may make a tax-free transfer of up to $100,000 directly from your traditional or Roth IRA to The Basilica Landmark without increasing your taxable income or withholding. Funds transferred from your IRA directly to The Basilica Landmark will lower your adjusted gross income, and will also count toward your minimum required distribution.

Including The Basilica Landmark as a named beneficiary of a retirement asset, such as an IRA or 401(k) is a great strategy to maximize the tax efficiency of your giving. Simply list The Basilica Landmark on the beneficiary designation form provided by your employer or IRA administrator and specify the dollar amount or percentage of the assets you would like the endowment fund to receive. If the retirement asset has not previously been subject to income tax (such as 401(k) contributions), upon your death the assets will pass to The Basilica Landmark without income tax ever being paid. Your estate may also be able to take a charitable estate tax deduction for this gift, reducing the amount of estate tax it pays.

It is also important to note that specifically naming a charity as a beneficiary of retirement assets is greatly preferred to naming your “estate” as the beneficiary and then using retirement assets to fund a charitable bequest in your will or trust. Paying pre-tax assets into your estate will cause your estate to pay income tax on those assets, possibly reducing the amount the charity, or your other beneficiaries, will ultimately receive. Your financial advisor can assist with questions about maximizing the tax benefits of your charitable gifts.

Whether you make a specific gift in your will or give directly from your retirement savings, it’s important to use the following beneficiary designation language:

“I, [name] of [city, state, zip code] give [$____________ or __________%] to The Basilica Landmark, P.O. Box 50070, Minneapolis, MN 55405.”

Giving a gift through an IRA or including The Basilica Landmark in your will, trust, and/or beneficiary designations is simple to accomplish and will have a significant impact on our community. Be sure to consult your own estate planning attorney, financial and tax advisors to help you include The Basilica Landmark in your plans.
You helped Kerry on a path to stability.

THANK YOU!

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Make the preservation and restoration of The Basilica of Saint Mary part of your legacy.

Remember The Basilica Landmark (Tax ID # 41-1754864) in your Will or Trust, or as a beneficiary of an IRA, 401(k) or insurance policy.

Contact Kristian at kmauel@mary.org or 612.317.3421 for more information.
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ADVENT & CHRISTMAS AT THE BASILICA

ADVENT SOLEMN VESPERs
November 27, December 4, 11 and 18 at 3:00 pm
The Basilica Choir Stalls

CHRISTMAS EVE - SATURDAY, DECEMBER 24
4:00 pm, 6:30 pm, & 8:30 pm: Vigil Eucharist
11:00 pm: Choral Prelude Music
Midnight: Solemn Eucharist

CHRISTMAS DAY - SUNDAY, DECEMBER 25
7:30 am: Eucharist at Dawn
9:30 am & Noon: Solemn Eucharist
4:30 pm: Festive Eucharist
No 6:30 pm Mass

SOLEMNITY OF MARY, MOTHER OF GOD
SUNDAY, JANUARY 1
7:30 am: Eucharist
9:30 am & 11:30 am: Solemn Eucharist
4:30 pm & 6:30 pm: Festive Eucharist

SOLEMN VESPERS FOR THE SOLEMNITY OF
EPIPHANY - SUNDAY, JANUARY 8
3:00 pm: The Basilica Choir Stalls

JOIN US FOR A
FESTIVE EVENING!

THE BASILICA LANDMARK BALL
SATURDAY, MAY 20, 2017
US BANK STADIUM

FOR TICKETS AND INFORMATION VISIT MARY.ORG/LANDMARKBALL OR CALL 612.317.3428.
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The Basilica Landmark’s Mission

is to preserve, restore, and advance the historic
Basilica of Saint Mary for all generations.

The Basilica of Saint Mary
MISSION STATEMENT

“The Basilica of Saint Mary is a community rooted in the gospel of Jesus Christ.”

As disciples of Jesus Christ we:

- Practice biblical stewardship
- Share our faith with others in word and deed
- Pursue ecumenical and interfaith relationships
- Extend Christian hospitality, and
- Rejoice in rich diversity.

As Co-Cathedral of the Archdiocese of St. Paul and Minneapolis we are committed to provide:

- Inspiring liturgies and sacred arts
- Transforming life-long learning opportunities
- Engaging service to one another and justice for all.