FEATURES

6 Ascension: A shelter from the storms of life  
by Margaret Nelson Brinkhaus

11 Kristian Mauel Nguyen’s Next Milestone:  
Building a passion for The Basilica  
by Steve Rudolph

12 Joint Catholic-Lutheran Commemoration of the  
Reformation: 500th anniversary: 1517-2017  
by Dirk G. Lange

16 Reflections on the 500th Anniversary of the  
Reformation: Local faith leaders share their  
perspectives  
by Johan M.J. van Parys, Ph.D.

19 Welcoming Dr. Sharon Pierce: Leading collaboration  
in our community  
by Janice Andersen

20 Come As You Are: Creating connections through  
Pathways ministry  
by Elyse Rethlake

22 Hearing Jesus’ Call: Basilica Young Adults —  
faith, fun, and service  
by Melissa Streit

25 The Life of a Swiss Guard: Vatican Museums  
exhibit stops in Minneapolis  
by Johan M.J. van Parys, Ph.D.

26 Innovative Gifts: Reflecting what matters  
most in life  
by Peggy Jennings and Monica Stuart

30 The Basilica Block Party and Landmark Ball:  
Captured in images  
by Mae Desaire

DEPARTMENTS

3 From the Editor

4 From the Rector, Fr. John Bauer

5 President’s Column, by Ann Wikczynski

29 Ask Johan, by Johan M.J. van Parys, Ph.D.

32 Archives, by Heather Craig

About the Cover: Members of The Basilica Young Adults. A special blessing was held on August 20, 2017 for young adults in the parish.

COVER PHOTO / ELYSE RETHLAKE
Open Wide the Doors

Aperite portas

FROM THE EDITOR

“Seek the well-being of the city to which I have sent you. Pray for it to the Lord. For in seeking its well-being, you shall find your own.”

— Jeremiah 29:7

THESE words — inspiring yet challenging — have been The Basilica’s vision statement for over two decades. As Christian disciples, we are mandated to go beyond our four walls and into our community — continually reaching out, continually inviting people in. By following this difficult mandate, Jeremiah tells us, we shall find our own well-being.

“Aperite portas. Open wide the doors,” Fr. Bauer quotes from Saint John Paul II. “Open wide the doors to Christ.” In addition to opening the physical doors to our parishes and homes, we are commanded to open the metaphorical doors of our own heads, hands, and hearts to Christ. Open wide our personal doors to let the Savior in and to be the Savior’s hands and feet in our world.

This summer we celebrated the tenth anniversary of the pastorate of Fr. John M. Bauer. Over the decade of his leadership, The Basilica of Saint Mary continues to be a home of spiritual nourishment, a beacon of hope, and an advocate for change. We aspire to arouse a revolution of love and tenderness.

In this issue, we proudly present some of the many ways The Basilica seeks the well-being of our city, inviting dialogue, community, and relationship with all. Specifically, we invite you to read about interfaith dialogue on the 500th anniversary of the Reformation, Jesus’ call to young adults in our parish, and our sister parish and school, Ascension, in North Minneapolis.

With over twenty years as an active parishioner and avid BASILICA magazine reader, I am proud to be your new editor. I cherish my own “Basilica story.” As a young adult and a newer Catholic, I felt compelled — week after week, year after year — to be part of this amazing community. That draw is as strong for me today as ever. So it is a great honor share the “Basilica stories” of many others whose lives are touched and transformed by their connection to The Basilica.

— Melissa Streit
Seeing Those in Need
What we are called to do as followers of Jesus

Many years ago, after completing high school seminary at Nazareth Hall (which was closed and sold after I graduated) and after finishing two years of college at St. John Vianney seminary on the campus of the then College of St. Thomas, I decided to leave the seminary. Now obviously I eventually returned to the seminary, but this was only after working for a while, finishing college and then getting another job.

By Father John Bauer

During the years after I left the seminary, while I was trying to figure out what to do with my life, there were two constants in my life — my family and my friends. Both groups were always accepting and loving. There was never a question in my mind that I was on my own, or that I didn’t have their support and backing. In retrospect, I realize now what a great blessing this was.

During the years I was trying to figure out what to do with my life, I moved home a couple different times. I always knew that I had a room there and that there would be food on the table. It never occurred to me that moving home wasn’t an option. It was my “safety net” before that term came into popular usage. Home was also my base after I returned to the seminary. I spent holidays and summers there until I was ordained. My parents never suggested — or even hinted — that since I was then in my mid-twenties perhaps it was time for me to move out and find another place to live. Again, in retrospect, I realize what a great blessing this was.

Sadly, for too many people the above is not the norm. For a variety of reasons, people sometimes find themselves without a home, and without a safety net to support them if their lives take a turn for the worst. Fortunately, through our St. Vincent de Paul ministry we are often able to help these people when they come to our door. Sometimes the assistance we offer can help people out of homelessness. Sometimes we can only respond to some of the effects of homelessness.

Now occasionally, someone will ask why we spend so much time and effort responding to the many people who come to our St. Vincent de Paul ministry for assistance. My response to these queries is always the same. The reason we do what we do is because Jesus has told us that “Whatsoever you do to the least of my brothers and sisters, you do for me” (Mt. 25: 31-46). At times, it is easy to forget that responding to those in need, is not just a nice thing to do; it is what we are called to do as followers of Jesus. And when we assist them, we are doing it, not just in the name of Jesus, but because we recognize the presence of Jesus in them.

As a visual reminder of the above, our St. Vincent de Paul ministry, with the approval of our Parish Finance Committee and Parish Council, has commissioned a bronze sculpture of a “Homeless Jesus” statue. The statue depicts a homeless individual shrouded in a blanket sleeping on a park bench. You might not immediately recognize the statue as depicting Jesus, until you see the marks of the nails on his feet. The sculpture is the work of Timothy P. Schmalz. It is an internationally recognized symbol of awareness of and compassion for the homeless. Homeless Jesus sculptures are located in major cities throughout the world.

We are hopeful that the Homeless Jesus sculpture will help call attention to people in need. The sculpture is designed to challenge and inspire each of us to be more compassionate and charitable, and to see Jesus in each person we meet. It also invites us to take action to help end homelessness locally and around the world. The sculpture will be an important addition to The Basilica’s sacred art collection.

We are currently working with our landscape architects to prepare the installation space for the Homeless Jesus sculpture on The Basilica campus. This sculpture has been funded by a group of anonymous donors who are passionate about the homeless, art, and The Basilica. You can learn more about the Homeless Jesus sculpture at: mary.org/homelessjesus.
The Basilica Landmark

Next steps for our historic campus

Since 2010, The Basilica Landmark has invested $11 million, furthering our mission to preserve, restore, and advance the historic Basilica of Saint Mary for all generations. Some highlights include —

- Updating The Basilica school interior
- Renovating The Basilica’s original bronze and leather doors
- Restoring the Narthex, Sacristy, and stained glass windows in the Sacristy
- Replacing the original church boiler from 1913
- Renovating the Reardon Rectory, now with an elevator tower, central air, sprinklers, and space for our cherished archive, and art collections

Last year, we also restored the Saint Anthony Chapel (located in The Basilica east of the crucifix). If you haven’t had a chance to see it, please take a look. It’s breathtaking!

This year, with your support, we have replaced sections of the church roof, built a storage facility for our grounds equipment, and made our historic campus more accessible to all. While these projects may not have the shine of gold leaf or the appeal of freshly polished bronze, they are so very important to ensure the security of our historic church, its ability to function efficiently, and to provide a warm welcome to all who come to our doors.

Like any old building, it is better to stay ahead of repairs than wait for things to worsen. We are following the recommendation to tuckpoint the entire building regularly, rather than wait until it is desperately needed. Tuckpointing was done this summer and fall to extend the life of the roof and exterior and avoid expensive major projects.

This fall we completed a new freestanding storage building to accommodate the snow removal, lawn, and other campus landscaping maintenance equipment. Previously, equipment was in the existing Rectory garage and at the home of a staff member, who seasonally rotated equipment due to insufficient space at The Basilica. The new building provides a much more efficient storage solution.

Finally, I am elated to share The Basilica Landmark’s Fund-a-Need project has exceeded its goal; work is underway to make our campus more accessible, including improving the physical accessibility of The Basilica’s northeast entrance and updating restrooms in the undercroft and rectory to full ADA compliance. All of these projects make The Basilica more accessible and welcoming.

Thank you to every Landmark donor who has supported all of these projects. I invite you to join me in making a gift to the Basilica Landmark Annual Fund at thebasilicalandmark.org/give. Your donation ensures that our Building of Hope continues to serve as a haven for all who visit.

Ann Wilczynski is president of The Basilica Landmark

By Ann Wilczynski
Ascension

A shelter from the storms of life

“We’re here to stay, we’re here to be a place of peace and equity.”

— Father Dale Korogi
Ascension Pastor

Eleven months after the death of Philando Castile in a traffic stop shooting and two days after the not guilty verdict, Rev. Dale Korogi stood before the parishioners of Ascension and struggled to put their pain and sorrow into the context of faith. Saying he’d been “anxiously wrestling” with what to say, Father Dale noted his gratitude that “here in this shelter from the storms of life, the sickness of racism can be acknowledged, discussed, and treated. The pain of those of you who have borne the brunt of racism can be listened to and heard. The rest of us can listen and hear what life in a world run by whites is like for a person with a black or brown body.”

He urged people to continue to work for change. “We must not tire or shrink from Spirit-led, Eucharist-fueled efforts to make what we proclaim in this sacrament real and tangible.”

Father Dale has it right, Ascension parishioner Bob Briscoe notes. “This place is a shelter, it’s a home.” He came to the parish at 18th and Bryant Avenues North after moving from Holy Name of Mary, an all-Black church in Chicago, ten years ago. “I found Ascension and felt safe and loved in this community,” Bob, 75, says. “We’re sensitive to the problems of our Latino and African community. As a group we’re proud that we stand for justice and freedom.”

Ascension shares much with The Basilica of Saint Mary. In 1998, Michael O’Connell, then Basilica rector, also took on the role of Ascension’s pastor. He was determined to bring the long-time North Minneapolis parish back to its early role “as a shining light in the city...we can work with the neighborhood to be a force for good, help

By Margaret Nelson Brinkhaus
to rebuild this North Side, make it a better place for everyone.” As Patty Stromen, Ascension’s Parish Administrator, recalls, “He wanted to be sure Ascension would live on as a significant Catholic presence in the community, with a school that provided the academics and values that children need to thrive.” Patty left a position at The Basilica in 2001 to lead Ascension’s staff and found a joyful community. “There’s an ability here to more easily be who we are — for me, that means being who God intended us to be. There’s a closeness to Jesus Christ that is palpable. Blessed are the poor — the poor economically, who struggle with disparities, with immigration — and those who experience being poor in spirit.”

Father Dale became Ascension’s eighth pastor when Michael retired in 2015. Now, thanks to a growing congregation, a talented staff, and a robust cadre of donors and volunteers, Ascension is thriving — a light for the neighborhood, for worshippers, and for students. The Basilica connection is still close and valued. “We like being connected to what we might consider our mother church,” Father Dale says. The two communities collaborate on many things, including concern for issues of the urban core, support of immigrants, and a summer choir camp for children. Father Dale also presides at Mass at The Basilica occasionally and witnesses weddings there and Ascension’s Spanish-speaking community takes a lead in honoring Our Lady of Guadalupe at The Basilica each December.

Everyone agrees the vision is vital. As at The Basilica, Ascension’s vision statement comes from the prophet Jeremiah: “I know well the plans I have in mind for you says the Lord. Plans for your well-being. Plans to give you a future full of hope.” It’s all summed up as “life in abundance” or “la vida abundante.” Father Dale recognizes some may be surprised by that. “People think of North Minneapolis and may think of poverty, crime, a lack of hope,” he notes. “Do those things exist here? Yes. But there’s also abundance, a real richness here of people working toward peace and life and hope.

“A lot of people feel that Ascension is their second home. They come from all around.”
— Gerardo Escamilla, of Ascension’s Latino ministry

The opportunities are significant. There are people who are making a difference.” Sister Karen Mohan of the nearby Visitation Monastery says her community has been involved with Ascension for 28 years. “We love the Ascension community. They’re walking the talk. The Word is preached with conviction and with depth of meaning and there are wonderful people from all walks of life.” Ascension shares its food shelf with the sisters, so they can distribute food to people who come to them, and Father Dale presides at weekday Masses there on Wednesday and Friday.

Continued.
A vibrant mix of English- and Spanish-speaking faith-filled people, Ascension has a diversity that may be unmatched in the archdiocese. Since Michael O’Connell’s early days, there’s been a conscious decision to meld the English- and Spanish-speaking congregations into one ever-closer community. “He didn’t want to simply provide space for a Spanish-speaking community,” Patty recalls. “He sought to build one community.” The stunning Saint Patrick window, a gift from Ascension’s early Irish parishioners, lights the church while Our Lady of Guadalupe, so important to the Spanish-speaking people, has a place of honor. Over time, the community is growing closer, sharing several Unity Masses each year as well as shared special services. Gatherings feature a mix of food, including Mexican specialities, and there are more and more friendships across language.

Things are also looking better. A recent capital campaign allowed for the church restoration, school and club renovations, plus endowment funds for future needs as well. “It’s a clear sign to the neighborhood that we’re here to stay,” Father Dale notes. The church and school look terrific and there are many other improvements, including upgraded technology.

“**We have two grandchildren at Ascension School and the oldest graduated last spring. I like value teaching in the classroom and I like to hear the name of Jesus in the classroom.**”

— Bishop Richard D. Howell, Jr., Senior Pastor
Shiloh Temple International Ministries

(Above) Ascension student using newly upgraded computers as part of the capital campaign funding.
(Right) Fr. Dale Korogi with Ascension students.
One student’s favorite change: “The new lights in the school let you see to the end of the hall. If someone is there, you can see who it is.”

Ascension School is clearly a shining light for North Minneapolis and for the Ascension community, offering what Father Dale calls “a life-changing opportunity, an excellent education.” Three of every four students are non-Catholic/non-parishioners but no one is troubled by that: “We have a school for these children not because they’re Catholic but because we’re Catholic.”

Benito Matias was named school principal in January, 2016, after serving almost three years as dean of students. Speaking with humility, he says, “We don’t have all the answers, but we have created an environment that allows scholars to thrive, where scholars find the opportunity to grow.” The building renovation has had a “profound effect” Matias notes. “It says ‘You matter. We respect you.’ All the care and effort has really provided a boost for our community.”

Bishop Richard D. Howell, Jr., senior pastor of Shiloh Temple International Ministries, a few blocks away, has two grandchildren at Ascension and another who graduated last spring. He praises his daughter for enrolling her children. “We wanted them to have a diversified experience in the classroom. I like value teaching in the classroom and I like to hear the name of Jesus in the classroom.” About 95% of Ascension’s graduates go on to finish high school, most attending Catholic schools, and most go on to college. Thanks to generous donors, the $7,000 annual cost per student is heavily subsidized; families pay an average tuition of $200.

Father Dale obviously loves interacting with the students and visiting the school. Kids flock to him — giving hugs, sharing news, asking for his blessing.

In order to help other schools succeed, Patty now leads the Ascension Catholic Academy, a grouping of three schools including Ascension School, St. John Paul II Catholic Preparatory School (NE Minneapolis), and St. Peter Claver Catholic School (St. Paul). Now in its second year, the Academy has an aggressive academic plan and sees “positive shifts” in progress toward goals. Ascension provides overall management but each school has its own principal and maintains the connection to its parish.

Just as the school has long been central to Ascension, immigrants have been key, beginning early Irish settlers in North Minneapolis, and continuing now with the Spanish-speaking, mostly from Mexico. That immigrant mix was a major draw to Father Dale, who grew up at the Church of Saint Philip, eight blocks north, in a close community where parishioners with Polish roots celebrated their faith and heritage. Saint Philip eventually merged into Ascension and Father Dale feels he’s now where he belongs. “At the end of my priestly career — I hope to retire from here — it feels like coming home.”

At Ascension, as at Saint Philip, the church is family. “It’s the heart of their prayer lives and their social lives as well. That’s what I grew up with too. The Polish people were able to worship in their own language, with their own customs. They found a home, a place of familiarity, relationships, traditions. The church was the central place in my childhood.”

“ Blessed are the poor — the poor economically, the poor who struggle with disparities, with immigration, and those who experience being poor in spirit.”

— Patty Stromen
Ascension Administrator

“We love the Ascension community. They’re walking the talk. The Word is preached with conviction and depth of meaning and there are wonderful people from all walks of life.”

— Sister Karen Mohan
Visitation Monastery of Minneapolis

Continued.
Gerardo Escamilla, of Ascension’s Spanish-speaking ministry, credits Patty and Father Dale with “being very respectful of our traditions, with making Ascension a very comfortable, good place for us.” The Spanish-speaking population is increasing, as evidenced by the full and lively 11:30 Mass each Sunday, the frequent Quinceaneras for girls when they turn 15, and other special celebrations, including for Our Lady of Guadalupe, that are important in the culture. “We are getting to know each other,” Gerardo says. “There is respect, appreciation. It is home for all of us, I believe that.”

For his part, Father Dale works steadily at improving his Spanish, eager to be able to engage in meaningful conversation with those he serves. In addition to taking classes and working with a tutor here, he has studied in Guatemala and Mexico. “I’m committed to learning the language,” he says, noting that he does “ok” during Mass, but wants to be more fluid when speaking one-on-one because “Spanish is the language of their faith.”

He has one particularly adorable link to the Spanish-speaking community: his pug Chucho has a Spanish name. “Chucho” is the Mexican nickname for boys and men named Jesus. Like Max, Chucho’s predecessor when Father Dale was Vicar at The Basilica in the nineties, Chucho is an almost-constant presence in the parish offices. When the school children come out for recess, he jumps up on the sofa to look out the window and watch them play. “Chucho loves the students,” Father Dale says. “We all do.”

Margaret Nelson Brinkhaus was a founding editor of Basilica magazine.

Ascension’s $15 million Capital Campaign funded these projects:

**Church Building**
- Removal of three previous small additions
- Creation of a new south entrance, which includes an elevator to the lower level
- Commissioned new stained glass window highlighting the children of our community
- Painting all inside and outside surfaces
- Restoration of original main high altar, two side altars, wooden pews, padded kneeler, all statues, and Stations of the Cross
- Hand-painted cloud mural over the altar area
- Installation of new carpeting and flooring, main entrance doors, roof, spire louvers and altar, plus air conditioning and exterior landscaping
- Tuck-pointing all exterior brick
- Updated restroom, which happens to have a large stained-glass window in the stall!
- Improved exterior lighting for campus safety
- Updated lighting for energy efficiency
- Preparation of the lower level for an eventual community gathering space with catering kitchen and additional restrooms

**School Building**
- Installation of new roof, air conditioning, carpeting, energy-efficient boiler, and exterior door
- Replacement of all furniture, including student and teacher desks
- Removal of half floor tile and renovation of the concrete flooring
- Tuck-pointing exterior bricks
- Increased and improved lighting
- Updated security system
- Renovation of all restrooms, which included replacing original plumbing and fixtures in some instances

**Club Building**
- Cafeteria renovation and updated cafeteria restrooms
- Cafeteria entrance remodeling improved usability
- Replacing gym bleachers

**Additional Funding**
- $1 million fund for ongoing building and campus maintenance
- $1 million fund for school curricular innovations
Kristian Mauel Nguyen’s Next Milestone

Building a passion for The Basilica

To achieve success in development and fundraising, some say two traits are essential: a passion for the organization’s mission and a genuine interest in others. If that’s true, Kristian Mauel Nguyen is poised to have a long and successful career as the new Director of Development for The Basilica and Executive Director of The Basilica Landmark.

It’s easy to see how Mauel Nguyen became so passionate for her work here, since many of the milestones in her life are connected to The Basilica. A decade ago, while studying Journalism and Public Relations at Saint Catherine University, she coordinated volunteers as the Basilica Block Party intern. Not long after graduating, she began her career at The Basilica as the Gift Processing Assistant.

Her contagious enthusiasm, positive spirit, and rapid professional growth led to broadened responsibilities and new positions such as Development Assistant, Annual Giving Coordinator, and most recently Associate Director of Development.

Her relationship with The Basilica was more than just professional. As a parish member, Kristian met her husband Hieu while volunteering at Basilica events. Given their shared dedication to this community and giving back, it is not a surprise the two were married here last fall. “Getting married at The Basilica was wonderful and allowed me to see its incredible beauty anew through the eyes of my guests,” she remembers.

Mauel Nguyen is particularly adept at observing and deepening how others interact with The Basilica and enjoys listening to their connections. “The stories I hear are so diverse, but have a consistency of finding a community that is welcoming and engaging,” Kristian explains. This has helped her cultivate relationships with donors, develop key outreach efforts, and lead The Landmark’s ever-increasing efforts to fulfill its mission to preserve, restore, and advance The Basilica.

According to Terri Ashmore, The Basilica’s Managing Director, strengthening The Basilica’s community will be one of Kristian’s biggest goals in the new role. “Involving our young adult members is critical to our future,” says Ashmore. “Kristian’s experiences provide us with a tremendous opportunity to engage young adults and reshape our approach to funding and carrying out our parish ministries, outreach, and other opportunities.”

Ann Wilczynski, President of The Basilica Landmark, has seen firsthand how Mauel Nguyen’s skills and connections with The Basilica shape her work. She remembers being instantly impressed at how quickly Kristian assumed the responsibilities from a departing colleague to staff the Planned Giving Committee, and then quietly built upon them.

“Kristian is analytical, articulate, and has a grasp for details that is impressive,” says Wilczynski. “She’s also very good at leading a group of people in an analysis of complex situations, with multiple possible outcomes.”

Both Ashmore and Wilczynski look forward to Kristian leading The Basilica and Landmark’s development efforts and fostering a greater understanding of our biblical call to financial stewardship and sharing of gifts which God has entrusted to us.

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Steve Rudolph is a member of The Basilica Landmark Board of Directors.
HOW was it possible, on October 31, 2016, in the Lund Cathedral, for both Roman Catholics and Lutherans to jointly launch the commemoration of 500 years of Reformation? The origins of that unique event lie in over 50 years of Catholic-Lutheran dialogue but also in sustained partnership in service to the world. Working together and dialogue have made this 500th Commemoration of the Reformation truly ecumenical and global.

The 1999 signing of the Joint Declaration on the Doctrine of Justification was a defining moment for both Lutherans and Catholics as they moved beyond the mutual condemnations and began to relate to each other with openness, honesty and generosity. The JDDJ states in paragraph 14, “The Lutheran churches and the Roman Catholic Church have listened to the good news proclaimed in the Holy Scripture. This common listening together with the theological conversations of recent years, has led to a shared understanding of justification.”

The Joint Declaration is a result of the work done by the Lutheran-Roman Catholic Dialogue Commission on Unity. The Joint Dialogue Commission began in 1967 and is celebrating 50 years of existence. For the past 10 years, the Joint Commission pondered how Lutherans and Catholics could mark the 500th anniversary. Could something be said together on this significant anniversary? What would this look like?

The first question is answered in the ground-breaking study book From Conflict to Communion (FCTC). FCTC explores the many angles of reformation and begins the important task of reassessing its history, not
denying the past, not denying the conflict, tensions, and violence, but rather trying to remember the history differently. In exploring this historical question, FCTC invites all the faithful on a spiritual and theological journey.

First, in order to find out whether Lutherans and Catholics could commemorate the Reformation together, it was necessary to clarify what is meant by “Reformation” and define more clearly Martin Luther’s role. For almost 500 years, an uncritically held belief simply equates Luther with the split in the western church. FCTC, however, points out the fallacy of this simple argument. Historians and theologians must distinguish clearly between Luther’s theological insights and the social, political, and economic events of the early to mid-16th century that caused division and violence. The significant conclusion that Catholic and Lutheran theologians and historians draw by making this distinction in FCTC is simple enough: Luther and his reforming insights are not the cause of division in the church.3

FCTC’s chapter two, in particular, takes up new perspectives on Martin Luther and the Reformation. As the two sides approached each other in their research on Martin Luther and early Reformation, a common assessment developed, rooted in the realization that Luther was first and foremost a monk, deeply devoted to his calling, and ardently seeking a gracious, a merciful God (both Pope Benedict and Pope Francis have pointed out this characteristic).

This second chapter also begins with the important claim, taken up specifically during the Joint Commemoration in the Lund Cathedral by Pope Francis, “What happened in the past cannot be changed, but what is remembered of the past and how it is remembered can, with the passage of time, indeed change. Remembrance makes the past present. While the past itself is unalterable... the point [today] is not to tell a different history, but to tell that history differently.” (FCTC, 16).

FCTC concludes in chapter six by proposing Five Ecumenical Imperatives. Space does not allow for a discussion of all five, but two have already been highlighted: “Catholics and Lutherans should always begin from the perspective of unity and not from the point of view of division...” (FCTC, 239), and “Lutherans and Catholics must let themselves continuously be transformed by the encounter with the other and by the mutual witness of faith” (FCTC, 240). The fifth Imperative needs to be mentioned as it took a specific shape during the Joint

Continued.

3 See also Theo Dieter, “Commemoration of the Reformation in Germany and Lund,” Lutheran Quarterly, vol. 31 (Spring 2017).
Commemoration when Caritas Internationalis and Lutheran World Service signed a Declaration of Intent to work strategically together. “Catholics and Lutherans should witness together to the mercy of God in proclamation and service to the world.” (FCTC, 243) The Ecumenical Imperatives render specific guidelines and outline a practice of justification as living witness to the Gospel in this world.

“It was not enough, however, to simply write a document. The desire was expressed to launch the 500th anniversary of the Reformation in an ecumenical spirit and thereby hopefully shape the manner in which Lutherans and Catholics will remember and tell the story of the Reformation. The Vatican and the Lutheran World Federation (based in Geneva) decided to jointly commemorate the 500 years of Reformation with a common prayer. Pope Francis along with Bishop Munib Younan, president of the Lutheran World Federation presided over The Common Prayer held in the Cathedral of Lund (Sweden). They were assisted by the Rev. Dr. Martin Junge, the General Secretary of the LWF and His Eminence Kurt Cardinal Koch, president of the Pontifical Council for Promoting Christian Unity (PCPCU). The Archbishop of the Church of Sweden, Antje Jackelén and the Catholic Bishop of Stockholm, (now Cardinal) Ander Aborelius, were the local hosts for this global event. In this liturgy, both Lutherans and Catholics gave thanks for the gifts of the Reformation, repented for the division and violence that ensued, and committed themselves to common witness and service. It was live-streamed around the world and broadcast on over 80 networks globally.

A liturgical task force had been created to take the insights of From Conflict to Communion and turn them into a prayer, which held to the classic pattern of the Divine Office (psalmody and prayer). The Common Prayer was vetted by both the LWF and the PCPCU. The prayer was not a lament for the division of the past and a thanksgiving for ecumenism today. Rather, in The Common Prayer both Lutherans and Catholics gave thanks for the gifts of the Reformation and together lamented the ensuing division. Any focus on the contemporary context was directed to the challenges stated in the Five Ecumenical Imperatives.

The Common Prayer is deeply rooted in the consensus on justification and has, I believe, profound theological implications. Where the message of justification directs us to the heart of the New Testament witness, a common prayer — together in thanksgiving and confessions — exercises that faith: without God we can do nothing and that prayer comes to expression publicly in a liturgy. In the liturgy, our common understanding of justification by faith alone takes on a visible manifestation that muddies even our definition of “church”.

The uniqueness of this liturgy did not go unnoticed by the media. More than many recent church events, it was highlighted on the front pages of both religious and secular newspapers and online media around the world. Thomas Schirrmacher, the Associate General Secretary of the World Evangelical Alliance summarized this extraordinarily well in an article that appeared in the Manila Times shortly after the Joint

5 Theo Dieter from the Ecumenical Institute in Strasbourg, Dirk G. Lange, from Luther Seminary and member of the Joint Dialogue Commission, Wolfgang Thönissen from the Johann Adam Möhler Institute in Paderborn.
Commemoration. “It was like a huge peace treaty, something that impacts and challenges us all. (...) They [Catholics and Lutherans] will stop trusting in money, culture, power, and the state, but will instead trust the future of the churches to the power of the gospel, to which every Christian will bear witness and pass on with kindness.”

In a similar vein, His Eminence Cardinal Kasper highlighted the uniqueness of the prayer in an interview given after the Joint Commemoration. Pope Francis “did not come to Lund to [simply] celebrate but to confess the (shared) sin of the division and to celebrate that the fundamental (single baptism) communion that already exists.” There in Sweden, Cardinal Kasper said, there was not only “an acknowledgment of the gifts received” on both sides, but the “celebration” became a “call,” a “strong endorsement” and a “prayer” for them to happen soon. “On the one hand, Lund has confirmed the ecumenical process and the results of the previous dialogue, on the other hand it has given a new boost.”

This call to Catholics and Lutherans is a spiritual challenge. It implies stepping out of one’s own “box,” stepping out of one’s usual categories of analysis and classification and description. It acknowledges that, in the encounter with the neighbor, something in me — in my self-understanding, in the self-understanding of my community — will change. Reformation is ongoing.

Dirk G. Lange is an Associate Dean or Graduate Theological Education, Fredrik A. Schiotz Chair of Missions and Professor of Worship at Luther Seminary in St. Paul, MN.
Reflections on the 500th Anniversary of the Reformation

Local faith leaders share their perspectives

The Christian Church has evolved and undergone reformations great and small from the very beginning.

Introduction by Johan van Parys

Johan M.J. van Parys, Ph.D., has been The Basilica’s director of liturgy and sacred arts since 1995.
Darrell Jodock
Professor Emeritus
Gustavus Adolphus College

Three Hopes for the 500th Anniversary of the Reformation

As we observe the 500th anniversary of the Reformation, here are my three most basic hopes.

1. I hope for a revitalization of inter-denominational Christian thinking. Whatever one thinks of Luther's personality, errors, and accomplishments, his passion was for a revitalized Christianity — one that celebrated grace, faith, freedom, education, and service to the community. His theology was first and foremost pastoral. My hope is for a gracious and thoughtful Christianity, dedicated to mending the world.

2. I hope, secondly, for reconciliation among different religions. The deeply rooted barriers perpetuated by Luther and many others have been sources of conflict for far too long. I am not expecting that religious differences disappear. Rather, reconciliation begins on a personal level, when people enter into respectful dialogue while embracing one another's differences.

3. And I hope that, learning from the mistakes of the past, we can engage in the kind of civil discourse that will build bridges and create trust in our polarized society. The ecumenical movement has come a long way toward healing the divisions between Roman Catholics and Lutherans, but a whole range of other divisions afflict our society. Too often these are not just disagreements but ideologies that demonize other options. Unless our churches can find ways to foster broadly inclusive face-to-face conversations about our hopes and fears, we Americans will not have the social capital needed to solve our other problems.

I certainly would not hold up Martin Luther as a model, but he did want his ideas to be debated, he did urge the peasants and princes to negotiate, and the last thing he did before he died was to arbitrate a dispute between mine workers and their prince. Perhaps our approach can be informed by these attempts and by the insights of others.

Rabbi Norman M. Cohen
Founding Rabbi Emeritus
Bet Shalom Congregation

Although the Reformation was primarily an intra-Christianity event, there were significant repercussions for Judaism and the Jewish community as well.

On the one hand, Luther's “revolutionary” thinking echoed the dynamic element in our own faith. 1500 years earlier, Judaism's dynamic ability to “re-form” ourselves helped us to survive the destruction of our Jerusalem Temple and to nourish the healthy development of religious life in our Diaspora.

On the other hand, Luther and the Reformation produced hate-filled writings and pernicious activities that encouraged and nourished hate-filled antisemitic attitudes causing tremendous damage between Christians and Jews.

Luther's first significant piece on the Jews, written in 1523, “That Jesus Christ was born a Jew,” was motivated by Luther's desire to proselytize and convert the Jew to Christianity, assuming that Judaism was based on irrelevant faith. This triumphalistic supersessionism, known as Replacement Theology, was a claim that Christianity was now the only true heir to the Biblical covenant, and has been anathema to contemporary interfaith dialogue and mutual respect.

The most harmful Luther writing, penned twenty years later “On the Jews and their Lies” included many themes found in classical Christian antisemitic literature, and called for specific violent actions against the Jews of his day. 400 years later, the Nazis republished and distributed “On the Jews and Their Lies” and sought to carry out many of his suggestions.

It was not until the 1960s and Vatican II that contemporary church leaders, most notably Pope John XXIII, began a radical change in interfaith relations. We are all grateful today, Jew and Christian alike, that a beginning of redemption can be found in frank and open dialogue, a vast improvement in Christian Jewish relations. The Lutheran church also continues to acknowledge and disavow these hateful writings of their founder, Martin Luther.

This makes contemporary mutual respectful dialogue a greater blessing and opportunity, especially in the light of history.

Continued.
The 500th anniversary of the Reformation is an opportunity for all Christians to celebrate and reflect on Martin Luther’s rediscovery of the gospel and its corollary, Christian freedom. The good news that God in Christ is reconciling the world (including you) to himself, without any of us having earned or merited it, is truly life-changing. This year is a good time for all of us to hear again the message of God’s many gifts that create, redeem, and make us holy. And it is a time for us to consider how we are living in response to those gifts. We rejoice and are glad and (hopefully) share the good news of God’s gifts with others. We seek to live as God intends, joyfully using our freedom to serve others.

For Christians, it is also especially a time to take stock of how we deal with our fellow Christians. Do we unthinkingly continue old fights? Or do we seek to know and understand our fellow Christians? Do we look for places of agreement? Do we seek to build up the whole church? Or are we stuck in old patterns, not having heard the good news of new life and new possibilities in Christ?

Commemorating this 500th anniversary, my Lutheran heart feels first a deep gratitude for Luther’s breakthrough theological understanding that salvation is not earned, but comes only as God’s freely given gift of grace through Christ. I treasure, too, Luther’s insistence that people be able to read the Bible on their own. And I celebrate the political and societal changes that trace their beginnings to Luther’s teachings, including public education for all, social welfare systems, individual worth, and many democratic principles.

There can be no blind hero-worship, however, for this “hero of the faith,” for in Luther we discover some of the best and worst of human nature. In its 1994 Declaration to the Jewish Community, the Evangelical Lutheran Church in America noted Luther’s “witness to God’s saving Word,” a “gospel for the people as we really are, bidding us to trust a grace sufficient to reach our deepest shames and address the most tragic truths.” Luther indeed, the document acknowledges, had need of such grace. His late-life writings against the Jews and their subsequent use by Hitler and others to breed hatred and seek to destroy the Jewish people is a matter of deep sorrow and regret. I believe, however, that we can learn from both the best and the worst of Luther. My hope and prayer is that we do, for now as then there are many deep shames and tragic truths we must acknowledge and find our way through if there ever is to be true equality and freedom for all. May God grant us the grace sufficient to work toward that end.

Mary Jane Haemig  
Professor of Church History  
Luther Seminary, St. Paul, Minnesota

Carol A. Thronvelt  
Director, Adult Education  
Mount Olivet Lutheran Church

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Hanadi Shehabeddine  
Bridge-builder between the Muslim and non-Muslim community.

Context as an imperative component to understanding content

It was my first close encounter with Martin Luther’s writings. His contribution to the Christian faith remains appreciated, followed, and built-upon to this day. The panel I was part of was diverse and enriching. It was refreshing to see people identifying problematic passages and working towards an accurate representation of such conflict.

The most unpleasant discovery was to know that a reformer of such high-esteem and popularity among Christians could have said some of the most disturbing and denigrating statements against other religious groups. In other words, to see anyone who is different than “us” as a threat to “us” and an annihilator of “our values”. That, I believe, is a familiar narrative that we experience in America today. This phenomenon exists in every religion. It is a prevalent tone between the Sunnis and the Shiaa in the Islamic faith for example.

It was good to learn that Lutherans have reconciled with the Jewish community that culminated in issuing an official declaration from the ELCA. While the “heavy burden” is fading away with that religious group, the ELCA could do more with regards to Martin Luther’s two prefaces in what referred to Muslims as “The Turks.”

The single most important distinction to learn from today’s exhibition is to acknowledge Martin Luther’s failure to see Muslims and Jews as neighbors in which Christianity’s teachings are based. While this may not be the path of his followers, the influence of his approach remains unquestionable and unexplored. Distancing the Church from some of Martin Luther’s dangerous and intolerant views of Islam is imperative to the teachings of Christianity first and foremost. By that Martin Luther’s writings become a product of his time and political context.
Welcoming Dr. Sharon Pierce
Leading collaboration in our community

There are times when the needs of a community come in line with the gifts of a leader. Indeed, this synchronicity is in place at Minneapolis Community and Technical College (MCTC) and their president, Dr. Sharon Pierce.

As Dr. Pierce joined MCTC in July 2016, the college began to implement a broad strategic plan. The plan calls for weaving four components into a strong institution of higher education. It focuses on engaging students in their own success; empowering employees; environmental and long-term financial sustainability; and equity and inclusion. Implementing this plan requires vision and good will. Dr. Pierce is well suited to the task.

Dr. Pierce recognizes what happens on the campus of MCTC is integrally connected with realities throughout the state of Minnesota. MCTC has an extremely diverse student population. She explains, across the state, a “majority of underrepresented students are in Minnesota State institutions, and MCTC is one of the most diverse institutions within Minnesota State.” She suggests closing the achievement gap and ensuring success of the students is critical “in order to meet the workforce and talent needs of the Twin Cities, as well as for Minnesota.”

Dr. Pierce places a high value on collaboration and integration. Pulling from her experiences as a nurse and an educator, she brings a perspective that is holistic and intentionally expansive. She has a natural tendency to look at every aspect of the human being — to appreciate who they are and what they bring to the table. She extends this holistic approach to understand systems within MCTC, recognizing the importance of attending to every aspect of the student experience and appreciating that all are inherently connected.

Partnerships are crucial to the success of MCTC. Dr. Pierce initiates dialogue with local industry and civic leaders to understand employment needs and skillsets required for the future. She is committed to constant conversation between academic program and industry leaders to uncover where students are going and how they can be fully prepared.

Reflecting on the relationship with The Basilica, Dr. Pierce acknowledges a rich history of shared activities. She recognizes the value of being neighbors — each inviting people into the area, introducing them to the unique beauty of both campuses. Sharing personally, she states, “I enjoy hearing the bells — it’s a reminder that there is another peaceful safe space that also exists beyond the campus, that’s open to the community.”

Dr. Pierce is deeply grateful for her work at MCTC. She is inspired by the faculty, staff and students as they face challenges that are real. These challenges are opportunities to make a difference — to face the realities of our time and transform the community in love.

She finds joy every day in her work. Her work is “rooted in our humanity.” She explains, “If we make a difference for one student, it really impacts their entire family — and then that just ripples out to the rest of the community. Everybody doesn’t get the privilege of knowing that when you go to work every day you are creating change, and sort of making the world better, more just in some ways. And that’s a privilege, and I recognize it as such.”

Janice Andersen has been The Basilica’s director of Christian life since 1994.

The Basilica has a strong partnership with Minneapolis Community and Technical College (MCTC) collaborating on several initiatives throughout the year.

| Hennepin Connections Mentorship Program |
| Basilica volunteers mentor to students who have experienced homelessness or poverty and provide support and encouragement to reach personal, academic, and career goals. |

| Spirit and Soul |
| An annual collaborative community performance event. |
Come As You Are

Creating connections through Pathways Ministry

“How can we help our city if we don’t know who’s here?”

Light filters through the windows. Steam rises off fried chicken. Guests arrange chairs around tables. Pathways begins.

This happens each Thursday night in lower level of The Basilica School. Some nights the group is boisterous and energetic; other nights the energy is quieter. At first glance, Pathways may simply seem like a St. Vincent de Paul Ministry program focused on life skills classes for adults. Yet the power of this program — and its impact spanning nearly two decades — warrants a deeper look. The reflections of three volunteers at the center of this ministry, Theresa Olson, Paul Pribyl, and Erik Miles, reveal a program that thrives on welcoming guests exactly where they are in life to create space for growth.

While Theresa, Paul, and Erik each had different journeys to become members of the Pathways volunteer team, they agree that the connections and personal development fostered by Pathways keeps them coming back to the school basement week after week.

Following a Basilica homily calling everyone to give back and be present in their community, Theresa began volunteering over nine years ago. As she explains “How can we help our city if we don’t know who’s here?” Pathways offers the perfect opportunity for her to broaden her understanding of the community as guests range from all backgrounds and experiences. The program encourages guests to share their authentic stories and to validate each guest’s inherent worth.

By Elyse Rethlake
This eclectic group is what also drew Paul to the program. A parishioner since 2000, he searched for a program that would allow him to connect with others over conversation. Little did he realize the strong relationships he would form with other volunteers as well as the Pathways guests. Paul believes in volunteering as a way to live out the Gospel and appreciates that Pathways focuses on fellowship, a good meal, and a weekly message on how to incorporate Christ as the focus of daily life. He is often humbled by the guests’ stories and reminded of the power of the gift of listening.

Erik discovered Pathways five years ago, after searching for additional volunteer opportunities to give back beyond the mentoring he was already doing. Again, just like for Theresa and Paul, Pathways was a natural fit for Erik. Because Pathways is a safe space to learn from people’s different perspectives, the program has helped him become more comfortable being uncomfortable and he learns something new each time. Erik can often be found leading the skills presentations and admires the program’s ability to evolve based on the guests and their gifts and personalities.

As humans, we naturally gravitate toward others like us. Theresa, Paul, and Erik have each answered the call to be present in the community and have found that Pathways provides a connection between many different groups. In turn, Pathways guests often become members of the larger parish community and can be seen at Mass and participating in other events.

Because relationships form over conversation, Pathways classes are largely discussion based. Each class addresses one life skill topic such as budgeting or healthy relationships. The group then dissects what the topic means and how to incorporate steps into their lives for improvement regardless of the starting point. The goal is to provide each guest with at least one take-away for the week. Classes often include intention setting, quiet prayer or reflection, and group discussion. The array of experiences and guests’ willingness to share to help others learn from their perspective offers a constant touchpoint in a chaotic world. Pathways is well-known and occasionally guests will return after years away to find that the group still meets in the basement and is still waiting with open chairs, open arms…and extra chicken.

Guests can graduate from the program after completing all ten skills classes. There is no limit to the completion time and no particular order that the classes must be attended. The ceremony includes a certificate, photo, prayer book and chance to speak about their Pathways experience. Most often, these speeches include words of love, gratitude, and an overwhelming acknowledgement that it’s the only place they feel unjudged. This atmosphere of trust and genuineness is where connections are formed and real change happens.

There are several opportunities to become involved with Pathways such as food minister, host, childcare provider or presenter. To learn more, please contact Julia Freeman at jfreeman@mary.org.

Elyse Rethlake is a parishioner and Pathways ministry volunteer.
Hearing Jesus’ Call

Basilica Young Adults — faith, fun, and service

IMMEDIATELY upon hearing Jesus’ call, Andrew, Simon Peter, James, and John left their boats and nets to follow Him. But in modern times it can be more confusing for us to heed Jesus’ call. We are surrounded by more distractions, more messages, and more noise. In the cacophony of texts, emails, advertisements, and social media posts which make up our daily lives, it is hard to find enough stillness to hear and discern God’s call.

Yet we must remember “God is not the wind or the earthquake or the fire. God is the gentle blowing” (1 Kings 19:12). It is our human challenge to be still and attentive enough to hear God. Basilica Young Adults group member Sunoh Choe recognizes to this challenge, saying “we live in a time with diversity of thought, differing lifestyles, competing priorities, and plenty of distractions. Life has more purpose when we incorporate ‘spiritual food’ into our lives.”

ENGAGEMENT OF YOUNG ADULTS

A 2014 Religious Landscape Study by Pew Research Center study shows growing rates of religiously “unaffiliated” people, most noticeably in the young adult demographic. Some estimates state US Catholic confirmation rates (typically between ages of 16-18) are less than half that of baptisms (often at birth or early childhood).

Because The Basilica is a recognizable landmark in the midst of a bustling urban center, it has long been a popular parish for young adults. Currently 21% of our parish members are between the ages of 23 and 37, commonly known as Generation Y or Millennials.

The Basilica intentionally reaches out to members in this age group to deepen
engagement for many reasons. Young adults are constantly reshaping and redefining our secular world. Their perspectives and needs must be considered in our parish community as well. To paraphrase our vision statement from the prophet Jeremiah, in their well-being we will also find our own.

Basilica pastor Fr. John Bauer cites Saint John Paul II’s urging to “open wide the doors for Christ” as a reason The Basilica dedicates resources toward ministry for young adults. In his invitation to World Youth Day, Pope Francis recently told young people, “God is also watching over you and calling you, and when God does so, he is looking at all the love you are able to offer.”

BASILICA YOUNG ADULTS

Basilica Young Adults (BYA) is a Basilica group for social activities and service for people in their 20s and 30s. A visit to their web page or their social media page shows a dizzying array of opportunities each week varying from bible studies, speaker events, and sandwich making for our neighbors in need to sand volleyball and happy hours. The group’s coordinator and Basilica staff member Ben Caduff says there is intentionally “a spectrum of opportunities with something for everyone and a wide variety of on-ramps to participation.”

Rooted in the variety of BYA activities is a focus on religion and spirituality. “The Basilica attracts a diverse group of people in backgrounds, careers, skills, personalities, and stages of faith,” Choe observes. “The group recognizes the personal faith journey each person is on, and everyone is welcome,” adds Caduff. “People can feel comfortable getting more involved.”

Members say authentic relationships are a key difference between BYA and other non-religious social groups. BYA member Grace Kane explains, “within our one triune God we can see how relationship is integral to faith.” Core to all BYA events is the invitation for attendees to grow in their faith and their relationship with God and Jesus. Participants share a common yearning for authenticity and actively living out their faith, even if they are still seeking answers. Kane defines relationship in this context as “being open, receptive, attentive, and loving.”

This focus creates a unique sense of welcome, community, and belonging because, as BYA member Kyra Knoff notes, “two or more are gathered.” In one another they find a group of people intentionally building strong relationships with each other, with God, and with their Catholic faith. Despite modern technology which can promote impersonal communication, BYA members heed the Gospel call to real face-to-face relationships.

Continued.
LEARNING

Meet some BYA members

Sunoh Choe
Choe takes a leadership role in Basilica Young Adults, publishing the monthly event calendar and hosting events in his apartment, at The Basilica, and at other settings. After graduating from university, he moved to the Twin Cities for work and for a relationship that ended soon after. “I had no other friends here,” he says ruefully. “I took a chance with the BYA spring retreat in this time of desolation and loneliness.”

He connected with a few other young adults and began coming to BYA bible studies. “Afterward,” Choe says, “I’d go out for a drink with some of the familiar faces and catch up on life.” He started attending more BYA activities and eventually started planning them. Over time, Choe built solid relationships on a common foundation of growing closer to God and strengthening faith.

“As much as I want to say I sought God,” Choe says with a smile, “it was truly God who was relentlessly pursuing me and loving me unconditionally. In the midst of many responsibilities and busy schedules, our hearts were designed to be in communion with God and to allow the Holy Spirit to work through us.”

Grace Kane
Kane found The Basilica when she was living in the LynLake neighborhood; it was simply the closest parish geographically. She came to The Basilica for Mass, but after a year she felt prompted to seek something more.

So Kane started attending BYA events and joined the leadership team. She also auditioned for The Basilica’s Cathedral Choir and was invited to join. “Before I knew it,” she chuckles, “the Lord had drawn me into the parish!”

She enjoys the kinship and similarities of BYA members, but was surprised to find the Cathedral Choir members come from many different faith backgrounds, music backgrounds, and ages. “While the choir represents this Catholic parish, the choir welcomes all to be a part of the church, wherever they happen to be in their personal faith journey. They truly embrace this year’s focus of a revolution of love and tenderness.”

Kane moved this fall for graduate school, but hopes to return to the Twin Cities and The Basilica upon graduation.

ENGAGING YOUNG ADULTS — FOR A FUTURE FULL OF HOPE

The Basilica has a long and successful history of engaging young adults. A young adults group called AVENUES began in the early 1990s; from this group came many of the initial leaders starting the Basilica Block Party in 1995. Finding their spiritual home in our “traditional church with a modern message,” young adults helped parish membership grow from under 2,000 families in the early nineties to over 6,400 families today.

The Basilica’s future is also tied to young adults and the wide variety of people who find a spiritual home here. In our uncertain world, The Basilica welcomes and embraces us all, truly offering a future full of hope. ♦

Melissa Streit has been an active volunteer and parish member since 1996.
THANKS to the Minnesota/North Dakota chapter of the Patrons of the Arts in the Vatican Museums, The Basilica staged a very well received Vatican exhibit entitled: “The Life of a Swiss Guard. A Private View.” After stops in New York, Los Angeles, Boston, and Washington DC, Minneapolis was the last city to host this traveling exhibit, comprised of extraordinary photos by renowned Italian photographer Fabio Mantegna plus uniforms and historical artifacts borrowed from the armory of the Pontifical Swiss Guards. The exhibit, curated by Vatican art historian Romina Cometti, presented an intimate portrait of the daily life of today’s Swiss Guards.

Most of us are familiar with the Swiss Guards. We may know they wear vivid yellow, red and blue Renaissance-inspired uniforms, sport a morion or plumed helmet on their head, and carry a medieval halberd. We always see them alongside the Pope looking very serious and yet somewhat out of place in our day and age.

The history of the Swiss Guards goes back centuries. Several Medieval and Renaissance Popes, not unlike kings and emperors of their time, hired Swiss mercenary soldiers to assist them in their conquests. Following the example of earlier popes, Innocent VIII (1484-1492) employed them against the Duke of Milan and Alexander VI (1492-1503) had his Swiss mercenary soldiers first fighting with and then against the King of France.

It was not until 1506, however, that the first contingent of permanent Swiss soldiers was stationed in Rome. This happened at the invitation of Pope Julius II della Rovere (1503-1513). When they marched through the Porta del Popolo, Pope Julius awaited them and blessed them. Ever since, their primary mission has been to protect the Pope. In 1512, already having proven their bravery and valor, the Pope named them “Defenders of the Church’s Freedom.”

The most tragic year in their history was 1527. On May 6, 147 Swiss Guards were killed by soldiers of Charles V’s imperial army during the sacking of Rome. While they were protecting Pope Clement VII (1523-1534), he was able to flee to the safety of Castel Sant’ Angelo with the 42 remaining Swiss Guards. The swearing-in of new Swiss Guards happens on May 6 each year, the anniversary of the 1527 massacre. It is a stark reminder of their mission.

Today, there are some 130 Swiss Guards. They are all Catholic, unmarried Swiss men who have completed two years of Swiss military service. They must be at least 5 feet 10 inches tall and between the ages of 19 and 30. They are responsible for the security of the Vatican and are still expected to be ready to lay down their lives in defense of the Pope. At their swearing-in ceremony, all guards pledge to “faithfully, loyally, and honorably serve the Supreme Pontiff and his legitimate successors, and also dedicate myself to them with all my strength, sacrificing if necessary my life to defend them.”

The successful exhibit attracted many people for lectures and guided tours, with most guests inquiring about the distinctive uniforms. Contrary to popular belief, the well-known uniforms of the Swiss Guards were not designed by Michelangelo. The designer was Jules Repond, commander of the Swiss Guards between 1910 and 1921. Repond researched Renaissance fashion extensively and drew inspiration from Raphael’s frescoes.

A young boy had the most memorable (yet ill-fated) question: might he falsify a Swiss passport and thus make it as a Pontifical Swiss Guard? The most poignant question was asked by a young girl who pondered why only men could become Swiss Guards; her crestfallen face spoke volumes.

Though we may not fit the criteria to join the Pontifical Swiss Guard and we cannot wear their fantastic uniform, we all still might adopt their motto: “Acriter et Fideliter” (Fiercely and Faithfully).
Innovative Gifts

Reflecting what matters most in life

We are a large and diverse parish. Just as it takes a village to raise a child, it takes the support of all our parishioners to keep The Basilica moving forward. Meet a few of our parishioners supporting The Basilica today and in years to come through innovative giving.

SHEILA and RON KOHLS
Sheila and Ron Kohls have been Basilica parishioners for more than 20 years, are regular participants in the 9:30am Sunday Mass. Initially drawn to The Basilica for the Christmas and Easter liturgies, today it is the gorgeous music, thoughtful homilies, and tremendous community outreach that keeps them coming back. They love the formality and dignity of that Mass, consider this community to be a ‘good Church home,’ and have grown to support The Basilica faithfully with their contributions.

Ron is a tax consultant and an enrolled agent, licensed by the IRS. He is highly knowledgeable about the various financial and tax strategies that make giving work best for his clients and himself. Ron explains that the required minimum distribution (RMD) feature of an individual retirement account (IRA) necessitates a person to begin IRA withdrawals at age 70 ½. He feels using the RMD to fund one’s donations is often an overlooked option. Ron practices what he preaches. He recently turned 70½, so he and Sheila took advantage of the RMD ruling for their charitable contributions.

He says, “Any individual who reaches 70½ should consider making a donation to The Basilica through their RMD, but first each individual should consult a tax consultant to see if it is a tax benefit to them.”
JEFF GARGARO

Jeff Gargaro first joined the parish in 1995 and says, “I remember looking around and thinking, The Basilica is such a beautiful place but it looks like it is falling apart.” Jeff joined the parish at that time because he liked attending Mass on Sunday evening; he stayed because he could see there was a need to get involved. When The Basilica Block Party started to raise funds to repair the dome, Jeff was excited to jump in and help.

Ten years later Jeff explains that his relationship with the parish transformed from a place he joined and helped out, to a place that “called him to take a leap of faith.” It was 2005 and Jeff was at a personal crossroads. Around this time Jeff attended an Oratorio concert at The Basilica and left feeling something in his life needed to change. A few days later, he made a phone call and inquired about joining the choir. He auditioned not long after and was thrilled when Teri Larson offered him a place in the choir. Jeff feels this all occurred a very pivotal time when his life could have gone in one of two directions. It was at this point when The Basilica, along with 90 members of the choir, pulled him in with open arms.

Forward another decade and Jeff is still singing with the choir and still helping out. With a professional background in finance and sales, Jeff now helps at fundraising events and with The Basilica’s annual Financial Stewardship campaign. Jeff says, “Before we can do any of the important work here at The Basilica, we have to turn on the heat and the lights.” With this in mind, each fall Jeff volunteers to meet with parish members and ask for financial pledges. Kristian Mauel Nguyen, Executive Director of The Basilica Landmark says, “Jeff plays a key role in helping us to secure the future of our community.”

Looking to the future, Jeff concludes that it was a natural decision to designate The Basilica Landmark as a beneficiary in his estate. He says this gift is “the last gift I will ever give,” and believes it to be the perfect way to pay it forward “to someone who may be in the same position I was when the church took me in.”
When asked what brought them to The Basilica, Brad Baron smiles when he shares that it was a 1949 Packard that brought him to the church for his baptism as an infant. Beverly Hauschild-Baron became a member of The Basilica in the mid-70s and worked on the capital campaign to restore the dome of the church. She then turned her efforts to the planning, design and finishing of the Undercroft. Their two stories became one when Brad and Beverly met and were married at The Basilica nearly 20 years ago. Throughout the decades The Basilica remains the center of their faith life. With a comfort level spanning so many years, they refer to The Basilica as ‘their community’.

Looking back, they reveal that their faith has evolved from an internal spiritual relationship to one today that has expanded to incorporate the greater community. As Beverly and Brad began to consider how their financial support at The Basilica could take on a more external focus, they made a decision to partner with a professional donor advised fund. They donate to The Basilica through a donor advised fund administered by Minnesota Philanthropy Partners. Brad indicates that their choice to gift using a donor advised fund provides a more structured planning approach that can be timed for the most advantageous tax benefits, while Beverly appreciates seeing a wide range of opportunities that complement their focus on The Basilica and the broader community.

Throughout the years The Basilica’s extended outreach to the community has solidified their confidence and commitment to The Basilica. Needs within the community are great and through the donor advised fund they have the ability to designate specific projects and provide support for them.

Brad and Beverly hope that others will see that using a donor advised fund is both an efficient and creative way to gift. Through this fund donors can make thoughtful gifts that have an impact on The Basilica community and beyond.

JEN and SEAN CAMPBELL

When asked what brought them to The Basilica, Jen and Sean Campbell explain, “our Basilica story keeps growing.” Sean’s grandparents were married at The Basilica and Sean was confirmed here. While dating at the University of Minnesota, Jen suggested they come to The Basilica for an Ash Wednesday service. That date marked the beginning of their Basilica story. They became members after graduation and Sean joined the choir. Today, more than a decade later, their Basilica story has grown to include their wedding and the baptisms of their children.

Jen and Sean have woven a thread through The Basilica and in turn, The Basilica has become a part of their family cloth. It is a history that spans generations. In any given week you can find their family at Mass, parish events, volunteering on committees or in the nursery, and you will hear Sean singing in the choir. Jen says The Basilica is so much a part of their family that often their four children (ages 6, 4, 2 and a newborn) can be found napping in their Blessing of the Animals t-shirts.

The Basilica community is what inspired the Campbells to designate a gift to The Basilica Landmark in their estate. Jen and Sean explain that The Basilica is a part of their family. “Not only has this community celebrated with us in times of joy, but it’s provided tremendous comfort and support in times of sorrow.” Jen and Sean proudly support The Basilica, “it is a loving, welcoming community, and we want it be here for our children, grandchildren and others for generations to come. We may not be able to make the largest contribution, but we’re proud to support The Basilica family.”
Dear Johan,

You seem to like pilgrimages? Why?
What do you get out of it?

Gentle Reader,

Indeed, I do think it very important to go on pilgrimage. Sometimes these pilgrimages can be as short as a walk to the Chapel of the Immaculate Conception or the journey to church on Sunday. Other times they can be longer such as a pilgrimage to Chimayo in New Mexico; to the tombs of Saints Peter and Paul in Rome; or even to the holy sites in Israel.

Though the sacred destination is very important, the journey to the destination is equally significant. Particularly when the journey is longer, such as the walk to Compostela in Spain, the resting place of the Apostle James the Major. This pilgrimage, commonly referred to as the Camino, affords pilgrims weeks of walking, praying, thinking... For many this is a life changing experience.

The English word “pilgrim” is rooted in the Latin peregrinus or foreigner. In essence, to become a pilgrim is to step out of one’s daily comfort zone and become a kind of “foreigner.” When taking international pilgrimages we literally become foreigners, which forces us to let go of many expectations and presuppositions and allows for new discoveries about ourselves, about others and about God.

Sometimes pilgrimages are clearly religious and other times they are more deeply human. My trip to Belgium last summer turned into a veritable pilgrimage. I travelled to the University of Louvain, where I studied for ten years, to visit the 15th century statue of Mary, Seat of Wisdom. Later, I went to my hometown and visited the tombs of my parents and grandparents. I also went to my favorite little spot: a mini version of the Lourdes Grotto situated on a hill overlooking the town. As a child, I was sent there by my grandmother to light a candle and pray for her intentions. In each place I had the occasion to pray. But the journey also afforded me the time to remember. Freed from the worries of daily life I spent time remembering my family, my years of study, the intentions I prayed for so many years ago.

Pilgrimages are important spiritually, whether short and local or lengthy and to far-flung places, to rediscover ourselves, others, and God.

Dear Johan,

I recently became Catholic and there are some things I still don’t understand. What is the veneration of Saints all about?

Gentle Reader,

As a child I loved reading about the lives of the Saints. My first books on the Saints came in the form of graphic novels or picture books and, not surprisingly, I began collecting them. Fictional superheroes like Batman or Wonder Woman were of little interest to me; I much preferred Francis or Teresa. I actually dreamed about becoming a Saint and foolishly romanticized that I might be the next Francis.

My understanding of sainthood has evolved considerably since my early years. In essence saints are people who were able to change their sometimes very sinful life and model it after the life of Christ. They were teachers, healers, parents, religious, priests, bishops, and kings. Sometimes after a profound religious experience and sometimes for no apparent reason at all, they started deeply witnessing to the faith in deed and word, in some cases even unto death.

We venerate or honor Saints as our great forebears in the faith. Learning about their lives may inspire us to imitate them. We honor them on their feast day since they are our Catholic heroes. By venerating their relics (an artifact from their body or belongings), we venerate them in a physical act which has a profound spiritual meaning. We ask them to intercede for us before God because we know that they now see God face-to-face.

Some Saints are quite regular people doing exceptional things, such as Saint Teresa of Calcutta and Saint Katharine Drexel. Others are more unusual, such as Saint Wilgefortis, the patron Saint against abusive men, or Saint Christina the Astonishing, patroness of psychiatrists. You may want to look them up.

As Christians we are all called to holiness. Some of us live out this call in the simplicity of our lives. Others are called to truly heroic acts. For that, some of us may be officially recognized by the Church while most of us will go unnoticed. In the end, holiness in the eye of God is what counts.

Johan M.J. van Parys, Ph.D., has been The Basilica’s director of liturgy and sacred arts since 1995.
The Cities 97

Basilica Block Party

JULY 7 & 8, 2017

PHOTOS / COPPERSMITH PHOTOGRAPHY

1 Great Clips Stage with WALK THE MOON, night two
2 Fr. Bauer with Block Party committee co-chair Tom Morgan
3 PreferredOne Stage with Andrew McMahon in the Wilderness
4 Fans gearing up for their favorite band
5 Volunteers ready for action—over 1,000 total make the event a success
6 Brandi Carlile on the Great Clips Stage, night one
7 MN State Lottery Silent Disco, powered by Silent Events
Landmark Ball

U.S. Bank Stadium
MAY 20, 2017

1 Brad and Meg Hjemvick
2 Auctioneer Pat Brenna
3 Frank and Idalorraine Wilderson
4 Guests checking out the seats and field
5 Fr. Bauer with Ball guests
6 Emily and Jon Hjelm
MINNEAPOLIS in the 1920s was a predominantly white city, but the Ku Klux Klan was still able to find plenty of division lines to exploit. They played on fears and suspicions between ethnic, religious, racial, and class lines. Catholics, in particular, were accused of being more loyal to Rome than America. On December 13, 1924, the Minneapolis Daily Star head-line shouted “How Shall the Menace of the Ku Klux Klan Be Met?” Editorials from national statesmen, judges and leading clergy offered possible solutions: Many felt that churches should forget their differences and work together. Minneapolis church leaders responded.

On May 10, 1925 Mayor George Leach declared the week of May 17th “Good Will Week.” The week was marked by special sermons from Minneapolis pulpits, radio broadcasts, and a joint presentation in the Garrick Theater on Friday, May 22 by nine leading clergymen, who represented eight denominations and seven nationalities. One of these was our Pro-Cathedral rector Fr. James Reardon. The Daily Star noted, “each pledged to the common cause of combating intolerance and religious and racial hatred.”

The success of this week led four of the clergymen to collaborate with Daily Star editor W. C. Robertson on a special November 24, 1925 “Good Will and Tolerance Edition” of his newspaper. On that day, the editorial reins were handed over to four clergymen: Rev. James M. Reardon (Pro-Cathedral of St. Mary, later the Basilica), Rabbi Albert G. Minda (Temple Israel), Rev. Harry P. Dewey (Plymouth Congregational Church), Rev. G. K. Stark (Emanuel Lutheran Church), plus Rev. Roy L. Smith (Simpson M.E. Church) who provided the editorial cartoon. The editors had total control over the stories printed, and each contributed an editorial of their own.

The focus of this edition was on stories of brotherhood and tolerance. Crime news was held to a minimum and barred from the front page. Scandal news was cut completely, as was coverage of boxing and dance halls. Advertisements for patent medicines were also chopped, as the editors felt they could not recommend the products in good faith. The Klan was not mentioned directly in any of the editorials, but given how predominant coverage of their activities was throughout 1925, the message could hardly be lost on Minneapolitans.

Fr. Reardon saved clippings from all across the nation lauding the special edition. Publishing trade papers were less sanguine about the ruthless “disinfecting” of the daily news, though they took exception more to the eliminated stories than the message of tolerance.

The edition was followed in December by the founding of the Good Will club. Good Will Weeks were held in 1926 and 1927, then sadly, the Good Will Club vanished unceremoniously from the Minneapolis papers.

October 31, 2017 marks the 500th anniversary of the Reformation. As Catholics and Lutherans join together this year in an unprecedented spirit of reconciliation, it is good to recall that 90 years ago, people of all faiths came together in our city to speak out against hatred, intolerance and inequity. +

Heather Craig is The Basilica’s archivist.
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TOGETHER WE ARE MAKING OUR COMMUNITY STRONGER.
Advent Solemn Vespers
December 3, 10, and 17 at 3:00pm

Christmas Eve
Sunday, December 24
3:00pm Vigil Eucharist
5:30pm Vigil Eucharist
8:00pm Vigil Eucharist
11:00pm Choral Prelude Music
11:30pm Vigil of Lights
Midnight Solemn Eucharist

Christmas Day
Monday, December 25
7:30am Eucharist at Dawn
9:30am Solemn Eucharist
Noon Solemn Eucharist
4:30pm Festive Eucharist

The Basilica of Saint Mary

Sweetheart Bingo and Meat Raffle
Saturday, February 10, 2018
6:00-9:00pm
The Basilica of Saint Mary
Teresa of Calcutta Hall
Lower Level
Tickets at mary.org

Save the Date
Sweetheart Bingo and Meat Raffle
Saturday, February 10, 2018
The Basilica of Saint Mary
Teresa of Calcutta Hall
Lower Level
Tickets at mary.org

Ball
Saturday, May 5, 2018
Solar Arts by Chowgirls
Minneapolis
thebasilicalandmark.org
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.