

Lift Up Your Hearts

A time of learning and new beginnings

By **Father John Paul Erickson**

THE Second Vatican Council was one of the singular gifts of God's grace in the 20th century. In a century of unprecedented bloodshed, genocide, war, and ethical upheavals, the Catholic Church boldly proclaimed in the texts of the Council truths ever ancient, ever new: the singularity of Jesus Christ and His Church; the universal call to holiness; the profound importance of Sacred Scripture in Christian discipleship; and the truth that the Liturgy is the source and summit of the Christian life.

Certainly one of the most obvious outcomes of this great Ecumenical Council was the reform of the Liturgy, that is, the public prayer of the Church. As enunciated in the first published document of the Council, *Sacrosanctum Concilium*, an explicit goal of these reforms was the "full, active, and conscious participation" of the People of God in this public prayer, especially in the Holy Mass. To aid in this kind of participation, which is at its root a union of mind and heart with the mysteries being celebrated, the Council paved the way for a greater use of the vernacular in the liturgy. Very quickly after the Council's conclusion, the revised rituals and liturgical texts of the Latin Church were translated from the original

Latin, which remains the official language of the Latin Church, into the many vernacular languages of the world. And so the "Novus Ordo" or, "New Order of Mass" was soon available the world over in the language of the country in which the Mass was being offered. In 1974, an official English translation was released in the United States. We have been praying with it ever since.

After the Council, the process of translating these revised texts from the Latin source into the many vernacular languages of the world was guided by an important document entitled, *Comme Le Prevoit*. This document, composed and approved by the Church in 1969, gave the translators of liturgical texts certain principles to follow when trying to communicate the ideas found within the original Latin texts. One such principle was "dynamic equivalence," which encouraged translators to utilize their skills to best convey the basic meaning of the texts, even when it involved simplifying or modifying the words of the original.

We have had nearly 40 years to pray the Mass utilizing the 1974 translation. Many have been nourished and sustained by the words within it. Many Catholics in the United



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States have prayed the Mass in English using these words all of their life. It is all they have known. It is all I have known.

But as Blessed John XXIII, the great pope who convened the Second Vatican Council reminded us, the Church is both our mother and our teacher, and as a mother and a teacher she has the duty to constantly lead and form her children in the ways of prayer and worship, even when that duty leads her to change cherished texts. Desiring to continue to harvest the rich fields of the liturgical reforms of the Second Vatican Council, Holy Mother Church released in 2001 a pivotal document entitled *Liturgiam Authenticam*, which established new principles upon which the translation of liturgical texts were to be based from this point forward. As opposed to the dynamic equivalence of *Comme Le Prevoit*, this new document called for “formal equivalence,” a way of translating that demands a more exacting

translation, without paraphrases or glosses. The root behind these new principles was nothing other than the experience of the Church, gained since the Council. It must be admitted that the current translation in use was completed after only a few years following the Second Vatican Council’s conclusion, and there needed to be time to process and digest the new language of public prayer. *Liturgiam Authenticam* sought to affirm what had worked well since the Second Vatican Council in the translation of liturgical texts, but also to correct what needed refinement. Our new translation of the *Novus Ordo*, to be used later this year, is an attempt to follow the new principles of translation outlined by the Church in *Liturgiam Authenticam*.

Closely connected to the release of *Liturgiam Authenticam* was the decision of Blessed John Paul II to announce in the Jubilee Year of 2000 the publication of a new

“Roman Missal,” that is, a new book of prayers for the Mass. The final Latin text of this missal was not completed until 2002. This would be the third such “typical edition” missal since the Second Vatican Council, the first being released in 1969, the second in 1975. The missals of 1975 and 2002 were mostly simple reprints of the original 1969 Latin text, but they did add new prayers, new saints, and offer clarifications on the celebration of the Mass. For example, the 2002 missal includes new prayers for Masses offered in honor of Saint Josephine Bakhita, an African nun from Darfur.

When the third edition of the Roman Missal was released in 2002 in Latin, the Episcopal Conferences around the world were given the historic and monumental task of translating this new text into the vernacular, utilizing the principles found in *Liturgiam Authenticam*. For the past decade, this has been the constant project of liturgists, theologians, and bishops’ committees. It has been a laborious process, but one that has involved much more consultation, conversation, and debate than the 1974 English text. After these many years of consultation, debate, votes, and thorough analysis, the English translation of the third edition of the Roman Missal is now ready for use in the United States. We will begin to use it on November 27th of this year.

While these new words will be challenging to us all for a whole host of different reasons, this moment in our Church’s life is nevertheless a privileged chance to once again truly listen to what we are saying when we participate in the Holy Mass. In this time of learning and new beginnings, priests and laity alike will need to slow down and truly pay attention to what we are saying and hearing at the Mass, so as to learn again, better yet, so as to remember again the meaning of this foundational prayer. If we do this, not only will we be better able to proclaim new words at Mass, we ourselves will be made new. ✚

Father John Paul Erickson is the director of liturgy for the Archdiocese of St. Paul and Minneapolis.

Mission to Chimbote, Peru

Service, immersion and faith

By **Toni McNaron**

IN February of this year, an Intergenerational Immersion Experience (IIE) group comprised of 19 Basilica parishioners traveled to a parish/mission in Chimbote, Peru, organized and led by Kelli Kester, Coordinator of Learning, Children and Youth at The Basilica.

Fr. Jack Davis has led the Chimbote parish with his Irish-born assistant, Sr. Peggy Byrne, for more than 30 years. It includes soup kitchens, schools, addiction centers, clinics, and a strong network of people working to help the poorest of the poor. Although Fr. Jack has been ministering in Chimbote for over three decades, he continues to ask us to pray for him that he “may become a good and holy priest.”

Ranging in age from 11 to 70 years, this Intergenerational Immersion Experience group consisted of mostly Basilica parishioners, with a few folks from Ascension and St. Joan of Arc parishes. The group had a three-fold goal: to serve practical needs of the local populace; to “immerse” themselves in the lives of the people; and to explore and deepen their own faith by pondering what it meant to them as

contemporary Christians to be in a poor Peruvian village — and what it meant for them as they returned to Minnesota.

During their ten days together, friendships were formed as the group prayed together, processed their days together and had a lot of fun together.

Measuring how well the group met two of its three goals is relatively easy — the practical need they met most clearly was building and installing 20 beds for families in extreme poverty. Their immersion took several forms, including attending Morning Prayer and Mass with the people, spending time in their modest but welcoming homes, and organizing a picnic for 200 people at a nearby beach. While the



Minnesota group visits Chimbote.

last accomplishment may not sound earth-shaking to those of us who visit beaches often and easily, many of these Peruvian villagers had never seen the ocean, making the picnic quite meaningful.

The third goal — thinking about their own faith and how their time in Chimbote has affected them — is somewhat harder to evaluate. But Kelli, has asked for and received comments from several members of the group about how the trip has altered their lives and daily interactions with others here in Minneapolis.

One person admits to signing up because he wanted to do something that would take him out of his usual experience landscape. A major change he felt was having to deal with people one-to-one without any electronic media shields. Clearly moved by how the group was received by the local residents, this visitor



remembers, “Many lived in houses with dirt floors and thatch roofs, yet as they opened their doors, pride and joy shone through.”

Several participants spoke of coming away from the trip “refreshed” in their own understanding of their religious tradition and practice, and determined to reach out in their own communities to make similar genuine connections with people perhaps less fortunate materially, but no less valuable and precious in the eyes of God. As one visitor put it “They may be poor in material comforts, but, indeed, are rich in spirit.” Members of the Minnesota group have promised themselves to try to remember how they felt in the small Peruvian village so they do not become totally distracted by the “gadgets” that surround us every day.

Trips like this one can sometimes seem to the people being “helped” as if those wanting to help descend upon them to show or teach or convince a point of view outside their immediate scope or needs. From what the 19 people on this Intergenerational Immersion Experience say, that is definitely not what happened in Chimbote. This group did not seem to have an agenda to push but honestly wanted to spend time with fellow

Roman Catholics who live in Peru against a much more modest material backdrop. Perhaps the fact that Kelli was going to work with the priest who baptized her helped frame this project with humility rather than a “we know how to fix you” attitude. Perhaps the people who chose to spend part of their Lenten season away from family and familiar friends added to the mood of honest curiosity that seems to have pervaded the atmosphere. And, perhaps the very fact of the 60-year age span invested this particular “mission” trip with an aura of interdependence and shared wisdom not always achieved by more homogeneous groups.

Whatever the ingredients, the result is plain. These 19 people felt the reality of something we all know theoretically — “the church as a body extends all over the world,” as one participant concluded, and God is with us. “Emmanuel,” and as one of the younger members of the group explained, God is “always welcoming us — no matter where we are or what we are doing,” not just in our own comfortable parishes. So for these adventurous souls, who set out not fully knowing what they would find at the end of their travels, the world has “grown smaller” indeed. ✚

Toni McNaron is Emerita Professor of English, Women’s Studies, and GLBT Studies at the University of Minnesota.



Chimbote children welcome Minnesota visitors (left and above).

Seven Sunday Celebrants

Serving at The Basilica

AT A CHURCH the size of The Basilica without an associate pastor, the priest celebrating the Eucharist may not always be Father John Bauer. Instead, it may be one of seven priests who, according to Father Bauer, “are unfailingly gracious and generous with their time and their willingness to help. He added that these priests help one to three times a month, but “The value they bring to The Basilica is their preaching ‘voice’ and presiding style. I think it is good and important for a community to hear different voices/perspectives at the homily, and to see different styles of presiding. Additionally, we challenge each other to bring our ‘A’ game whenever we preach and preside at Mass.”

Following is a brief introduction to the seven volunteer Sunday celebrants who bring so much to The Basilica.

By **Katie Bruhn**



FATHER TIMOTHY BACKOUS, OSB

According to Father Timothy Backous, “The Basilica is simply one of the best parishes in the United States,” he says. “I cannot tell you how privileged I am to be able to preside and preach in this community. I think if every parish aspired to be like The Basilica, the church wouldn’t have enough parishes to hold

all the people. It is welcoming, generous, hard working, caring and liturgically superior to anything else in the American church.”

One day after he had celebrated Mass at The Basilica, Father Backous sat talking to a tall Native American man. Suddenly, the man stopped and urgently grabbed his hand, as if he were about to speak very important words. Father Backous asked him if he was okay, to which the man said, “Shh, I’m giving you power.” Father Backous asked him power for what, and the man pulled out a drum. One side was painted with a turtle and the other with a staff. The man explained that the turtle is for wisdom and the staff is for leadership. It was this experience, Father Backous says, that first made him fall in love with the diversity and unexpectedness of The Basilica. Father Backous is part Blackfoot Indian.

Born and raised in South Dakota, he joined St. John’s Abbey in 1979, where he has been a monk ever since. Father Backous is currently the Headmaster at Saint John’s Preparatory School in Collegeville.



FATHER TIM POWER

Father Tim Power never imagined himself preaching at The Basilica, but he accepted the invitation because he knew not only the reputation of The Basilica — he felt he “knew the soul of the parish.” He says that The Basilica is not *just* a church; there is a richness contained in the community and a “spirituality that seeps into the bones.” He finds new reasons all the time to be a priest and finds that being involved at The Basilica stretches and encourages him in his faith. He enjoys looking out at the congregation while presiding and seeing people from many different walks of life.

Father Power grew up in Faribault and New Ulm. His uncle John was a priest and inspired him to enter the seminary; he studied theology at Catholic University from 1962-1966, when there were many changes occurring in the country and in the Church. In 1981, Father Power founded the Pax Christi parish in Eden Prairie. He is most proud of an innovative organization there called the Leaven Center, which examined and shared best practices.

An interesting factoid about Father Tim Power is that his name is actually John. His uncle John baptized him in Latin, and his parents didn't realize the change until they received the baptismal certificate.

Father Power is a world traveler and looks forward to a trip to Morocco this fall.



FATHER GREG MILLER, OSB

Father Greg Miller has many roles. For half of the week, he lives in Minneapolis and serves as Sacramental Associate to the Church of the Ascension and The Basilica of Saint Mary, doing Spanish and English ministry. The other half of his week he spends at St. John's Abbey, doing spiritual direction and other work.

Born in Davenport, Iowa, it was the civil rights movement, the peace movement, and the changes in the liturgy around Vatican II that inspired him to become a priest. He was drawn to the Benedictine order because of the spirituality of hospitality, the balance between prayer and work, and the opportunity to live in community. He says that being a Catholic means being part of an international church, and he describes The Basilica as a diverse, warm, and friendly place with a Catholic sense of openness to the truth.

One day after presiding at The Basilica, he overheard two people talking. The first person said, “That was the best sermon ever!” The other person said, “That was the worst sermon ever!” Father Miller likes the idea that disagreement is okay, and he says that The Basilica calls forth the best in him.

Father Miller was a foster parent from 1980-1985. He enjoys biking, skiing, and golfing, and he recommends *Give Us This Day*, a daily prayer and meditation book.



FATHER JOE GILLESPIE, OP

Father Joe Gillespie is a former vicar of The Basilica and has had, as he describes it, a “love affair” with the parish for the last thirteen years. When he first arrived at The Basilica in 1998, his intention was to “help out” for a year before going back to teaching graduate theology in St. Louis, Missouri. Instead, he ended up staying at The Basilica for eight years.

His going-away party featured White Castles and Grain Belt beer. Father Gillespie says, “This veritable feast seemed to capture the ‘down home’ quality of my style of ministry despite the multiple opportunities to enjoy fine dining at many country clubs and local restaurants. Avoiding as much pretense as possible and despising a clerical culture that might separate me from normal parishioners, I work hard at relating my preaching and ministry to the practical needs of parishioners.”

Even though he has been a full-time pastor at St. Albert the Great for the last five years, Father Gillespie still continues to help out at The Basilica because it brings him great joy. He writes, “I have had the pleasure of working with Fathers Michael O’Connell, John Bauer, and so many competent priests and lay staff over the last years and continue to look forward to enjoying the gift of ministry in the company of so many wonderful men and women. ...I am forever grateful to the providential place of The Basilica in my life that has helped me to discover ‘how to preach.’ What an honor it has been and continues to be to preside and preach at The Basilica of Saint Mary.”

Continued



FATHER PAT GRIFFIN

Father Pat Griffin was born and raised in Shieldsville, Minnesota, and when asked how it was that he became a priest, he jokes that his father once told him, “Patrick, I don’t know what you want to do with your life, but you wouldn’t make a good farmer.” Father Griffin thus chose to go to the St. Paul Seminary, where he was a classmate of Father Michael O’Connell. He served at a number of suburban parishes before becoming pastor at St. Stephen’s and then St. Phillip’s in Minneapolis. He says being a pastor is the best job because you get to work *with* people, not over them. He believes that he has been gifted by the life around him. He suggests that one of our main challenges is to live the experiences and the questions in each cycle of life, as well as hear the good news and feel the joy in the Gospel.

One of Father Griffin’s greatest values is outreach, and he believes that a church in the city should serve the community around it. He is happy that the St. Vincent de Paul society at The Basilica does some of this work. He describes The Basilica as a grand building and a huge congregation with lots of connections among a nice mixture of people. He says that there is a vibrancy and a commitment to good prayer at The Basilica but that the challenge is to make it a seven-days-a-week community instead of just one.

Father Griffin is now retired and jokes that he can enjoy his lifetime commitment to bad golf.



FATHER WILLIAM GRAHAM

Of all of the Sunday celebrants, Father William Graham has the longest commute, coming from Duluth. But he says he does it gladly because “worship at The Basilica is the finest experience of worship in Minnesota.” He says the liturgy is carefully prepared and executed, and he can count on consistently good work from staff members who are warm and welcoming. The parish is thoroughly Catholic and also open and affirming. Basilica members are lucky to be part of a parish that honors the Church’s commitment to the arts.

Father Graham says the best thing about being Catholic is represented by the painting “La Disputa” by Raphael because it’s important that people still come together around the table, even if there is disagreement.

Father Graham is a native of Duluth and holds degrees from the University of St. Thomas, St. John’s University, the University of Notre Dame, and Fordham, the Jesuit University of New York City. He now serves as a professor of historical theology and director of the Braegelman Program in Catholic Studies at Duluth’s College of St. Scholastica. The author of many titles, he has a new book coming out in September called *Catholic Handbook on Sex: Essentials for the 21st Century*.

Father Graham has known Father Bauer since high school. They were classmates in college seminary. Jokingly, he says all parishioners should ask the pastor a good way to remove the skin when cooking salmon.



FATHER MICHAEL O’CONNELL

Father Michael O’Connell was the rector at The Basilica from 1991 to 2008. He says, “I’m very fond of The Basilica. I spent 17 years of my life there and have great admiration for the people and the staff there. It is a privilege to be able to help out with Masses.... I think they should just keep doing what they always do so well, which is have wonderful and imaginative liturgies, great outreach to the poor, welcoming anybody and everybody, and keeping the same Vatican II approach to the Church.”

Born, raised, and educated in St. Paul, Father O’Connell is now the pastor at the Church of the Ascension in Minneapolis. ✚

Katie Bruhn is a new member of The Basilica and a teacher in St. Paul.

Creating a Space for the Soul

Artists participate in faith journey



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AS Nick and Rosie Heille see it, “If people aren’t feeling connected to a particular church, they need a place where they can feel the spirit and God.” For eleven years, these Twin Cities residents have created that kind of place by producing the Northeast Minneapolis Spiritual Art show. Nick and Rosie call the show a “way back to spirituality.” Nick says, “A third of the churches in North East Minneapolis have closed in recent years. These churches aren’t keeping people. Institutions have been built for previous generations, but we’re bringing in a new generation.”

This new generation has experienced an awakening of the soul at the Spiritual Art Show. Long ago, Nick and Rosie noticed that at many galleries a few spiritual pieces sat amid nudes. The show became a way to separate the spiritual from the secular. When they first started the show, which has traveled from venue to venue over the last eleven years, they called it a “religious” art show, but implications of that word turned people off, and so “religious” became “spiritual.”

For Rosie, variety has been the best part of the show. “Artists are working in all different kinds of media.” They also work in several faith traditions. Catholic and other Christian works sit side by side with art from the Hindu, Jewish and the Baha’i faiths. Nick says, “There was even an atheist who presented what turned out to be a very creationist piece.” The stories told by the pieces are as “varied as the hairs on your head. Some are of rejection.” Yet, as Nick says, through creation, “...everyone is redeemed.”

Welcoming artists wherever they are in their faith journey, the show is juried “to encourage and recognize artistic quality.”

That quality has been very high, and members of The Basilica have had the opportunity to experience the best of the Spiritual Art Show in The Basilica’s individual displays of past winners, such as Rabi Sanfo, an African American artist who works in steel, and, Sandy Brick, a fabric artist, who is of the Jewish tradition. The work of other artists, such as Robert Spangenberg, who makes walking sticks, and Deidre Olson, who crafts silver, was featured in The Basilica’s former gift shop.

The most important fact about the art show for Rosie and Nick is that they’re also bringing people back to their spiritual roots. Rosie says one person who had walked away from an ordination and a church affiliation came to the show and felt connected to her spirituality in a way she hadn’t been in a long time. In addition, artists can discover each other and find a place in which to live out their spirituality. Nick says, “I believe that when we die, God will not ask us whether we have avoided sin and done good, but whether we can see the continuation of the act of creation itself in what we’ve done with our lives.” Nick and Rosie certainly can. ✚

Douglas W. Texter is a Minneapolis writer. His work has appeared in publications such as the Chronicle of Higher Education, the Pennsylvania Gazette, and the New York Review of Science Fiction.

By **Douglas Texter**

Where Are They Now?

Lives modeled on service



Hundreds of young men and women have literally grown up in ministry at The Basilica. You may have never known their names, but their faces are familiar to many who regularly celebrate the Eucharist at The Basilica. We recently spoke with six of these young people about their experience:

Elyssa DeTorre was an acolyte from elementary school through senior high, as well as a lector and Basilica Block Party volunteer. She is currently a sophomore at the University of North Dakota studying communications.

Julia Floberg was an acolyte in junior and senior high school. She recently graduated from Dartmouth College with a Music Major, and next year will be working at the Hopkins Center for the Arts at Dartmouth as a Student Relations Advisor on Classical Music.

Ellan Krubsack has been a cantor since 5th grade, and also was an acolyte since junior high. She is in her third year at St. Olaf College pursuing degrees in math and English.

Joe Peris was an acolyte in junior and senior high school. He is a Senior Business Analyst in Merchandising at Target Corporation.

Mary Clare Jensen was an acolyte in the 4th through 7th grades. She is now in Public Relations, working at Olson (across the street from The Basilica).

Katie Irvin was in the children's choir and also served as an acolyte in junior and senior high school. She sang with the Juventus Choir in high school, and continues to sing with the contemporary ensembles at The Basilica. She teaches middle school choir at Shakopee Middle School.

What is a strong memory you have of your time at The Basilica?

Mary Clare: "My confirmation class — we became pretty tight friends, and shared those bonding moments you have as a teenager that you'll never forget."

Katie: "When I first listened to the Juventus CD — what an amazing group of singers."

Julia: "Serving Midnight Mass on Christmas Eve. The reverent atmosphere, beautiful decorations, and the wonderful music made a strong impression on me."

Ellan: "The Holy Week when my family was at The Basilica every day, and how I got to

By **Travis Salisbury**

sing and participate in nearly every Mass, whether it was singing, playing bells, or helping to fold towels during the washing of the feet.”

Elyssa: “The Midnight Masses. They are so magical and growing up in the church and being part of something so special has always been a very important moment for me.”

Joe: “The holiday Masses (Midnight Mass, Easter Vigil etc.) and serving all of the confirmations; tons and tons of confirmations.”



Who were the individuals you looked to as role models at The Basilica?

Ellan: “I always looked to my mom [Teri Larson] as a role model. Seeing her commanding this massive choir, giving all her talent to the people around her and God was amazing to watch. She looked so in control and strong. I wanted to be as in command, as connected to God and solid in my singing as she was in front of the choir and in her own singing.”

Mary Clare: “Patrick Murphy. He always made me feel comfortable and he genuinely cared about how the 11-year-old me was doing. I always thought: I want his attitude when I’m an adult — positive, motivated, and kind.”

Julia: “Father O’Connell was a very inspirational figure for me while I was an acolyte and remains a role model for me today. He has been a family friend since I was a little girl, and his genuine kindness and compassion for others made a strong impression on me.”

Elyssa: “There were always older servers on my team that I would look to for guidance and want to be like them. Patrick Murphy and Chris Wrobel always made me laugh and almost every memory I have at The Basilica when I was younger involves them.”

Katie: “Emily Smith inspired me growing up. I wanted to be just like her, involved in everything and knowing everyone. Her faith was so strong and she helped guide me through my journey. She showed me how continuing my ministry at The Basilica would form who I am as a person today.”

Joe: “At The Basilica, Patrick Murphy was probably my biggest role model. Also Brad Wilkinson, Joe Mitzel and Chris Wrobel, as well as all the other older acolytes who put up with my 12-year-old self.”

Do you feel that your service in ministry helped shape who you are as an adult?

Ellan: “I definitely believe it has shaped me as an adult teaching me perseverance through scary new challenges, patience in learning new skills, and self-worth when I was able to sing my heart out in front of so many people

and help them connect with God. It made me become responsible at a young age, which helped me mature beyond my years.”

Julia: “My service as a liturgical minister showed me how to gain a greater appreciation for the Mass and everything that goes into bringing a meaningful service to the congregation. I feel that from my service I learned greater patience, reverence, and understanding.”

Katie: “I have taken on my own church jobs now as an adult. I went to a religious college where I was music director of a church in Postville. Then I moved back to The Cities where I found a wonderful musical director position at St. Philip’s in North Minneapolis. Faith is a huge part of my everyday life.”

Joe: “Definitely, I think growing up with The Basilica instilled me with a sense of purpose, humility and ethics that I may not have had if I did not actively participate as I did.”

Elyssa: “Being involved at The Basilica ever since I was young has made me a more well-rounded person. The people at The Basilica are so loving and warm that it is almost a second home.”

Mary Clare: “I think serving taught me a handful of lessons in responsibility. It wasn’t like an after school sport, where if you could-

n’t make practice, you couldn’t make practice. If I couldn’t serve one Sunday and I was on the schedule, you better believe my parents made me call every person on the list to sub for me. And if I couldn’t find someone, I was there. I learned at a young age: if I’m supposed to be somewhere, I’ll be there.”

What would you say to a young person today about getting involved at church?

Joe: “Volunteer, and give back. It was a very enriching and fun experience, and it helped shape me into the person I am today.”

Elyssa: “Do it. You will meet people that will stay in your life forever. People that you can turn to for guidance and help you along your journey with God and yourself.”

Julia: “I would tell young people to get to know others who work and volunteer at the church. They are all wonderful and kind people who foster a strong community around The Basilica.”

Mary Clare: “I think it’s important to be involved as a young person in general. I say: be as involved as you can, without wearing yourself out. Because at the end of the day, it’s all about relationships—the people you meet while supporting a cause or working towards a similar goal, could become a special light and guidance in your life. They could help you land your dream job, or motivate you with an inspiring story, or teach you lessons you’ll carry with you forever, or be there for you, always.”

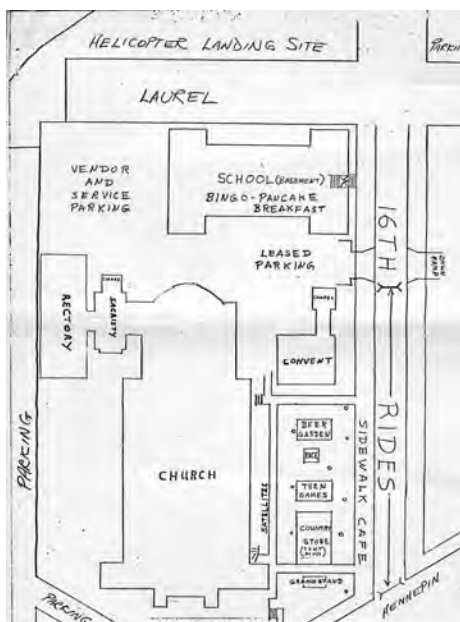
Ellan: “I would strongly encourage them to get involved. It may seem lame and scary at first, but you meet so many wise and good people and you learn so much about yourself and how you can help others reach Christ that you never regret it. Life is so much more fulfilling and interesting when you get involved.”

Katie: “Stay involved. Even when you go off to college or your life gets busy in high school, stay involved. Come back on breaks and volunteer, take a Saturday a month and be a part of the Mass, offer whatever gifts you have because they were given to you for a reason. You form a sense of community through church that you cannot obtain anywhere else.” ✚

Travis Salisbury is director of liturgy at Saint Richard’s Catholic Church in Richfield, Minn.

The In Town Fair

Precursor to the Block Party



By **Heather Craig**



Food and games tents filled the east lawn for a sunny Fair in 1981.

NOW in its 16th year, The Basilica Block Party is a great success, raising funds for the renovation of The Basilica and the St. Vincent de Paul Ministry. Twenty-five years ago a smaller parish party was first held on The Basilica grounds with a similar goal.

The 1970s were a period of great change and great challenge for The Basilica parish. Construction of I-94 had cut a swath through the parish community. The Basilica School closed in May 1975. Parish numbers were dropping, church finances were extremely tight, and the church roof urgently needed repairs to the tune of \$170,000.

Inspired by a highly successful parish fair held annually by St. Alphonsus Church, Monsignor Terry Berntson, then pastor of The Basilica, proposed holding an In Town Fair to raise funds towards the needed repairs. A Steering Committee was quickly formed, made

up of Karen and Bill Harrison, Leo and Alicia Brick, Bill and Anne Fitch, Don and Lynn Pirner, Dave and Barbara Gillham, and Marty and Carol Strong. Many of these families had initially been connected through the school. As happens in a smaller parish, they were involved in many ways in the life of The Basilica — Parish Council, Social Ministries, and of course, fundraising.

“There was a great deal of enthusiasm, and a great deal of naiveté,” says Karen Harrison. “None of us had really been involved in this kind of fundraising before, at least that I can remember, so it was kind of learn as we go.” Parishioner’s talents and connections were put to use; Don Pirner enlisted the General Mills Art Department to design the Fair logo.

The first In Town Fair was held on a beautiful, mild weekend in early October, 1976. The Fair surpassed its goal of \$10,000 that first year, primarily from the sale of raffle tickets,



- 1. 1976 musical acts included rock bands, country bands, and German polka bands as well as clown acts and puppet shows.**
- 2. Carousel rides for children were meant to draw attendance more than raise funds. Julie Trebtocke enjoys the carousel in 1976.**
- 3. Nick Bloeberger and Paul Schmitt carefully prepare pancakes in 1976. The Pancake Breakfast was a fundraising staple for many years here at the Basilica.**
- 4. Sally Brothers and a bonneted friend work the Mill City Market baked goods, 1981.**
- 5. Hedy Ciminski gasps in surprise as Anne Fitch proclaims her the raffle winner of a 10 speed bike. Grand prize in the 1976 raffle was a 6 day trip to Hawaii (or \$1,000 cash) Over 12,000 raffle tickets were sold that first year, \$1 each, over a five week period. The Steering Committee final report notes, "Serious consideration must be given to the fact that raffles in Minnesota are illegal."**
- 6. A video arcade in the first Fair was meant to attract teens. The arcade actually lost money, so was replaced by a Moon Walk jumper in 1977.**

with carnival rides, food, beer, games and bingo offered to bring in the crowds. The Mill City Market offered parishioner-made handcrafts, baked goods and plants. Church tours were given, old time movies were shown, and a pancake breakfast was served Sunday morning.

While not the top money maker, the most memorable event of the first In Town Fair was the helicopter rides, which went west along the railroad right-of-way, and circled back over parts of Bryn Mawr. At \$4.00 a ride, it was not a bad bargain. Unfortunately, the police were deluged with complaints from neighbors, and the rides had to be discontinued.

In 1977, the Fair was moved up to late September, but weather was still an issue. In a letter to raffle losers, Chair Leo Brick recounted: "Friday saw torrential rains as we set up the tents. The Omegas, The Basilica's Senior group, got on the telephone, and asked their membership to beseech Mary for help with the Fair. We did not ask for sunny days or rainless ones. We relied that Mary knew what to do." It did rain most of Saturday, but the Fair still more than doubled its non-affle profit from 1976.

In ten years, the In Town Fairs raised over \$100,000 towards roof repairs and other renovation projects, such as the addition of wheelchair accessibility. In 1987, the event was changed to a potluck parish picnic, held in Kenwood Park. It is pure speculation, but perhaps his appearance in the 1986 Dunk Tank convinced Fr. Dennis Dease that the time had come to bring the In Town Fairs to a close.

The tradition of gathering the parish together for food and fun still continues each September, as we meet for the parish picnic to reconnect at the end of the summer. ✚

Heather Craig is The Basilica's archivist.



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Ask Johan

Dear Johan,

I have noticed that there is much more talking in the back of the church before Mass and even during Mass. I prefer silence. Don't these people get it?

Gentle Reader,

I marvel at the joy people express upon seeing fellow Christians when entering The Basilica. They shake hands, hug, and kiss. New babies are crooned over while visiting college age students receive jovial slaps on the back.

I also marvel at the people who directly go to one of our chapels to light a candle and say a prayer. Then passing by the baptismal font where they bless themselves they make their way to a pew. They genuflect, enter the pew and kneel down in quiet prayer.

Though both are valid, at times the sounds of enthusiasm and the quiet of private prayer clash. In order to allow both to coexist, contemporary churches often have a gathering space where arriving parishioners can meet and greet and a Blessed Sacrament chapel where silence prevails.

Johan M.J. van Parys, Ph.D., The Basilica's director of liturgy and sacred arts, welcomes your questions. Write him clo The Basilica, or e-mail jvanparys@mary.org.

At The Basilica we have neither a gathering space nor a Blessed Sacrament chapel. This requires us to have liturgical patience with one another and to honor one another's spiritual needs. Those who are more inclined to visit ought to make sure they control their decibels of enthusiasm and end their socializing before the liturgy begins. Those who prefer quiet prayer to joyous encounters might consider praying for those people who annoy them with their enthusiasm.

Dear Johan,

My friends tell me that the Bible is considered to be the Word of God? Is that true? If so, how can that be?

Gentle Reader,

As you know, when we read from the Bible in a liturgical setting we end the proclamation with "the Word of the Lord" or "the Gospel of the Lord." This is an affirmation that we indeed believe the word proclaimed to be the Word of God. Does that mean that God wrote every single word of the bible down or maybe dictated the Bible to a human scribe? More than likely not.

As Catholics we honor the Bible as the Word of God for two reasons. First, it tells the story of the relationship between God and the people from the time of creation to the time of salvation with all its ups and downs and all

its human progress and setbacks. The Bible then is first of all the Book that narrates not as much history but more the relationship between God and the people, and the people's experience of God speaking to them in many different situations. Second, the Bible is considered the Word of God because its very existence is divinely inspired. As such, the Bible contains God's Word in human language, written by and for specific people but with a deep meaning for all generations since. The Gospels have a place of honor among all biblical writings because they speak of Jesus, the Son of God, also known as the incarnated Word of God. Thus the Gospel of John begins with: "In the beginning was the Word and the Word was with God and the Word was God."

If the Bible is the Word of God, should we then interpret it literally? Even if we could (some Biblical passages hardly would be acceptable today) that is not the intent. We need to know the context in order to understand what is meant by a certain passage. The homilies during the Eucharist are intended to help 21st century Christians understand the sometimes extremely complex Word of God which was written down many centuries, even millennia ago. Then, through study and prayer we look for its meaning for us today. For more detail about the history of the Bible, see my article on pp. 8-11 called In the Beginning Was the Word. ✚

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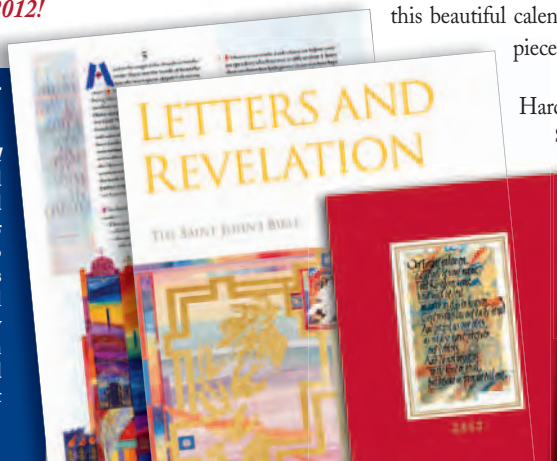
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Theology Day is an opportunity for people in our communities and the theologians of Saint John's School of Theology-Seminary to interact and learn together, seeking a deeper understanding of faith and its place in their everyday lives.

Vincent Smiles: "Reflections of God in Scripture and Science"
Thur. - Oct 20 - Basilica of Saint Mary, Minneapolis, 6 - 9 p.m.

Kimberly Hope Belcher: "Baptism: Into the Life of God"
Thur. - Nov 17 - Basilica of Saint Mary, Minneapolis, 6 - 9 p.m.

Charles Bobertz: "According to the Scriptures: How Scripture Came to Be Canon"
Thur. - Feb 2 - Basilica of Saint Mary, Minneapolis, 6 - 9 p.m.

Kathleen Cahalan: "Discipleship? Ministry? What They are and How They Relate"
Thur. - Apr 26 - Basilica of Saint Mary, Minneapolis, 6 - 9 p.m.

Descriptions, additional dates and locations can be found at www.csbsju.edu/sot or by calling 320-363-3570. Events are FREE but registration is required.



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