

NOTRE DAME PARISH

Most Holy Trinity



The Trinity offers us a precious gift of relationship, a grounded connection with God, self, others and the world.

The Easter Season invited us to be in relationship with Jesus; it awakened us to a way of living, loving and relating. We are invited to be like the Trinity – living in absolute relatedness.

During this pandemic, I realize more and more that we are all

together in a web of mutual interdependence. When we recognize this on a spiritual level, we call it *love*.

We know it is through Love, we come to know God. As Christians we believe that God is revealed to us as a Trinity—three persons who are who they are because of how they love one another. It is in God's nature to love, to reach out to all.

MASS INTENTIONS

Saturday, May 29 @ 4PM
Gloria Godfrey

Sunday, May 30 @ 9:30AM
Patricia Flanagan

Monday, May 31 @ 8AM
Mary Jane Dunigan

Tuesday, June 1 @ 8AM
Tom Fitzgerald

Wednesday, June 2 @ 8:30AM
Mary Lou Linnen

Thursday, June 3 @ 8:30 AM
Mary Ann Merrion

Friday, June 4 @ 8AM
Frank Parkerson

Saturday, June 4 @ 8AM
Joan & Mike King

Saturday, June 4 @ 9:30AM
Theresa & Eugene Socha, Sr.
Gavin Family Deceased

Let Us Pray

- For those who fought and gave their lives to maintain freedom and preserve democracy
- For Louis Case Bergerson, Martin Emmett Morissey, and Dugan William Lehker, to be baptized this weekend
- For those who have graduated and are preparing to graduate this spring
- For all soldiers and peace officers who risk their lives for security and service
- For the pope's June intention: young couples preparing for the sacrament of matrimony
- For the pursuit of truth in all matters – religious, political, and interpersonal
- For the lost, confused, and wayward

Remembering the Presence of God

In my time, Catholic schools generally did not have pre-school or kindergarten. “Ding-Dong School” and “Romper Room” were the best TV had to offer in pre-education. Sesame Street and other programs were still in a distant future.

Today’s first and second graders are far beyond the achievement I knew by second grade. Here at Notre Dame, our Bluebirds, Redbirds, and Kindergarteners are a delight to observe as they absorb learning and rejoice in it.

When I was in second grade, our teacher, Sr. Mary Albert, tried to imbue us with a sense of God being present throughout the day. To foster this, she appointed individual students to interrupt the class at half-hour intervals. Each was to stand up

at his/her desk and say loudly, “Let us remember the presence of God!” The class would then become silent for a moment.

One day I was appointed to be the “Reminder.” To my great kid-anxiety, I had not yet learned how to read a clock. And to add to the distress, a substitute lay teacher was in my class to teach Spelling while Sister had gone to teach religion in another classroom.

I agonized in my young mind how long a half-hour is and when I should stand up. Thinking it better to do something rather than nothing, I at last took a chance and stood up: “Let us remember the presence of God!” The teacher was surprised. “Are you suppose to say that now?” I’ve long since repressed my



embarrassment. I went home to describe what had happened. My dad lifted me up and sat me on top of the refrigerator, which we called anachronistically an “ice box.” The kitchen clock hung above it. That night, I learned to read time – and that the presence of God rests inside and outside of clock time, whether or not you can read it.

Father Keith & Rocco

Father Emil Kapaun: Priest, Soldier, Saint-to-Be



Father Kapaun laughs as he shows the pipe that was shot out of his mouth by a Korean sniper.

The Catholic Diocese of Wichita has announced that the funeral mass for Father Emil Kapaun will be held on Sept. 29, 2021. His remains were identified in early March. Kapaun served as an Army Chaplain and went missing during the Korean War. In 1993, Father Kapaun was named a “Servant of God”, which signified that his cause for canonization could begin.

No one doubted that the Rev. Emil Kapaun, an American Catholic priest from Kansas, had lived a life worth imitating – certainly not the fellow prisoners of war he had almost single-handedly kept alive in North Korea’s Camp No. 5 during the Korean War.

They were so devoted to the military chaplain

Continued on page 5



Pope Francis: TRADITION vs. tradition

By Sebastian Gomes

Last year I wrote a reflection for the Feast of the Visitation (May 31) for the Catholic prayer book, *Give Us This Day*. In it, I suggested that Mary is considered the “model disciple” precisely because she welcomed the *new* things God was doing in her life. And beyond that, that our dogmatic teachings about Mary (immaculately conceived, ever-virgin mother of God, etc.) have actually indoctrinated *newness* within the Catholic tradition.

A few days later on June 2, Pope Francis returned to Rome from Romania. It was a beautiful visit for many reasons, but as so often happens, it was overshadowed to some degree by his theologically colourful press conference aboard the flight back to the Vatican. Specifically, what he said about the Catholic “tradition” is worth reflecting upon.

During the in-flight Q&A, the pope

commented on the state of politics in Europe saying, “There is the sickness of corruption in the politics...everywhere,” and pleaded that Europe not be “overcome by pessimism and ideologies.”

Francis also weighed in on the work of Christian unity, particularly between Catholics and Orthodox churches (Romania is a predominantly Orthodox country), reiterating his long held opinion that Christians should not wait for theologians to agree on an understanding of the Eucharist in order to collaborate and pray together. When asked about the concerns some Orthodox and Catholics had about reciting the *Our Father* together in Bucharest's Orthodox Cathedral, the pope turned it around: “Even us

Continued next page

Continued from page 3

Catholics, we have closed people...that say that the Orthodox are schismatics... These Catholic groups are a little bit fundamentalist. We should tolerate them, pray for them, so that the Lord with the Holy Spirit softens their hearts."

He also spoke about his relationship with Pope Emeritus Benedict XVI, which, to the great perplexity of some Catholics who pit the two against each other, is remarkably fraternal and fruitful: "When I hear him speak, I become strong. I hear this history of the Church, which is not something like a museum, tradition... No, tradition is like a root which gives us the juice to grow... The tradition of the Church is always in motion."

Taken together, these comments relay an important lesson in ecclesiology that relates to my original reflections about Marian doctrines. Typically, the type of comments we heard from Pope Francis aboard the plane are interpreted as "liberal," or even "unorthodox," i.e. that he is departing from traditional Catholic positions. In reality, the opposite is the case. To say that "tradition is like a root which gives us the juice to grow," implies that our human understanding of

the realities of God is not exhausted. As history progresses and the pilgrim church matures, we grow in our understanding of the mysteries of God. This reading of "tradition" is grounded in humility and awe before the Creator of the universe.

When Francis speaks of some Catholics who are "a bit closed" and "a bit fundamentalist," he is referring to a way of interpreting "tradition" as *immutability*, which he believes resists the free-flowing workings of the Holy Spirit (though he still believes the Holy Spirit can touch a hardened heart).

In the story of the Visitation, Mary encounters a God who is doing new and impossible things in her life. How can we expect such a God to sit on his hands, so to speak, for the rest of history? A criterion of Christian doctrine seems to be *newness*. Or, put another way, in Christianity *newness* itself becomes indoctrinated. Pope Francis speaks very freely and often without prepared remarks. But we should not presume his theology and understanding of tradition are "liberal" or "unorthodox". His openness to the Spirit is fundamentally Christian and modelled after the "model disciple" herself.

Sebastian Gomes is a producer for *Salt & Light Media*, a Canadian Catholic multi-media company. He has produced two documentaries about Pope Francis.



Continued from page 2, PRIEST, SOLDIER

that they campaigned for nearly 60 years for the Medal of Honor that the priest was finally awarded in 2013.

They were still deeply moved by how Kapaun handled himself as he was led to death at the Death House, a Buddhist monastery on the hill above them where the prisoners in the worst conditions were sent to die.

He had a fever and was delirious — pneumonia was settling in when Comrade Sun, the prison camp's commandant, burst into the hut with a handful of armed guards and a stretcher. He shot his gun into the air. Then he pointed at the priest.

"He goes," Comrade Sun said.

"No, he stays with us," said Lt. William Funchess.

"Leave him," said Lt. Ralph Nardella.

"Leave him," cried others, crowding the guards.

The doctors, Sidney Eesensten and Clarence Anderson, pleaded with Comrade Sun to leave the priest alone. He was recovering. They would get him better. That is exactly what Comrade Sun was afraid of.

"We'll take care of him," Comrade Sun said.

"He'll do better with us."

Soon, men were gathering outside the hut, pushing their way in. They were like ghosts — emaciated and moving in slow motion. They started shoving the guards. The guards shoved back with their rifles. They were scared and about to take aim.

"I'll go," came a whisper.

"I'll go," Kapaun repeated a little louder. "Don't get in any trouble over me."

He handed his gold ciborium over to another officer, William Mayo.

"Tell them I died a happy death," he said.

He found his voice and told a story from the Old Testament book of Maccabees about how a king threatened to kill a mother and her seven sons unless they all swore off God. She encouraged her boys to "Keep the faith" and watched each of her boys tortured and killed. Then she was killed.

Kapaun nodded to Nardella and handed him the missal: "You know the prayers, Ralph. Keep

holding the services. Don't let them make you stop."

Phil Peterson touched the priest on the arm: "I'm terribly sorry."

"You're sorry for me," he said. "I am going to be with Jesus Christ. And that is what I have worked for all my life. And you're sorry for me? You should be happy for me."

The priest singled out another prisoner.

"When you get back to Jersey, you get that marriage straightened out. Or I'll come down from heaven and kick you in the ass."

Lt. Mike Dowe was sobbing.

"Don't take it hard, Mike," said Kapaun. "I'm going where I always wanted to go. And when I get there, I'll say a prayer for all of you."

Nardella and Bob Wood, who was captured with Kapaun at Unsan, put the priest on the stretcher as their fellow prisoners snapped to attention and formed an honor guard.

Anderson looked the priest over once more. The doctor, who knew how much pain Kapaun was in, watched as Kapaun smiled and waved at his men from the stretcher. As the priest passed, tears streaked down the prisoners' faces.

"To Allah who is my God, I will say a prayer for you," said Fezi Bey, a Muslim soldier from Turkey.

When Nardella and Wood reached the Death House, they watched as Kapaun made the sign of the cross and blessed the guards. Then the priest looked at the Chinese officers awaiting his arrival.

"Forgive them," he said, echoing Jesus' words on the cross. "For they know not what they do."

He then looked the officer in charge in the eye.

"Forgive me?" Kapaun asked of the officer.

In the years since, Chase Kear, the college pole vaulter, and Avery Gerleman, the youth soccer player, believe that they were miraculously brought back from the brink of death because their families, their communities, even strangers prayed for Kapaun to intercede.