



Sharing the Catholic Journey

Discovering faith, joy, and community

St. John the Apostle Parish, Bloomington, IN

April 2015

Fr. Daniel Mahan, Pastor

Sharing the Catholic Journey is a monthly newsletter for the parishioners of St. John the Apostle Parish. We welcome your comments, your suggestions, and your stories of faith. Please write to: sawyerdenise@sjabloomington.org

Meet....

Chuck Vernon



Chuck Vernon was born at the Fort Benjamin Harrison Hospital in Indianapolis and raised in Bloomington. He is a "cradle Catholic" and is the youngest of 7 children. Chuck's mother and 4 of his six siblings still live in the Bloomington area.

Chuck graduated from Bloomington North High School in 1986. He got married in 1989, and the marriage produced three children, two boys and one girl, the youngest of which will be graduating from a Denver area high school in May of this year.

Chuck moved to Colorado in 1993 and over the next 20 years lived alternatively in Colorado and Ohio, as his job demanded. He has worked primarily in sales. In January of this year, Chuck returned to Bloomington, where he is currently employed with Dean's Dairy.

When Chuck lived in Bloomington as a young man, he was a member of St. Paul Parish. Chuck remembers St. John's when the church was located at the East 3rd Street site, so he was drawn to St. John's when he returned to Bloomington. Chuck attends daily Mass at St. John's when possible, and he has joined the men's group The King's Men.

Chuck's hobbies include golf, basketball, and "casual" biking. He enjoys following IU sports. He also enjoys spending time with family and friends.

One of the pleasures that Chuck has discovered since returning to St. John's is the opportunity to reconnect with friends from his youth. He can usually be seen in the Narthex after Mass chatting with people he may not have seen for 20 years. Chuck also enjoys meeting new friends, so he invites other parishioners to introduce themselves and to get to know him when it is convenient.

The Shroud of Turin...

Is it the burial cloth of Jesus?

"Taking the body, Joseph wrapped it in clean linen and laid it in his new tomb that he had hewn in the rock."
Matthew 27:59–60

"Peter and the other disciple [John] went out and came to the tomb. They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; he bent down and saw the burial cloths there, but did not go in. When Simon Peter arrived after him, he went into the tomb and saw the burial cloths there, and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place. Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed." John 20: 3–8



Arriving at the tomb where Jesus had been buried and finding only his burial cloths lying there inside the tomb must have been an astonishing event for Peter and John. Mary Magdalene had told them, "They have taken the Lord from the tomb, and we don't know where they put him." However, as John indicated in his Gospel, when he went into the tomb, he saw one small cloth had been rolled up neatly; if the body had been stolen, the cloths would have been unceremoniously discarded. John believed that something miraculous had happened. **Story continued on page 3.....**

Catholicism 101....

by Scott Benningfield, DRE



The Ascension

This month of April, we will celebrate Easter and the Easter season! Next month, we will celebrate the Ascension and Pentecost. It seems to me that we don't really dwell on the Ascension of our Lord too much. I'd like to unpack the Ascension a bit. I'll write up something on Pentecost for the May edition.

The Compendium (to the Catechism of the Catholic Church) states in paragraph 132: "After forty days during which Jesus showed Himself to the Apostles with ordinary human features which veiled His glory as the Risen One, Christ ascended into heaven and was seated at the right hand of the Father."

In Scripture, the Ascension is described as:

Mark 16:19: So then the Lord Jesus, after He spoke to them, was taken up into heaven and took His seat at the right hand of God.

Luke 24:51–52: ⁵¹As He blessed them He parted from them and was taken up to heaven. ⁵²They did Him homage and then returned to Jerusalem with great joy...

We get the term "Ascension" from the Latin "*ascensio*". This word implies that Christ's ascension – His taking up to heaven – was by His powers – His doing. Jesus is God and is therefore omnipotent (all powerful). As Catechism paragraph 668 notes: "Christ's Ascension into heaven signifies His participation, in His humanity, in God's power and authority. Jesus Christ is Lord: He possesses all power in heaven and on earth."

This participation "in His humanity" is important. Christ's Incarnation – "made flesh" – is tied to His Ascension. As the Church notes in Catechism paragraph 661: "Only the one who 'came from the Father' can return to the Father." For Jesus said in John 16:28: "I came from the Father and have come into the world. Now I am leaving the world and going back to the Father." Paragraph 661 goes on to say that our humanity does not (naturally) have access to the Father's house – to heaven. "Only Christ can open to man such access that we, His members, might have confidence that we too shall go where He, our Head and our Source, has preceded us (CCC 661)." How grateful we should be!

We know from experience that the unknown can be fearful. We need someone to guide us or show us that the path is

safe. Once we see, fear and anxiety can subside. Jesus as "the visible image of the invisible God" (Col. 1:15) is the pinnacle of God's revelation of Himself! Our need for visible proof was a likely reason for Christ's Incarnation! Knowing that God became like us gives us hope that God loves us so deeply. Likewise, His Ascension (witnessed by many) gives us hope for "what will be" after we die. We can therefore have hope in being united to God – the whole point of religious pursuit!

Some people ask: Why did Jesus have to leave? Even His apostles and disciples asked him after His Resurrection but before His Ascension: "Are you going to restore the kingdom to Israel? (Acts 1:6)" He said, "⁸You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.' ⁹When He had said this, as they were looking on, He was lifted up, and a cloud took Him from their sight (Acts 1:8–9)."

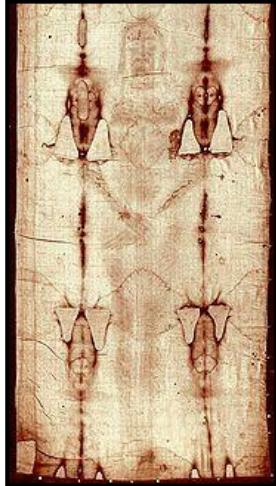
Christ ascended to heaven and is seated at the right hand of God the Father (Acts 2:33). This "Father's right hand" can be understood as meaning "the glory and honor of divinity" (CCC 663).

It's important to note that Jesus mandates His followers to go to "the ends of the earth". The word "catholic" means "universal". It was used around 110 A.D. by St. Ignatius of Antioch. There is good chance that the description or term was used before then. The Catholic Church – being universal in its mandate from Jesus – becomes that physical place for encountering Jesus through Word and Sacrament. The Church – guided by the Holy Spirit (as promised by Jesus) – carries out Christ's mission and the gates of Hell shall not prevail against it (Matthew 16:18).

Although Ascension is on a Thursday "technically", the United States Conference of Catholic Bishops has moved the observance of the Ascension of the Lord to the following Sunday.



The History of the Shroud....



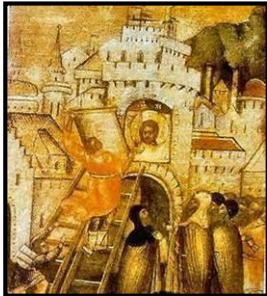
According to Joan Carroll Cruz, author of *Miraculous Images of Our Lord*, "The Holy Shroud of Turin, which is imprinted with the full-length image of a crucified man, is one of the most mysterious, scientifically challenging, and controversial relics of the Catholic Church. It has been regarded as the burial cloth of Jesus Christ from the earliest days, with its existence being connected to that of a cloth called the Edessan Image, or the

Mandylion [an Arabic word meaning 'handkerchief'], which was also greatly revered."

The first documented reference to the shroud wasn't until 1357 when the linen was displayed in a church in Lirey, France. However, the early Christian historian Eusebius mentioned a "cloth with an image on it" in his writings, likely referring to the Image of Edessa or the Mandylion mentioned above. The shroud is 14 feet long and 3 ½ feet wide, so it seems odd that that the early Christians could have confused it with something the size of a veil or a handkerchief. However, according to Jewish law, a burial shroud would have been considered unclean and something to be avoided. To disguise the shroud, it is widely believed that it was folded so that only the face was exposed. In fact, the folds of the cloth are clearly seen in photographs of the shroud itself. It may also have been a way of protecting the shroud from damage from too much handling.



The shroud, folded up to conceal its true size, is believed to have been taken from Jerusalem to Edessa, in eastern



Turkey, by Thaddeus, one of the Seventy. The persecution of Christians had begun, and the cloth was hidden in a niche above Edessa's west gate. There it lay hidden and eventually forgotten until the year 525 when the wall was being rebuilt. When it was rediscovered (see painting at left), the cloth was

identified as being the original Image of Edessa, and the Emperor Justinian built the magnificent Hagia Sophia Cathedral in Constantinople for its safekeeping. It disappeared in 1204 during the Fourth Crusade.

It is believed that when the Mandylion disappeared, it was taken into the protective custody by the Knights Templar, a group of knights whose purpose was to defend Crusader territories. Geoffrey de Charny, one of the Knights Templar, became the owner of the cloth in 1350. Because of financial problems, his widow allowed the cloth to be exhibited in Lirey, France, which was when the "modern" world first heard of it and wrote about it. The family kept the shroud in their possession until it was deeded to Louis de Savoy in 1453.

Even when privately owned, the shroud was exhibited to the public from time to time. It is believed that three saints had the opportunity to see the relic – St. Charles Borromeo, St. Francis de Sales, and St. Jane Frances de Chantal. In 1604 the shroud found a permanent home in the Royal Chapel at the Cathedral in Turin, Italy. However, it officially remained in the Savoy family until 1983 when it was bequeathed to the Vatican.

The most significant event in the shroud's history came at the Exhibition of 1898 when it was photographed for the very first time, using that relatively new invention. Photographing the shroud at night as it lay protected by a glass plate and using the new invention of electric lighting, Secondo Pia took two exposures. As he later recalled, "I experienced a very strong emotion when, during the development, I saw for the first time the Holy Face appear on the plate with such clarity that I was dumbfounded by it." He had made the remarkable discovery that this ancient cloth was, in fact, a negative image, something totally unheard of before photography was invented. The image that appeared before him was the positive image.



Since then, numerous studies have been made of the shroud by both those who hope to prove that it is authentic and those who believe that it is a fake, a medieval forgery. Detailed studies by doctors have confirmed that all of the details on the shroud are consistent with those of a man who had been beaten and crucified. Carbon date testing has been inconclusive because the shroud has been touched, especially around the edges, by countless people down through the centuries, each one transferring to the cloth itself the biological traces of their own time and place.

The results of the most recent scientific study were discussed on the History Channel several years ago...
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Trying to determine what might have caused a negative image of a crucified image to appear on the shroud, it was theorized that a sudden burst of energy, of radiation, could have caused it.

The shroud's authenticity is still open to speculation, even within the Catholic Church. However, Pope Saint John Paul II called it "a mirror of the Gospel," and both Pope Benedict XVI and Pope Francis have described the Shroud as "an icon." There are those for whom there will never be enough proof. Others choose to believe that the shroud is the burial cloth of Jesus. Perhaps at the moment of the Resurrection, God "took a photograph" of His crucified Son and left us a negative, even though it would be 1900 years before we would be able to see the photographic image.



Stories of Faith....

My Faith Journey by Margret Kingrey

My journey began in 1948 when we moved to Hoquiam, Washington, from Olympia. Looking for a suitable house my father rented the Saron Lutheran Parsonage for six months before that church called its new pastor. Luckily, the house next door came up for sale and my parents bought that house so my sisters and I did not have to change schools or neighborhoods.

The young pastor and his wife had no children of their own, but they took in refugee children from Latvia who stayed until their parents could emigrate into the U. S. We became playmates and English language teachers to those children. Pastor Schwanenberg often invited me to attend his church when my family stayed in town rather than go to our summer cabin on Puget Sound. By the time I was thirteen, I decided to get baptized in the Lutheran Church. Although I was sorely disappointed not to see great lights and hear angels at my baptism, I continued to attend church with Pastor Schwanenberg and his wife when we stayed at home for the weekend.

By the time I was 15 or so and after attending Christmas Eve services with my favorite aunt in the Episcopal Church, I decided to take catechism classes in the Episcopal Church across the street from the high school. Again I attended services when I could, usually during the winter months. By the time I was 17 years old I was confirmed in the Episcopal Church. I began more serious reading about saints and holy persons. I don't recall exactly the names of those saints,



but I loved the idea of being called to a higher purpose and hearing God's voice! I also wanted to teach or be an actress. My father did not like the idea of my teaching, and I was afraid to become an actress or singer. I opted to get married.

I married a man who had been raised in the Lutheran church, but he no longer attended church. We moved to Oregon where I attended an Episcopal church by myself. After moving to Corpus Christi, Texas, and the birth of our son, Fritz, I didn't go to church for a while. My discomfort with no family near and trying to make new friends was a bit unsettling. I decided I needed to get back to church. My son and I began attending an Episcopal church and I also volunteered at the segregated all black elementary school run by that church. We went through several traumatic experiences there and I was so thankful for a church family!

When we moved back to Washington State we again had a number of difficult experiences, but I went to church pretty regularly. After a divorce, I returned to college for a degree in occupational therapy and quickly started attending an Episcopal church. There were adult classes in meditative prayer, book discussions and high church services. We read Thomas Merton, Brother Lawrence, Bonhoeffer and others. I went to Cursillo and then was a team member for two Cursillos. The Order of St. Helena, an Episcopal women's order had purchased a house in Seattle and I attended my first silent retreat. I became an associate of that order and thought seriously about becoming a nun after my son graduated from high school. Instead I moved to Anchorage, Alaska.

In Alaska I attended All Saints Episcopal Church and met Everett. We were married there before moving to New Mexico. We attended the Episcopal Church there, but after a move to Massachusetts, we began struggling with that church and how it seemed to be changing from its fundamental beliefs. Upon moving to Maryland we tried several churches, but found none that we could call home. Back in Massachusetts I attended a Methodist church. Here in Indiana we began attending an Anglican church in Nashville, however the twenty mile drive one way and changes in the leadership there were not what we thought a church should be. I began attending the Methodist church in Ellettsville and going into Trinity Episcopal Church in Bloomington when I felt the need for a "real" Eucharist.

In September of 2014, Everett and I returned to Alaska for the celebration of our twenty-fifth wedding anniversary and attended the mid-week service. The celebrant was the priest who married us! That experience led Everett and me to decide we needed to return to a "true" church and we met with Father Mahan. Within a week we became Roman Catholics!

TV Series Review....

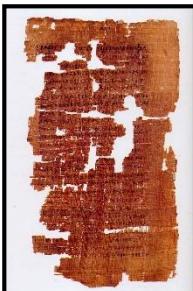
CNN's "The Gospel of Judas"

By Roger Sawyer



During this Lenten season, the CNN network has been broadcasting a series of programs called "Finding Jesus: Faith, Fact, Forgery". The series includes such titles as "The Shroud of Turin", "John the Baptist", and "Judas". I watched the three episodes named above and, although I didn't agree with all the conclusions, I did find some elements of the first two episodes to be entertaining and even informative. However, when I watched the episode about Judas, I took such great exception to the conclusions drawn that I felt I had to publicly express my concerns about the manner in which the episode gradually leads the audience away from an arguably factual accounting of events into presumptive acceptance of the heresy known as the "Gospel of Judas".

The "Gospel of Judas", whose author is unknown, was written during the second century A.D. and was known to Irenaeus, Bishop of Lyon and one of the early Church Fathers. It was determined at the time to be a Gnostic heresy, i.e. one of many heretical theories that flourished during the second century which claimed that the true knowledge of Christ and salvation was a secret knowledge available only to an elite group. This much is documented by the early Church.



The actual codex of the "Gospel of Judas" was lost for centuries and was rediscovered in the 1970s. The first modern translation of the codex was published in 2006. My concerns about the documentary suddenly kicked in when the codex was described by the narrator as a "New Gospel". The rejection of the book by early Church Fathers was left until much later in the program and then was given an ugly slant.

The codex purports to be private dialogs between Jesus and Judas, containing information not shared with the other disciples. Translators couldn't agree on much of what the codex said, but each translation was presented by the narrator through a series of academic personalities, as "fact" rather than as someone's imaginative writing. One translation had Jesus, feeling that he could only truly trust Judas among the 12 disciples, convincing an unwilling Judas that he must do the evil deed of betraying him as part the plan set forth by God. While Jesus obviously knew that he would be betrayed, and by whom,

his method of revealing the betrayer to the other disciples during the Last Supper hardly supports the theory that Jesus himself arranged the betrayal. Another translation in 2007 decided that Judas was not the innocent victim of Christ's conspiracy, but rather that Judas was, in fact, a type of demon who was guilty of the worst type of betrayal: the betrayal of a friend. Once again, I was surprised by the narration, which implied that the betrayal of a friend is far more serious than the betrayal of the Son of God and the Savior of the World.

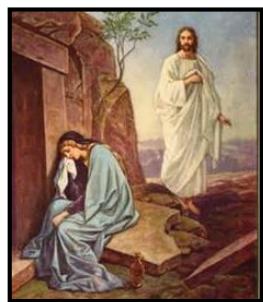
In 2008 another translation emerged, allegedly based on newly restored fragments which added words here and there. This translation was said to reveal that the codex was not at all about Jesus and Judas, but that it was being critical of all the other disciples, who were portrayed as drunken, "clueless, misguided idiots", who totally misunderstood the teachings of Jesus. Despite the obvious affection between Jesus and the disciples in the versions of the Gospel in the New Testament, the documentary concluded that "Jesus treats them as a lost cause." The narration continues by including statements from the various academics that "They (the disciples) are clearly the villains of this text", and "The author...is angry at the Church leaders in the second century". Then, the narrator intervened with a statement that implied that he has accepted the heresy of the codex by saying "This image of the disciples, and of Judas, is the key to unlocking the true meaning of the Gospel of Judas."

The next twist falls directly into the hands of some protestant denominations who claim that the early Church was misguided and in error from the beginning and that it was only the enlightenment of the reformation that restored the true meaning of the church. The statement is then made that "The Gospel of Judas suggests that Church leadership is mistaken—more diabolic than divine." Finally, the documentary reports that in 180 A.D. the Bishop of Lyon declared the text to be heresy. However, it is suggested that the declaration of heresy was not due to the fact that the text was false, but rather because it was "a pretty scathing indictment of (their) beliefs and what (they were) all about".

During the course of the documentary, I was reminded several times of the modern novel *The Da Vinci Code* by Dan Brown, a work of pure fiction, written as fiction, published as fiction, and then promptly accepted as fact by a multitude of gullible readers who felt that there must be some secret knowledge conveyed by such a momentous work. The conclusion that I would offer is that all of us must be vigilant against works of entertainment that appear to offer "facts" when what they are actually offering is misinformation, entertainment, and misdirection.

What's happening in April....

Sunday, April 5: Solemnity of the Resurrection of the Lord



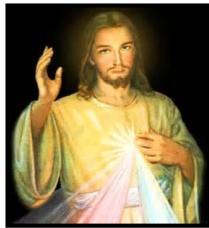
Surprisingly, Jesus did not appear first to one of his apostles. Instead, He appeared to Mary Magdalene. She had found the tomb empty, and she was weeping. Then she heard a voice, "Why are you weeping?" She turned around, but she didn't recognize Jesus.

Thinking he was the gardener, she turned around and said, "Sir, if you carried him away, tell me where you laid him." Jesus said, "Mary!" and her eyes were opened and she saw him. "Rabboni!" She rushed to tell the apostles that Jesus had risen from the dead. Because of this, Mary Magdalene is known as "the apostle to the apostles."

ANTIPHON: The Lord has led you into a land flowing with milk and honey, that the law of the Lord may always be on your lips, alleluia.

Sunday, April 12: Divine Mercy Sunday

Our God is a merciful God. In fact the word "mercy" appears in the Bible over 4000 times. The Divine Mercy image, as well as the Chaplet of Divine Mercy were given to a Polish nun, St. Maria Faustina, in 1931. Embraced by the Polish people, Saint Pope John Paul II declared that the first Sunday after Easter would be Divine Mercy Sunday.



"Eternal Father, I offer you the body, blood, soul, and divinity of your dearly beloved son, our Lord Jesus Christ, in atonement for our sins and those of the whole world...For the sake of His sorrowful passion, have mercy on us and on the whole world."

ANTIPHON: Receive the joy of your glory, giving thanks to God, who has called you into the heavenly kingdom, alleluia.

Tuesday, April 21: Memorial of Saint Anselm

St. Anselm was born in the year 1033 in Aostia, Italy. As a youth, he wanted to become a Benedictine, despite his father's severe objections; at the age of 27, he fled to the Benedictine monastery of Bec in Normandy. He later became the archbishop of Canterbury. A gifted theologian, he also showed great wisdom as he attempted



to mediate between the powers of the King of England and the rights of the Church. He wrote, "God loves nothing more than the liberty of his Church." In 1720, he was declared a Doctor of the Church.

ANTIPHON: I will look after my sheep, says the Lord, and I will appoint a shepherd to pasture them, and I, the Lord, will be their God, alleluia.

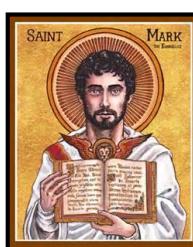
Thursday, April 23: Memorial of Saint George

The image of St. George fighting the dragon is undoubtedly a favorite image for little boys. Believed to have been born in Lydda, near Jerusalem, St. George lived between the 3rd and the 4th centuries. He was a Christian soldier who was martyred for his faith. There is speculation that the dragon he is fighting in the icons initially symbolized the Roman Emperor Diocletian, who began the 4th century persecutions of Christians.



ANTIPHON: Perpetual light will shine on your Saints, O Lord, and life without end for ever, alleluia.

Saturday, April 25: Feast of Saint Mark



St. Mark, who was often known as John Mark, was one of the Seventy appointed to assist the twelve disciples. Both he and his mother were well-known in the early church, and her home often served as a meeting place for Christians in Jerusalem. He wrote his Gospel in Greek for the Gentile converts to Christianity.

ANTIPHON: Go into all the world, and proclaim the Gospel to every creature, alleluia.

Wednesday, April 29: Memorial of Saint Catherine of Siena

St. Catherine of Siena was born in Siena, Italy in the year 1347, one of the youngest children in a very large family. At the age of 16 she became a Dominican tertiary, a lay religious, living at home, in prayer and solitude. Her mystical experiences led her to desire to work for the good of the Church, and she wrote over 400 letters, published in *The Dialogue*. Because of her writings, which had a universal appeal, she was later named a Doctor of the Church.



ANTIPHON: Here is a wise virgin, from among the number of the prudent, who went forth with lighted lamp to meet Christ, alleluia.