



Sharing the Catholic Journey



Discovering faith, joy, and community

February/March 2016

St. John the Apostle Parish, Bloomington, IN

Fr. Daniel Mahan, Pastor

NOTE: With this February/March 2016 issue, *Sharing the Catholic Journey* will become a bi-monthly newsletter for the parishioners of St. John the Apostle. Each of the six issues each year will contain between eight and ten pages. We welcome your comments and suggestions. We especially appreciate any writings you may like to contribute to future issues. Please write to: sawyerdenise@yahoo.com

Meet.....

Bill and Mary Lou Cottrill



Bill and Mary Lou were born and raised in Akron, Ohio. Mary Lou, the oldest of five siblings, was raised in a Catholic family and all received twelve years of Catholic education. Bill, an only child, attended the Church of God. After graduation from high school, Bill enlisted in the Army and was stationed in Germany for three years. After graduation Mary Lou was a dental assistant for eight years. One week after Bill was discharged from the army, he met Mary Lou at a friend's wedding reception. Bill enrolled in Electronics school while working for the Akron Water Department. In April 1966 Bill accepted a position with RCA and moved to Bloomington.

For Bill and Mary Lou it was really true...."Absence makes the heart grow fonder". After many phone calls, letters and occasional visits, they became engaged. Bill began instructions in the Catholic faith at St. Charles. It was a TOTAL surprise when he called and asked Mary Lou and her parents to come to Bloomington for his first Holy Communion and Confirmation. They were married on January 21, 1967. They have been blessed with three children and eight grandchildren. Bill and his wife, Laurie, live in Naperville, IL, with their children Caroline (14) and Christopher (10). Kevin and his wife, Laura, live in Seymour, IN, with their children Harrison (14), Will (12), and Katie (9). Kim and her husband, John Breadmore, live in Cape Coral, FL, with their children Jordan Marie (16),

Andrew Joseph (14), and Payton Elizabeth (7). Mary Lou was a stay at home Mom until the children were in school. She then worked part time as a bookkeeper for 25 years. In 1999 Bill retired from RCA with 33 years of service. He then worked part time at IU for 3 years.

As active members of St Johns for 45 years, they have been involved in all aspects of parish life, education, liturgy, fellowship and stewardship. They enjoy spending time with family and friends, supporting grandkids in their activities. They also enjoy going to the theater, IU sports and travel and are looking forward to an Alaskan cruise this year. In February and March, they become "snow birds" staying with daughter, Kim and family in Cape Coral, FL.



The Year of Mercy

In the late third century, St. Augustine penned the first known spiritual Autobiography, *Confessions*. The book told of the recently ordained Bishop of Hippo's journey from unbelief to belief, lust to chastity, and from love of self to love of God. The tale captivated readers then, just as it captivates readers now. It also set the mold for all similar stories of conversion that would follow.

Through the centuries, conversion stories have challenged, comforted and encouraged millions of men and women on their journey to God. They offer enduring and concrete examples of God's mercy in the lives of individual believers. They remind us that no one is beyond the reach of God's mercy, and they help us better understand our personal journey to holiness.

(Taken from *Our Sunday Visitor*, December 6, 2015)

Stories of Faith found in every issue of *Sharing the Catholic Journey* are an integral part of every issue. Please share with us your stories of conversion, of coming back to the Church, or of how faith has touched your life. We can help you tell your story. sawyerdenise@yahoo.com

Catholicism 101...

By Scott Benningfield, DRE



Tradition

What is Tradition? We hear this word from time to time. Many have an idea of what it's about. However, for many, it's a vague term. Quite simply, Tradition is the deposit of faith handed on from one generation to the next. The Latin word *tradere* – from which we get the English word tradition – means “to hand on, to deliver”.

As we know, Jesus is the pinnacle of God's revelation to humanity. Jesus did not write a book *per se*; Jesus taught and preached divine truths to His Apostles and disciples. The oral teachings were handed on by Jesus to His followers and then to their successors. The Apostles (per Jesus' command) went out and established communities “teaching them to observe all that [Jesus] commanded” (Matt 28:20). This is a big deal. The Apostles had a major task. They were not to tell people about Jesus and then let the newly proselytized folks decide for themselves what to believe and what to do. They were to teach what Jesus taught and commanded. It's important to note that their successors were/are bishops. Any Catholic bishop today has his roots tracing back to the Apostles.

Sacred Tradition has two parts and both parts were inspired by Holy Spirit. Part of this deposit of faith was written down (Scripture) and part of this deposit of faith was not written down but received by oral tradition and continued on in practice (Tradition). As Patrick Madrid noted in his book, “Tradition works in the Church alongside, and never in competition with, Sacred Scripture” (source: *Why is That in Tradition?*).

So the truths of Jesus' preaching were maintained through oral tradition. Some of oral tradition was written down in the Bible and some of the oral tradition was codified into dogma (doctrine), prayers, sacraments, and liturgies. (Please note that each of the 7 sacraments is found in Scripture.)

There is a difference between capital “T” (Tradition) and small “t” (tradition). Capital “T” Tradition is the oral teaching from Jesus and His Apostles (passed on via teaching/preaching). It is our dogma and doctrine. Some examples of Tradition – doctrine – are (in Scripture) explicit while some are implicit: Incarnation, Jesus as 1 divine person (with a human nature & divine nature),

Resurrection, Eucharist, Trinity, Mary's Perpetual Virginity, the Communion of Saints, Purgatory, etc. This deposit of faith is not static. The understanding of doctrine is always developing. For example, the term “Trinity” is not technically in Scripture but one can infer the triune God in the pages of Scripture. This understanding has been written about and developed by the Church Fathers until present day.

Small “t” traditions are customs. Some examples of tradition are: Mass on Sunday – not Saturday (Sabbath), making the Sign of the Cross, Holy Days of Obligation, Pre-Communion fast, etc. Because they are not doctrine, customs can be modified or even dispensed. Sacred Tradition does NOT include legends or myths. This word “Tradition” is problematic for some people due to the idea of “*sola scriptura*” (“Bible alone”) – coined by Martin Luther. Some see Tradition as additions to Scripture or in conflict with Scripture, but understanding what Tradition is as the deposit of faith (written and unwritten) is helpful to understanding God's revelation.

And actually, there is a problem with *sola scriptura*. Firstly, the first Christians only had preaching. The different books of the New Testament were composed between 50 and 100 A.D. Secondly, the Bible was not officially canonized (i.e. having a set list) until 380 A.D. Even then, Bibles were not plentiful until the printing press. Many monks were scribes who laboriously handwrote additional copies of the Bible. Thirdly, many verses are taken out of context by those who subscribe to *sola scriptura*.

St. Peter in his second letter warns of personal interpretation (2 Peter 1:20–21, 2 Peter 3:15–16). To understand properly, we need an authority who can clarify meaning. That authority is the Catholic Church. It was established by Jesus and Jesus promised it protection. The Church is the living teaching authority. You may have heard of the term Magisterium. The word is tied to “teacher”. It includes the Pope and the bishops in union with him. As I like to say, the Catholic Church is the “living teacher of the Teaching of Jesus”. And as St. Paul describes it, the Church is “the pillar and foundation of truth” (1 Tim 3:15).

The Church maintains the deposit of faith through Sacred Scripture and Sacred Tradition. Both are vital to us as Catholic Christians. As St. Paul noted in his second letter to the Thessalonians: “Therefore, brothers, stand firm and hold fast to the traditions that you were taught, either by an oral statement or by a letter of ours” (2 Thes 2:15).

Early Christian History....

St. Elijah's Monastery Mosul, Iraq



Around the year 595 AD, an Assyrian Christian monk named Mar Elia established a monastery just south of Mosul, Iraq. It was called St. Elijah's Monastery. Mar Elia had previously studied in al-Hirah, which was part of the early Syrian Christian Church, and he had later studied at a monastery in Turkey.

For 1,400 years, St. Elijah's Monastery was a center for the regional Christian community, and for centuries, thousands of Christians would visit the monastery to observe the holiday of its founder, Mar Elia. The terraced hillsides nearby are evidence of the cultivation that had sustained the monks who lived here. Inside their ancient monastery, generations after generations of monks tucked candles into the many niches of the monastery, prayed in the chapel, and worshiped at the altar.



Ironically, this Christian monastery was built only 15 years before Muhammad began receiving his revelations

from Allah. It was the spread of this new faith that would ultimately lead to the destruction of St. Elijah's monastery. In 1743 the Persian leader swept through the area, ordering the monastery to be destroyed. The more than 150 monks living there at the time were ordered to convert to Islam. They refused, and all were killed.

The monastery lay in ruins until some renovations began in the early part of the 20th century. During World War I, it became a place of refuge, which led to additional

renovations. For a number of years, it was cared for by the Chaldean Catholic Church, and Christian pilgrims began coming again.

Then tragedy returned in 2003 when, during a battle, U.S. forces inadvertently smashed one of the walls of the partially restored monastery. Although the military initially caused more damage as they made use of part of the structure, a military chaplain recognized the significance of the site, and began a preservation initiative.

In 2009, an article appeared titled "G.I.s in Iraq Hope to Heal Sacred Walls." It was an inspiring article of the good work that the US. Army was trying to do there. "We stand in a long line of people who bequeathed the faith to us," said Maj. Jeffrey Whorton, a Roman Catholic chaplain, presiding over Mass in the monastery, attended by three camouflaged soldiers who left their rifles leaning in a corner.



American soldier lighting a candle before Mass.

The Army hoped to restore the monastery before the American troops left. Efforts were also made to help local Iraqis become more aware of the need for historical preservation. Ultimately, the American troops returned home, leaving the monastery to an uncertain future.

Today, six years later, the future of the monastery is no longer uncertain. The most recent satellite photos reveal what had already been feared. ISIS has destroyed St. Elijah's Monastery to rubble. The systematic destruction of cultural, religious, and spiritual sites continues as ISIS continues to try to remove all traces of the rich Christian history of an entire region. St. Elijah's Monastery, the oldest Christian monastery in Iraq, could not withstand the bulldozers, sledgehammers and explosives that turned the ancient stone walls into dust.



Stories of Faith....

Conversion and the Impact of One Special Priest



By Denise Sawyer

I have learned that conversion stories are often multi-layered. In past issues of *Sharing the*

Catholic Journey, I have shared my basic conversion story as well as my conversion to pro-life. However, we seldom make this journey on our own; often when we look back, we see that there were certain people in our lives at pivotal moments who had a profound impact on our lives. For both Roger and me, it was Father Norbert Kieferle, a retired priest from Wisconsin who was serving as the resident priest at the Mother of the Redeemer Retreat Center (the "Farm") as my conversion to Catholicism was just beginning back in 2003.

In December of that year, I attended my first retreat at the Farm. Fr. Norbert was giving the retreat that month. We had just moved back to Indiana that summer. I was a convert to the Orthodox Church (1993) and was a member of All Saints Orthodox Church south of Bloomington. Through a variety of coincidences, I had learned about the Farm before we had even moved here, and I had already started volunteering at the bookstore.

I remember talking to Fr. Norbert after the first conference. I told him that I was Orthodox, and I asked him if I was allowed to receive Communion in the Catholic Church. He said yes, and then he explained to me how to receive Communion in the hand, how to create a throne for our Lord by cupping my hands. The Orthodox can only receive Communion on Sunday at Divine Liturgy. There is no equivalent to the daily Mass. Being able to receive communion more frequently was significant for my journey.

For several years I contentedly embraced both the Orthodox Church and the Catholic Church. I felt that I was blessed to be able to "breathe with both lungs," as Saint John Paul II often said regarding both Eastern and Western Christianity. I told friends that the Holy Spirit would let me know when and if I should become Catholic.

In September of 2005, I asked Father Norbert if I could go to Confession with him. Earlier, Fr. Norbert had heard

Roger's his first confession in over 30 years. Although I had been to Confession in the Orthodox Church, I felt the need to make a full confession to him. He agreed. He guided me through it, and as I was driving home, I realized that I felt very different. It's difficult to explain, but I felt as if a great weight had literally been lifted off me; I literally could not stop smiling. As I sat quietly, the thought came into my mind and into my heart - "What are you waiting for?" And I knew, without a doubt, that I absolutely had to become Catholic. I told Roger, and the next day I made appointments to see both Father Mike and the Orthodox priest. About six weeks later, I made my Profession of Faith at an evening Mass at St. John's, and several days later, our marriage was blessed at Mass. Father Norbert con-celebrated the Mass at both special occasions. He taught me some of my favorite prayers, and at Lent and Advent he often dropped off a devotional booklet.

When Fr. Norbert moved back to Texas for a couple of years, we visited him there, and upon his return to Bloomington, we had dinner with him at Bob Evans regularly. He passed away quietly in his home in Ellettsville in December, 2015. Thank you, Father Norbert. Please continue to pray for us.

Road to Rome

By John Williams

I've been asked to share how my family became Catholic. We did indeed become Catholic as a family, not individually. There was no time between my wife Rebecca deciding to be confirmed in the Roman Church and the time in which I took the leap. We came together, husband, wife, and at the time 6 children. On Easter of 2012 at the Vigil Mass at Sts. Peter and Paul Cathedral in Indianapolis, my two oldest sons received Confirmation along with Rebecca and myself, and my youngest child, at the time, received Baptism. To top it off, my second born received his first Holy Communion. Along with us were other Anglicans who received Confirmation. We came into the Church as Anglicans, but eight years earlier, we had been Baptist.



So how do you go from being Baptist to Roman Catholic? I did not realize at the time, but it's more clear now. By reading the Bible and trying to deal with the hard passages, we were gradually coming to understand the seven sacraments. An example: My first son was born

while we yet embraced the Protestant idea of believers' baptism, which holds that baptism should only be administered to those who are capable of making an intellectual assent to certain propositions. Just before his birth I became convinced that Infant Baptism was the Scriptural norm—so normal it's not mentioned.

My son, being an infant, could not indicate to me that he was in full agreement with those propositions. I had very little understanding of church history or how relevant history was to forming one's view of scripture, nevertheless I thought that I should be true to what I thought was clearly taught in the scripture. Baptists do not baptize infants, so I rushed to the Presbyterians who do. Once my son was baptized, I started to wonder why he could not partake of what we called "The Lord's Supper," a memorial of Jesus' passion. Why not? Well, it became clear that though my child was baptized, no one believed he was converted until he made an intellectual decision to be so, at which time he could receive not the Body and Blood of Christ, but some bread and some grape juice which should remind us of Christ's passion, again meaning that his salvation would be dependent on his intellectual assent. This seemed strange to me, because each day we gave our son a whole host of expectations and rules: what to wear, when to sleep, what to eat, etc, but we could not give him our religion until he was mature enough to accept it. In the Bible it was clear that God cared deeply for infants; the circumcision of all male children, baptism of whole households.

In a way, my children led me to the Catholic Church. In the interest of their salvation I sought Baptism for them, and in their interest, ill-informed as I was, I thought they had a right to the "Lord's table." At the time I had no conception of Christ's Real Presence in the Eucharist, but again, reading the Bible, St. John chapter 6 put me in a bind. Where within Protestantism could I find the doctrine of the Real Presence believed and taught? To make a long story short, Anglicanism, at least the branch I stumbled upon.

I've visited a few Anglican Churches that have little signs which you encounter upon entering the building which inform you to be silent, and above all, reverent; to the point of genuflecting towards the Crucifix. It was within the Anglican Church that I learned about the sacraments and the idea of Christ's Real Presence in the Eucharist. I do not think we had the seven sacraments, but we sure acted like it. My children could be baptized from day 1, receive communion, we made regular confessions, saw the

necessity of Holy Orders, but we had not heard of Mary, until we met an Anglican priest on steroids.

The Virgin Mary! It was an Anglican priest who taught us to pray the Rosary. He and his wife took the time to show us what the liturgical year was. He introduced us to the Saints. We learned to appreciate the Church's seasons and celebrations, and above all to desire a Catholic home. It was very difficult for us to pray the Rosary, especially me, but the more we heard about the benefits of the daily Rosary, the more we were afraid to neglect the prayer. It sounds crazy perhaps, but there was a long period when we said the Rosar , but our hearts struggled to be in it. Rather than quit the Rosary, we had come across some Roman Catholic books that helped us deepen our understanding of the mysteries in the Rosary, and that vivified to a great extent our times with the beads. That is not to say there is no difficulty in praying the Rosary now, but we can't help but notice our prayers are answered, or perhaps it would be better to say that the nature of our prayers have changed, and it seems that those changed prayers are the prayers that are answered. Prayers like. Jesus help me be detached from this world, or Jesus, help me love the cross etc.

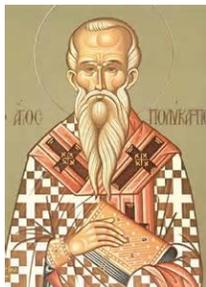
About this it started to bother me that our little group of Anglicans seemed so small. It was wonderful and beautiful, but it had no way of perpetuating itself. Fortunately, we had come to know quite a few Roman Catholic families by this point, and thought of how much we had in common with these people, yet there seemed to be one belief we did not share. Papal Infallibility seemed like such a hurdle, but after talking to these Romans, we folded quite easily.

Without being too long winded, I know how to answer the question: How did you come to convert to the Catholic Faith? I think it is important to point out that we are *still converting* to the Catholic faith. That is to say, we did not have all our ducks theologially, morally or intellectually in order the day we were confirmed in the Catholic Church. (I probably thought I did.) I think this is normal. It's the religion of an infinite God. I know Christ is in the Holy Eucharist, and therefore I must always be about converting towards Him. I'm grateful to the Blessed Mother for bringing us to the Body of Christ, and am confident we have found the place to keep converting.

Fathers of the Church....

In February and March, two of the Early Church Fathers are commemorated. On Tuesday, February 23, we remember **Saint Polycarp of Smyrna**, and on Friday, March 18, we honor **Saint Cyril of Jerusalem**.

Saint Polycarp: Lived 69 to 155 A.D.



Saint Polycarp is listed as an Apostolic Father because he had been taught the faith by one of those who had actually walked and talked with Jesus. Born around the year 69 A.D., he was a disciple of Saint John the Apostle. By that time, most of the other apostles had been martyred. Only Saint John survived to old age. and Polycarp was ordained bishop of Smyrna by him.

When Saint Irenaeus of Lyons, another Church Father, was young, he heard Saint Polycarp preach. At that time, heresies were beginning to appear, and Polycarp knew that those teachings conflicted with what Saint John had taught him. Because of this connection to apostolic teaching, he was one of those who were able to ensure the continuation of the genuine tradition of apostolic doctrine. He was also mentioned by St. Jerome

It is believed that Polycarp wrote several letters; however, the only one to have survived, although partly in fragments, was his *Letter to the Phillipians*. It is among the earliest Christian writings to survive, written between 110 and 140 A.D. *"Stand fast, therefore, in this conduct and follow the example of the Lord, 'firm and unchangeable in faith, lovers of the brotherhood, loving each other, united in truth,' helping each other with the mildness of the Lord, despising no man."*

Another early Christian writing, *The Martyrdom of Polycarp*, tells of his martyrdom in Rome. In this, he is

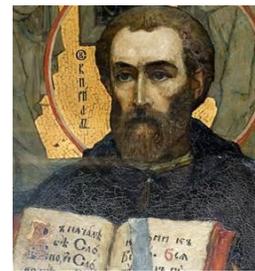
quoted as saying, *"How can I blaspheme my King and my Savior? You threaten me with a fire that burns for a season, and after a*



little while is quenched; but you are ignorant of the fire of everlasting punishment that is prepared for the wicked." He was burned at the stake and then stabbed with a spear. His crime? He refused to burn incense to the Roman Emperor.

Saint Cyril of Jerusalem: Lived 314 to 386

About 250 years after the birth of St. Polycarp, St. Cyril was born in Jerusalem in 314. Little is known of his early life except that his parents were Christians. He received an excellent literary education, much if it focused on study of the Bible. He was ordained a priest by St. Maximus, his bishop, who respected him enough to put him in charge of the instruction of catechumens. Some of his lectures have been preserved to this day because of the notes taken by one of his catechumens.



When Maximus, the bishop of Jerusalem, died, St. Cyril was consecrated the bishop of Jerusalem by Acacius who had been influenced by Arianism (the rejection of the divinity of Jesus). This inevitably led to conflict. Pastoral care was what St. Cyril loved most, but because of the times he lived in, he was forced to become involved in the dispute. He cautioned Catholics to *"Make your fold with the sheep; flee from wolves; depart not from the Church."*

Those words were prophetic because St. Cyril was exiled three times within a 20-year period. He spent more time in exile than he did serving the people. It wasn't until the death of the Emperor in 378 that he was once again able to resume possession of his See and try to restore some sense of unity and peace to the people. The strife over Arianism had nearly destroyed the Church in Jerusalem;

Among his writings that have been preserved are 24 catecheses delivered as bishop in 350. Some were meant for those who were candidates for baptism, teaching them the faith. Other talks were for the on-going catechesis of everyone. In one talk about the Christian's rebirth through Baptism, he said, *"You have been caught in the nets of the Church. Be taken alive, therefore; do not escape, for it is Jesus who is fishing for you, not in order to kill you but to resurrect you after death. Indeed, you must die and rise again...Die to sins and live to righteousness from this very day."*

Ultimately, St. Cyril lived long enough to attend the Council at Constantinople in 381 where the Nicene Creed and orthodoxy triumphed; Arianism was finally condemned. As for himself, he was cleared by the Council of all of the false rumors that had forced him into exile so many times. He enjoyed several years of true peace before he died in Jerusalem in 386.

What's happening in February....

Tuesday, February 2: Feast of the Presentation of the Lord



This feast began in the East and spread to the West in the 6th century. It was initially called the “festival of lights,” inspired by the words of Simeon, “light to lighten the Gentiles.” (Luke 2:32) The

allusion to light led to the popular custom of blessing candles on this day, which is one of the reasons this day is also sometimes called Candlemas.

ANTIPHON: Your merciful love, O God, we have received in the midst of your temple. Your praise, O God, like your name, reaches the ends of the earth; your right hand is filled with saving justice.

Wednesday, February 10: Ash Wednesday



Each Lent we turn our hearts anew to God, asking for his forgiveness, asking him to create in us a new heart.

ANTIPHON: You are merciful to all, O Lord, and despise nothing that you have made. You overlook people’s sins, to bring them to repentance, and you spare them, for you are the Lord our God.

Holy Week through Scripture and Art....

[Jesus] proceeded on his journey up to Jerusalem.

As he drew near to Bethphage and Bethany at the place called the Mount of Olives, he sent



two of his disciples....you will find a colt tethered on which no one has ever sat. Untie it and bring it here...So they brought it to Jesus, threw their cloaks over the colt, and helped Jesus to mount. As he rode along, the people were spreading their cloaks on the road; and now as he was approaching the slope of the Mount of Olives, the whole multitude of his disciples began to praise God aloud with joy....“Blessed is the King who comes in the name of the Lord. Peace in heaven and glory to God in the highest.” (Luke: 19:28–38)

Six days before Passover Jesus came to Bethany, where Lazarus was...They gave a dinner for him there, and Martha served....Mary took a liter of costly perfumed oil....and anointed the feet of Jesus and dried them with her hair...Judas the Iscariot said, “Why was this oil not sold...and given to the poor.” So Jesus said, “Let her keep this for the day of my burial. You always have the poor with you, but you do not always have me.” (John 12:1–8)



Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father....so he rose from supper and took off his outer garments. He took a

towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples’ feet and dry them...He came to Peter, who said to him, “You will never wash my feet.” Jesus answered him, “Unless I wash you, you will have no inheritance with me.” Simon Peter said to him, “Master, then not only my feet, but my hands and head as well.” (John 13:1–9)

While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, “Take and eat; this is my body.” Then he took a cup, gave thanks, and gave it to them, saying, “Drink from it, all of you, for this is the blood of the covenant, which will be shed on behalf of many for the forgiveness of sins.” (Matthew 26: 26–28)



Then Jesus came with them to a place called Gethsemane, and he said to his disciples, “Sit here while I go over there and pray.”...He advanced a little and fell prostrate in prayer, saying, “My Father, if it is possible, let this cup pass from me; yet not as I will but as you will.” Judas, one of the Twelve, arrived,

accompanied by a large crowd, with swords and clubs.....His betrayer had arranged a sign with them, saying, “The man I shall kiss is the one; arrest him.” Immediately he went over to Jesus and said to him, “Hail, Rabbi!” and he kissed him. Jesus answered, “Friend, do what you have come for.” (Matthew 26:36–50)





Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly. (John 19: 1-3)

Now on the occasion of the feast [Pilate] used to release to them one prisoner whom they requested..."Do you want me to release to you the king of the Jews?"...But the chief priests had stirred up the crowd to have him release Barabbas for them instead..."Then what do you want me to do with the man you call the king of the Jews?" "Crucify him!" (Mark 15:6-14)



As they led him away, they took hold of a certain Simon, a



Cyrenian, who was coming in from the countryside; and after laying the cross on him, they made him carry it behind

Jesus. A large crowd of people followed Jesus, including many women who mourned and lamented him. (Luke 24:26-27)

And when they came to the place call the Skull, they crucified him and the criminals there, one on his right, the other at his left. Then Jesus said, "Father, forgive them,



they know not what they do." Now one of the criminals [said] "are you not the Messiah? Save yourself and us." The other, however, rebuking him, said in reply, "Have you no fear

of God?"...Then he said to Jesus, remember me when you come into your kingdom." He replied to him, "Amen, I say to you, today you will be with me in Paradise." (Luke 24:33-43)



Standing at the cross of Jesus were his mother and his mother's sister, Mary, the wife of Clopas, and Mary of Magdalene. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then to the disciple, "Behold, your mother." And from that hour the disciple took her into his home. (John 19:25-28)



When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus. He went to Pilate and asked for the body of



Jesus....Taking the body, Joseph wrapped it in clean linen and laid it in his new tomb which he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and

departed.

When the Sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome brought spices so that they might go and anoint him....When they looked up, they saw that the stone had been rolled back; it was very large. ...They saw a young man...clothed in a white robe...He said to them, "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here...But go and tell his disciples and Peter, " He is going before you to Galilee; there you will see him, as he told you." (Mark 16:1-7)

