

A Very Happy and Blessed

Thanksgiving

to you and your loved ones.

Sharing the Catholic Journey

Discovering faith, joy, and community

St. John the Apostle Parish, Bloomington, IN

November 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 and suggestions. Please write to: sawyerdenise@yahoo.com

Meet.....



Jason and Rebecca Dauby with children – Grace, Alden, Augustine (Gus) and Ignatius (Nash)

Jason and Becky were both raised in Catholic families. Jason, and his two younger sisters, grew up in Southern Indiana near Santa Claus. Becky,

along with her three brothers, grew up in northern Kentucky near Cincinnati. They met in college at the University of Evansville Newman Center. Jason studied electrical engineering and Becky majored in math and writing. Jason later went on to receive his Ph.D. in systems engineering from Missouri S&T. They were both blessed to be able to study abroad in England through the University of Evansville and still love to travel, though that has slowed down in recent years. (With four young kids, the adventure comes to them.)

In 2003, they married and moved to Bloomington. They became members of St. John's when they moved to Ellettsville in 2005. Jason is the Director of Engineering at Smithville Communications and is currently Parish Council Secretary. Becky is a full time mom and the current Parish Fellowship Commission chair. They have four children: Grace 9, Alden 7, Augustine (Gus) 4 and Ignatius (Nash) 2. Grace is in the fourth grade at St. Charles and loves dance and gymnastics. Alden is in the first grade at St. Charles and is usually busy playing basketball or with Lego. Augustine is in preschool at St. Charles and spends his time collecting and organizing rocks. Ignatius is still hanging at home and enjoys puzzles and trying to keep up with the other three, and all the kiddos LOVE crafting.

Dick and Maribeth McKaig



Maribeth and Dick both grew up in Indiana, Maribeth in South Bend, very near Notre Dame, and Dick in Anderson. Both cradle Catholics, they met at Ball State University where they both worked in the residence hall dining service. After they were married, they have lived in Muncie, Indiana, and Stevens Point, Wisconsin, before moving to Bloomington in 1971. Dick's career was in Student Affairs. At I.U. he worked full time in the Student Activities Office while studying for his doctorate. Later he was the Dean of Students and the Vice President for Student Affairs before his retirement in 2009.

Maribeth was a Latin, English, and Mythology teacher: First at Alexandria–Monroe H.S. in Alexandria, IN and then in Maria High School in Stevens Point, Wisconsin. Returning to Indiana in 1971, she was a Graduate Assistant at Indiana University for 2 years. After that, she was the Latin teacher at Owen Valley H.S. in Spencer for 29 years. She retired in 2003.

They have two daughters. Mindy, married to Chris Johnson, lives in Phoenix, AZ. They have 2 sons, Xander (12) and Luke (10). The other is Angela, married to Jim Ballard, and they live in Bloomington with their two daughters, Marilyn (9) and Grace (7). They enjoy traveling in the U.S. and abroad. They spend several months every winter in a small town just west of Phoenix. While there, they take numerous road trips to state and national parks and spend time with their daughter and her family. While there, they attend Mass at the Basilica of St. Thomas Aquinas.

Maribeth's hobbies are reading, genealogy, water color painting, going to the theater, and travel. Dick enjoys reading, working at Teachers' Warehouse in Bloomington, the theater and travel.

Catholicism 101....

by Scott Benningfield, DRE



St. John's Gospel

St. John's Gospel is distinct from the Synoptic Gospels (Matthew, Mark, & Luke) because of its high Christology as well as its long discourses and contrasts (instead of the use of parables). The Synoptic Gospels and Johannine Gospel obviously agree on the basics: that Jesus taught and healed and rose from the dead. (Of all the miracles in the Gospels, only the feeding of the large crowd is in all of the Gospels. John's Gospel has miracles but they are called "signs" instead of miracles.) No New Testament writer denied Christ's divinity, but John's Gospel is the strongest in emphasizing it.

Jesus is coeternal with the Father. God became a man but Jesus did not cease being God! This emphasis on Christ's divinity (with Jesus always shown in control and possessing no human weakness or dependence) results in a high Christology.

John's Gospel begins with a prologue – which is unique to his Gospel. The prologue is believed (by scholars) to be an early Christian hymn.

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came to be through him, and without him nothing came to be. What came to be 4 through him was life, and this life was the light of the human race; 5 the light shines in the darkness, and the darkness has not overcome it... (John 1:1-5)

We see an obvious parallel to Genesis with "In the beginning..." We also see an important usage of the term "Word" (the Greek word: "*Logos*"). This term *Logos* was used in Greek philosophy (by the Platonists and Stoics) and also in Judaic writings (such as by Philo [an Alexandrian Jew]). However, in John's Gospel, the term becomes more than an impersonal force that governs the world (Stoic) or the sum total of ideas (Platonist). John transforms it and shows that this Word (who created the world) was God and became incarnate. God dwelt among us.

After the hymn, the structure of John's Gospel is broken down to the Book of Signs (chapter 1:19 through chapter 12) and the Book of Glory (chapter 13 through chapter 20).

The Book of Signs has more involvement with other people and Jewish leaders while the Book of Glory has more instruction to the disciples and it contains Christ's Passion. (Chapter 21 is an epilogue in which Jesus appears to the disciples at the Sea of Tiberias [=Sea of Galilee].)

As noted, John's Gospel has lengthy discourses which are very philosophical and profound – generally about his identity (being equal to God the Father) and His plan to return to God the Father.

While the Synoptics used parables (allegorical stories to convey a truth), the Gospel according to John does not. John's Gospel has images like Jesus as the Good Shepherd (chapter 10) and Jesus as the true vine (chapter 15) but these are not parables *per se*. Instead of parables, John uses a lot of dualisms and contrasts (such as light/dark [1:4, 3:19, 8:12, 11:9, 12:35, 46], true/false [8:44], life/death [5:24, 11:25], above/below [8:23], freedom/slavery [8:33-36]).

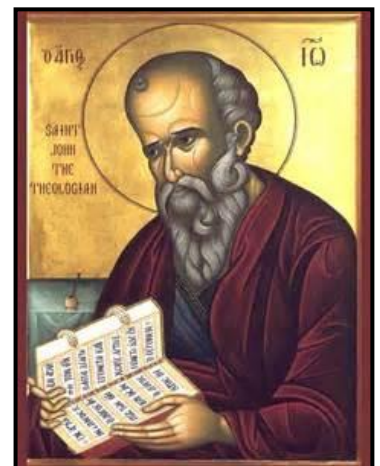
Also, the order is portrayed differently. Jesus begins his ministry in Jerusalem (in particular with the cleansing of the Temple [which is at the end for the Synoptic Gospels]).

What is especially effective in the high Christology of the "Johannine Gospel" is John's elevated tone that permeates the entire Gospel. A transformative belief and faith is the crux to John's Gospel. Faith is the necessary condition for salvation. John's goal is to inspire a life-giving faith and a lived faith in the readers of his Gospel.

The eagle is the symbol associated with St. John. This is because of his *high* Christology and profound theology. Before entering the church next time, look up at the statue of St. John in the narthex (above the doors). You will see an eagle at his side.

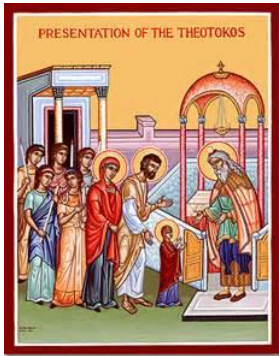
Tradition holds that the author of John's Gospel was the Apostle John – one of the sons of Zebedee. This is supported by Church Fathers like St. Irenaeus. Tradition also holds that it was written in or around Ephesus and scholarship points to between 90 A.D. and 100 A.D. as the time frame of composition.

John's Gospel was very useful in the development of Christian theology within the Church.



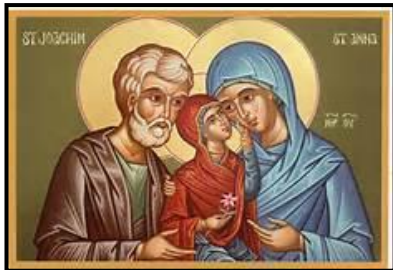
The Protoevangelium of James

By Denise Sawyer



On November 21 our Church celebrates the Memorial of the Presentation of the Blessed Virgin Mary. This, of course, does not refer to the Presentation of Our Lord at the Temple when he was 40 days old. This is the Presentation of Mary at the Temple when she was three years old.

Also, on July 26, we honored St. Anna and St. Joachim, the parents of Mary. How do we know their names since neither their names nor Mary's Presentation at the Temple is found in Scripture? How have these become part of our Church calendar?



The answer is found in an apocryphal book called The Protoevangelium of James, which is believed to have been written about 150 A.D., around the time of the martyrdom of St. Polycarp of Smyrna, who had been a disciple of St. John. Apocryphal books refer to ancient books that resemble Scripture but are of uncertain authenticity.

Most people have never seen or heard of this book, but it gives many details about the life of the Mother of God that have become familiar because of the feast days. Sometimes called the "Infancy Narrative of Jesus," in it we learn the names of Mary's parents who were childless for many years, her birth and presentation in the Temple, her betrothal to Joseph, a widower who still had a child at home, James, as well as details about the birth of Jesus in Bethlehem and their flight into Egypt.

In researching The Protoevangelium of James, one of the most interesting articles I found was written by Fr. Lawrence Barriger on the website of the American-Carpatho-Russian Orthodox Church. He wrote, "Simply because the book is regarded as "apocryphal," we must not conclude that it is filled with myths and fables. While it is true that much of the apocryphal literature was the product of heretics desiring to spread their views, there are works that were produced for different reasons, such as an innocent desire to know the details of the life of Christ or the Mother of God that were not recorded in the Gospels."

"Many times Apocryphal books, such as the Protoevangelium of St. James, blend factual material with artistic embellishment. For instance, it is certainly possible that since the Acts of the Apostles records Mary's presence at the Pentecost and the Gospels reveal that she was a well-known figure in the Early Church, the names of her parents, Joachim and Anna, were well known among the faithful in the early Church. It is also possible that many of the traditions found in the book were passed down orally from an earlier time until they were brought together in this written form. Although we disdain any and all "oral traditions" today, such was not the case in the ancient world."

The Early Church Fathers studied these apocryphal writings, and although they condemned much of the content of The Protoevangelium of James, they reflected upon what they read. Some of them, especially in the East, gradually came to accept the validity of the first five chapters of The Protoevangelium. As Fr. Barriger wrote, "Many of the traditions concerning the Mother of God that it relates were accepted as a part of the deposit of faith by the Early Church."

Before I became Catholic in 2005, I had been in the Eastern Orthodox Church for twelve years. During those years, I became very familiar with these stories and the feast days which the Orthodox Church has fully embraced, both with its hymnography and its iconography. The Presentation of Mary in the Temple has been celebrated in the East since the 6th century; it was not celebrated by the West until the 14th century. Today they are part of both Orthodox and Catholic traditions.

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sawyerdenise@yahoo.com

Catholicism in America.....

Louisiana

Catholicism has had a long and rich history in Louisiana, and today approximately 25% of those who say they practice their faith are Catholic.

Spanish explorers first came to this part of the country during an expedition in 1528. However, real settlement didn't begin until French expeditions began in the late 17th century, with the arrival of French colonists. The first



capital of the French Colony on the Gulf was in Biloxi. However, in 1723, the capital was moved to New Orleans, in the carefully laid out French Quarter. Seen in the 1726 sketch of New Orleans above is the Parish Church of St.

Louis. Named after and dedicated to King Louis IX of France, the "Crusading King" in 1727.

However, it is through the descendants of the Acadian exiles, French speakers from Nova Scotia, that Catholicism remains the dominant religion. Known today as the Cajuns, they make up a significant portion of southern Louisiana's population and have greatly influenced the state's culture.

Acadians in Nova Scotia....

The Acadians were French colonists who arrived in the New World in the 1630's. They lived under French rule until 1710, when the British took control of the area. The colony of Acadia changed hands several times between the French and the British, and the Acadians tried to remain neutral so as not to be drawn into the fighting. This was fairly successful until 1750 when the British developed a plan to assimilate the French-speaking Catholics into the Anglo-Protestant British Empire.

The officials managed to coerce the Acadians into surrendering their weapons, which made them defenseless when the *Grand Derangement* (the Great Expulsion) began. First luring hundreds of men and teenage boys to a nearby post, they were promptly arrested and detained, making it

easier to confiscate the homes and the land from the women and children left behind. All were told to prepare for deportation. The Acadians were scattered from



Maine to Georgia, family members often separated and put on different ships going

to different destinations. Along the Eastern coastline, few of the American colonies wanted to accept them. Packed onto ships with not enough food, many arrived at ports in poor health. In addition, the Acadians were depicted as immoral "papists" who had taken the best farmland in Acadia when it was clear to everyone that God intended that land for Protestants, not Catholics.

The dispersal and wanderings of the Acadians took them as far as England and France, and then to the French Colony in Haiti, then known as Saint-Domingue. Some began to arrive in Louisiana in 1764, then under Spanish control. They were assured they could continue to speak their own language and to practice their Roman Catholic faith. They settled in the bayous and prairies west of New Orleans. Then in 1785, 1,596 Acadians boarded seven New Orleans-bound merchant vessels from various French ports, both in the Caribbean and in France. There were seven groups. Most chose to settle in southern Louisiana in the bayou area.



St. Martinville is named after St. Martin of Tours, who is honored by the Catholic Church with a Memorial Mass on November 11. It is considered to be the birthplace of Cajun culture and traditions. At left is a photo of St. Martin of Tours Catholic Church, founded in 1765 by French missionaries. Called the Mother Church of the Acadians,

it includes a replica of the grotto at Lourdes.

The Acadians were rural people, and so when they arrived in Louisiana, they worked as farmers and made their living from the swamps. Despite modern threats to the Cajun culture, it has survived



because of the strong Acadian family traditions and cultural heritage. Today it is the largest French-speaking

community in the United States, having developed their own dialect, Cajun French, since their arrival in Louisiana over 250 years ago. With their Cajun and zydeco music and spicy cuisine, they have had a tremendous impact on the culture of Louisiana. Seen at left is the Cathedral of St. John in Lafayette, the largest city in Cajun country.



The Roamin' Catholic....

New Orleans

The Cathedral of St. Louis



One of the most visible landmarks is the Cathedral of St. Louis in Jackson Square, located between two prominent buildings from the Colonial period, the Cabildo and the Presbytere and facing the Mississippi River. Two

earlier churches were built at this site. The first was destroyed by a hurricane in 1722. The second was destroyed by the Great Fire of 1788. A new church was built, not fully completed until the 1850's. It has become the oldest continually active Roman Catholic Cathedral in the United States.

Seen at right is the sanctuary, filled with beautiful statues and stained glass windows. Of special note are the many beautiful ceiling murals painted by Alsatian artist Erasme Humbrecht in 1872 depicting various Bible stories. Seen below is one of the most beautiful and detailed.



The Ursuline Convent and Church



The Ursuline sisters have had a long history in New Orleans. As early as 1726, King Louis XV of France decided that three Ursuline nuns should go to New Orleans to establish a hospital for poor sick people and to provide education for the daughters of the wealthy families. Fourteen Ursulines made the journey. A year later, they had established the Ursuline Academy, the first boarding school in New Orleans. During the War of 1812, the classrooms were converted into infirmaries for the wounded soldiers on both sides of the conflict. They also later established the first school of music in the city. One sister also served as the first pharmacist in the city.



St. Mary's Church, at left, is attached to the convent itself. It too has beautiful murals, as well as more beautiful statues than usually seen in a church this size. In a garden outside the former convent are six white statues representing five of the original Ursuline sisters and their priest.



And on one of the garden walls is a mural, seen below, that depicts the historical event of the Fire of 1812 during the War of 1812. Our Lady of Prompt Succor is credited with saving the convent from the fire and saving the city from the enemy. On display in the convent's museum is a beautiful statue of Our lady of Prompt Succor, as seen in the mural.



St. Louis Cemetery #1

Cemeteries, often called Cities of the Dead, are a tourist attraction in New Orleans. Because the city was built on a swamp, above ground burial is a necessity. The oldest cemetery in the city opened in 1789. Within 40 years, it was already nearly filled because of yellow fever. A second cemetery was opened nearby, then a third several miles away. Many of the mausoleums in this oldest cemetery are in poor condition. Some are family tombs; others are designated for a particular group, such as the "Lafayette Hook and Ladder Company # 1," another for "Society for the Relief of Destitute Orphan Boys," dated 1894.



What's happening in November...

Wednesday, November 11: Memorial of Saint Martin of Tours

Born in the year 336 in the Roman province of Pannonia (modern-day Hungary), Martin was a Roman soldier, as was his father before him. However, he found himself being drawn to Christianity. His conversion was complete when he came upon a beggar, nearly naked, and gave him half of his own cloak. That very night he dreamed that Jesus wore it. When he awoke, he knew that his military career was over. He left military service, and he was soon baptized. He went on to become the Bishop of Tours.



ANTIPHON: I shall raise up for myself a faithful priest who will act in accord with my heart and my mind, says the Lord.

Monday, November 16: Memorial of Saint Margaret of Scotland



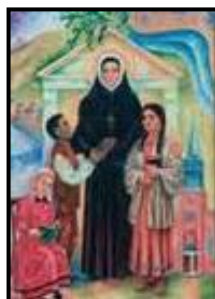
St. Margaret was born in Hungary in 1045 to an exiled Scottish nobleman and a Hungarian princess. At the age of 25 she became the Queen of Malcolm III. They had eight children, and St. Margaret had a profound effect on her children and her husband, who was

illiterate. She would read aloud to him, which inspired in him a love of learning and of prayer. She used her influence on her husband to help the Church. She encouraged a synod that drew up regulations for the Lenten fast, Easter Communion, and marriage laws. She founded several churches. She continued to be venerated after her death, and in 1673 Pope Clement X proclaimed her Patroness of Scotland.

ANTIPHON: Come, you blessed of my Father, says the Lord: I was sick, and you visited me. Amen, I say to you: Whatever you did for one of the least of my brethren you did it for me.

Wednesday, November 18: Memorial of Saint Rose of Duchesne

Saint Rose of Duchesne is among a number of women saints who, having become members of religious orders in Europe, were sent to United States. In



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1804 she had joined the newly formed Society of the

Sacred Heart in France, and 14 years later, she and five sisters of the religious order were sent to the pioneer town



of St. Charles, Missouri, near St. Louis. There they first established a boarding school for the daughters of the pioneers, and they later established the first school west of the Missouri River. A number of schools were built in the years ahead.

Then at the age of 72, she started a school for the Potawatomi Indians who came to know her as "Woman-Who-Prays-Always." She was known for her courage in dealing with the frontier conditions of her life.

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

Saturday, November 21: Memorial of the Presentation of the Blessed Virgin Mary

This feast was first celebrated in 543 when the New Church of Saint Mary was dedicated in Jerusalem. It has been celebrated in the Eastern Orthodox Church since that time. It wasn't introduced to the West until the 14th century, and today it is celebrated as a memorial. It commemorates an event in the life of Mary, described in the Protoevangelium of James, as well as *The Golden Legend*. (See page 3 for more about these non-canonical writings.) It celebrates the moment when Mary, only three years old, was presented at the Temple in Jerusalem.

ANTIPHON: All the richest of the people long to see your face; behind her, her maiden companions are escorted to the King; her attendants are escorted to you amid gladness and joy.

Sunday, November 22: Solemnity of Our Lord Jesus Christ, King of the Universe



"God does not have a fixed plan that he must carry out; on the contrary, he has many different ways of finding man and even of turning his wrong ways into right ways...The feast of Christ the King is therefore not a feast of those who are subjugated, but a feast of those who know that they are in the hands of the one who writes straight on crooked lines." Pope Benedict XVI

ANTIPHON: How worthy is the Lamb who was slain, to receive power and divinity, and wisdom and strength and honor. To him belong glory and power for ever and ever.