



Fish Fry



The annual Lenten fish fry was held at St. John's March 4.

Photos by KRISTIN BECK

We are an Easter People all the time

Fr. Allan Frederick

Easter is the greatest feast of our faith. We are an Easter people, a people marked by joyfulness. Jesus is raised. He has conquered sin and death. His victory is our victory. His death means our redemption. His resurrection means our salvation. How could a person not be filled with joy over such wonderful news? Every genuine Christian cannot help but be transformed by the Easter event. All is changed: darkness to light, doubt to faith, selfish-



Fr. Allan Frederick

ness to generosity, despair to hope, sin to grace, and death to eternal life.

Easter should have profound ramifications on our outlook and attitude, our disposition and demeanor. How can a person be both a Christian and

ness to generosity, despair to hope, sin to grace, and death to eternal life.

Easter should have profound ramifications on our outlook and attitude, our disposition

and demeanor. How can a person be both a Christian and

frowning, grumpy, pessimistic, sour, disagreeable, or negative? They cannot! These features are like oil and water. They simply do not mix. Easter Christians are just the opposite: smiling, cheerful, optimistic, upbeat, happy, agreeable, and positive. People can tell rather quickly whether someone is an Easter person or not. We all “give off vibes,” “send out signals.” Easter people radiate genuine positive energy, and in doing so, bear witness to the reality of the resurrection.

While Easter happens on one Sunday of the year, we are called to be Easter people all of the time: in Lent and Easter, Advent and Christmas, and Ordinary Time too. For Christians, every day is Easter! Every day is a day to be joyful! Joy is a fruit of the Holy Spirit, a trademark of the authentic Christian. Jesus said, “People will know that you are my disciples by your love”. Upon his rising Jesus could have easily also said, “People will know you are my disciples by your joy.”

The Discipleship Ministry Team is working for you

The Discipleship Ministry Team has been working on a few things that we hope have been energizing to at least a few parishioners:

Advent – Jesse Tree readings after Mass, Christmas Cards to Parish friends, the Discovering Jesus book and inviting someone to Mass.

Lent – Random acts of kindness, and a discussion on the Real Presence in the Eucharist at a recent Donut Sunday

Which leads us to Donut Sunday. We believe this is the most well-received activity to date. These after Mass get-togethers were initially planned as ‘meet and greet’ activities with some type of organizing theme. We now see them as a vehicle to address what you, the parishioners told us that you wanted at one of the earliest Donut Sundays: 1) Parish social gathering: Getting to know each other; and 2) Information and learning about our Catholic faith.

It wasn't long ago that



John Glauber addressed the parish after Mass and acknowledged that as many as 70 percent of practicing Catholics do not believe in the real presence in the Eucharist. This “kick in the pants” pushed us to lead a discussion on this topic at the March Donut Sunday, “So you don't believe in the real presence; consider yourself in good company!” You can read a narrative of the discussion elsewhere in the newsletter. We now see this as a model of things to come, with various topics to



be discussed and social time afterward.

Our next Donut Sunday will be June 5. We planned it for that weekend so that the CCD teachers and students could attend. We plan to have approx-

imately eight Donut Sundays spread throughout the calendar year. Possible topics include Apostolic Succession, the Saints and Annulments, just to name a few. We will have a Donut Sunday calendar out and posted soon on Facebook and in the bulletin so that you can see them coming well in advance. The discussions will aim to be both interactive and informing. We look forward to seeing you on Donut Sundays.

Our most recent Donut Sunday was April 24. Deacon Mike Keller led us in a discussion about Mary and Marian Devotion.

If you have any feedback for us, please contact one of our team members.

The Discipleship Ministry Team

*Kristin Beck
Kathy Bieger
Bob Dunlap
Robin Fremin
Alan Harsin
Rob Riley*

Children receive First Communion, Confirmation

By MISTY BUCHANAN

This is a very exciting time of year in our CCD program. We have 35 children who celebrated their First Communion, and 16 youth who will be going through Confirmation. Both groups will be engaging in active reflection during their separate retreats. The First Communion Retreat was held at the Parish Hall on April 23, and the Confirmation Retreat was held at the home of John and Carolyn Glauber on April 30.

The children received their First Communion on May 1. This large class was divided to participate in one of the two Masses on that Sunday.

9:30 a.m. Mass

Megan Abrams
Sara Abrams
Erin Arvin
Ric Chilton
Adara Hom
Alex Valadez
Azul Valadez
Edward Olguin
Jimena Sanchez
Lluvia Velazquez
Cristian Romero
Eduardo Romero
Crystal Guardarrama
Emily Gonzalez
Particio Gonzalez

Noon Mass

Ainara Rodriguez
Alan Rodriguez
Daisy Laguna
Joshua Barrera
Juan Corales
Cesar Gomez
Angel Guzman-Lopez
Brenda Perez
Edwin Rodriguez
Andres Rogue
Jacqueline Santiago
Alan Zacarias
Diahana Zacarias
Alexis Molina
Diana Molina
Wilton Hernandez
Mariso Hernandez
Nathalia Tobar
Jackeline Cruz

Confirmation will occur on Monday, May 9. Those youth who will going through their

Confirmation are:

Ashton Ray Arvin
Judith Milagros Castellon
Blenda Marie Sisod Chilton
Brandie Gabriela Garcia
Alexis Hilario Hernandez
Adriana Laguna
Angie Martinez
Leticia Martinez
Diana Ayala-Molina
Kimberly Guevara Ortiz
Perla Emily Perez Ramirez
Edgar Eduardo Perez Rodriguez
Cristian A. Romero
Eduardo Paolo Romero
Linda Rose Hernandez Rubio
Nataly Viveros

Please pray for our children and youth as they continue on their spiritual journey and celebrate on these joyous occasions.

Are you smarter than a Catholic fifth grader?

Who is the patron saint of Divine Mercy?

- A. St. Peter
- B. St. Faustina Kowalska
- C. St. Bernard of Clairvaux
- D. St. Callistus



High school youth activities



Clockwise from above: Children hunt easter eggs in the church cemetery after Easter Mass. Children are lined up waiting for the start signal to begin the egg hunt. Approximately 30 children participated in the egg hunt. Lily (left) and Noah Frye wore their Easter hats during the egg hunt. Malik Douglas, Anna Webster and Makayla Gray deliver the five Operation Christmas Shoeboxes the high school youth group assembled. The youth group also stuffed candy in 1,200 easter eggs for the egg hunt. They invite all middle and high school youth to join them every Wednesday from 6-8 p.m. in the Parish Hall. They meet every week there is religious youth education, from September to May.

Answer is B. Jesus visited St. Faustina in visions and told her about his great mercy for all people. Many prayers in the Chaplet of Divine Mercy—which can be said using rosary beads—come from St. Faustina's diary.

¿Por qué es importante la resurrección de Jesucristo?

By xxx xxxxx

La resurrección de Jesucristo es importante por muchas razones. Primero, testifica del inmenso poder de Dios mismo. Creer en la resurrección es creer en Dios. Si Dios existe, y si Él creó el universo y tiene poder sobre él, entonces Él tiene el poder de levantar a los muertos. Si Él no tiene tal poder, Él no es un Dios digno de nuestra fe y adoración. Sólo Él, quien creó la vida, puede resucitar después de la muerte. Sólo Él puede revertir la atrocidad que es la muerte misma, y sólo Él puede quitar el agujijón que es la muerte y dar la victoria sobre la tumba. En la resurrección de Jesús de la tumba, Dios nos recuerda su absoluta soberanía sobre la vida y la muerte.

Segundo, la resurrección de

Jesús es un testimonio para la resurrección de los seres humanos, la cual es un principio básico de la fe cristiana. A diferencia de todas las otras religiones, sólo el cristianismo tiene un fundador que trascendió la muerte y quien prometió que Sus seguidores harían lo mismo. Todas las otras (falsas) religiones fueron fundadas por hombres y profetas, cuyo fin fue la tumba. Como cristianos, somos confortados en el hecho de que nuestro Dios se hizo hombre, murió por nuestros pecados, fue muerto y resucitado al tercer día. La tumba no pudo retenerlo. Él vive y ahora está sentado a la diestra de Dios el Padre en el Cielo. La iglesia viviente tiene una Cabeza viviente.

En 1 Corintios 15, Pablo explica en detalle la importan-

cia de la resurrección de Cristo. Algunos en Corinto no creían en la resurrección de los muertos, y en este capítulo, Pablo da seis consecuencias desastrosas si es que no hubiera resurrección; 1) No tendría sentido el predicar a Cristo (v.14); 2) la fe en Cristo sería vana (v. 14); 3) todos los testigos y predicadores de la resurrección serían mentirosos (v. 15); 4) nadie sería redimido del pecado (v. 17); 5) todos los creyentes que nos precedieron, habrían perecido (v. 18); y 6) los cristianos serían la gente más digna de conmiseración en el mundo (v. 19). Pero Cristo, sí, se levantó de entre los muertos y “primicias de los que durmieron es hecho.” (v. 20), asegurando que lo seguiremos en la resurrección.

La Resurrección es una vic-

toria triunfante y gloriosa para cada creyente en Jesucristo, quien murió, fue sepultado, y resucitó al tercer día de acuerdo a las Escrituras. Y, ¡Él vendrá nuevamente! Los muertos en Cristo resucitarán primero, luego nosotros, los que hayamos quedado y vivamos para Su venida, seremos transformados y recibiremos nuevos cuerpos glorificados (1 Tesalonicenses 4:13-18). ¿Por qué es importante la resurrección de Jesucristo? Porque demuestra que Dios aceptó el sacrificio de Jesús a nuestro favor. Comprueba que Dios tiene el poder de levantarnos de los muertos. Garantiza que aquellos que crean en Cristo no permanecerán muertos, sino que serán resucitados a una vida eterna. ¡Esa es nuestra bendita esperanza!

Guest performer

By EVELYN HUSER

On Palm Sunday Transfiguration had a special guest from Lebanon, Ind.—Sara Lennox, who plays violin.

What a treat it was to hear Sara and Bob Dunlap play so beautifully together.

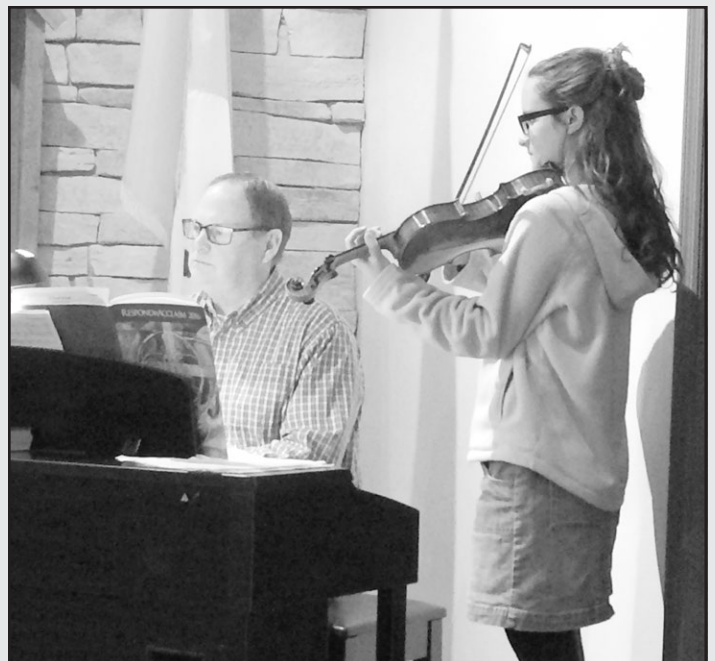
Sara comes to Perry Park for spring break every year. She is a freshman at Purdue University and is studying Veterinarian Medicine. She is the granddaughter of Ron and Evelyn Huser.

Some of you may have seen Sara play at St. John's.

We are in the planning stages for Transfiguration to have a fundraiser this summer. As plans progress we will inform everyone.

Thanks to everyone who attends our 8 a.m. Mass on Sunday.

Please continue to support our church.



So, you don't believe in the Real Presence?

Editor's Note: This article is a narrative of the discussion held at the Feb. 21, 2016 Donut Sunday. It relies significantly on a portion of Fr. Robert Barron's Catholicism Series and his discussion of the Eucharist.

By ALAN HARSIN

According to various U.S. polls, it is likely that as many as 70 percent of the practicing Catholics reading this article do not believe in the real presence of Jesus in the Eucharist. If you are among this seeming majority, you should consider yourself in good company; including several Saints who struggled with this most central of Church teachings at one time or another.

In spite of what Jesus says in a very pointed way in the Gospels, many practicing Catholics believe that the Eucharist is just a symbol; a mere memorial of Jesus. And, why is this?

I think there are several reasons. One is that we haven't been taught or have not read scripture in a manner that appeals to our reason and overrides our human senses. With the advent of science in the last few hundred years, we've been taught to question everything and to rely solely on tangible, analytical evidence.

So rather than lament the situation, let's take a pragmatic and tangible look at the Eucharist, Jesus's body and His radical claim and also how sacred scripture works as a whole to instruct us. But first, let's start with a couple of descriptions that should be helpful going forward.

Along with the Real Presence, I think it is also safe to say that we struggle with the questions, "What is sacred scripture?" and "What is it supposed to do for us?"

Here are two descriptions for your consideration. The first comes from St. Irenaeus, a 2nd century

AD Bishop in what is now France. To paraphrase, St. Irenaeus describes sacred scripture as "a progressive revelation." Simply put, it is the narrative of God raising and educating His 'children' in His ways through time, as they grow and develop. This is not unlike how we teach our own children the same principles over and over again throughout their lives. But the language that we use changes from the time they are four years old through adolescence and then on to adulthood. During the approximately 1,600 year period that the scriptures were written, God too doled out information about Himself in different ways, as His people were capable of understanding and responding.

The second description is one that I have cobbled together from various sources and then boiled down to something that is fairly easy to remember. In many writings we see sacred scripture described as a letter, or love letter, or even a series of love letters from God. The important aspects of these letters are that they are:

From God
About God
To Us
For us and for our benefit

Notice the emphasis in bold, which is what we must keep straight; About God and For Us; not the other way around. Scripture is NOT about US, and is NOT for God's benefit. People today seem to find it difficult to believe that anything is not about them! And, really, does God need benefit of anything? No, but we certainly do! So, try to remember these descriptions, or refer back to them as we press on to the Liturgy of the Eucharist.

When we bring bread and wine forward to the altar at Mass, at that time they ARE just symbols. Fr. Barron described them as rep-

resenting wheat and vine, or all of God's creation and all that He wants for us in this world. And then at the consecration, according to Church teaching, the bread and wine become something very different: the Body and Blood of Christ.

But, is this really only according to Church teaching? What about sacred scripture and Jesus' words there? There are about 30 lines of verse in John 6 that is best described as a radical claim made by Jesus, Himself. He states five times, each time more emphatically that His body and blood are true food and true drink and that anyone who does not partake of His body and blood, does not have life within them. The Jews took great offense at this language. Many of His followers left, and yet He did not try to assuage their concerns by mincing His words. Each of the five times, His claim became more pointed and more graphic; all while many of His followers continued to leave because of this hard teaching.

From a purely human, practical standpoint, we can identify with their questioning, their doubt and, no less, their repugnance. How difficult this would be to believe! And yet, what was Peter's response when Jesus asked the Apostles if they too would also leave Him? "Master, to whom shall we go? You have the words of eternal life." But don't stop at his words! What were Peter and the other Apostles really thinking? Peter responded out of pure faith, and none of the twelve left, but neither he nor the other Apostles yet understood what Jesus was telling them. Like many of us now, they too were as confused as anyone, and within Peter's words of faith you can also hear at the very least his confusion.

The Jew's primary objections to Jesus's words was in regard to the

ancient Mosaic Law that forbade eating flesh that contained blood, first chronicled at Genesis 9 and then repeated in several other Old Testament scriptures. How could Jesus seemingly fly in the face of Moses teaching? Let's investigate this seeming contradiction.

What do we know about Moses? He was an Israelite, whose mother, Jochebed, gave him up to be raised by the Egyptians to avoid Pharaoh's edict to kill every Hebrew first born male. And because of that rearing, he became for that time well educated. After all, the first five books of the Bible are attributed to him.

And what about the Egyptians and the Israelites? The Egyptians were, for their time, a very developed and knowledgeable people; the people who educated Moses. The Israelites had been slaves for at least 20 generations and had likely forgotten much of what they once knew about survival and caring for themselves. Slaves, aside from being much oppressed, are also dependent on their masters for their defense and for their very existence.

Now, what do WE know can happen if we eat undercooked or raw meat? Of course, we know that it can make us sick. Given their advanced civilization what is the likelihood that the ancient Egyptians, and therefore Moses knew this? I would say that it is pretty likely. And, what did the Ancient Israelites believe when someone got sick? They believed that they had done something to anger God, and he was punishing them. We hear this in scripture, most often with regard to lepers all through the scriptures to Jesus' time. Do we believe that God is mad at us when we get sick? Of course not.

So now a supposition. Moses

Eucharist

(Continued from Page 6)

was chosen by God to lead a people out of Egypt who were the equivalent of helpless children and then wrote much of the earliest scripture. This is fact. But, he couldn't be successful if he didn't also teach the Israelites how to take care of themselves; hence the law forbidding the consumption of meat with blood. Referring to St. Irenaeus and his "progressive revelation" description of scripture, what is one way to teach a child? One way is to scare them. Children understand fear. If I eat meat with blood in it, I will be defiled in God's eyes. Do we have a problem here? If I say this, am I saying that the Bible is wrong because a teaching or law is of a practical matter? I don't think so, but let's give it a test.

Fifteen-hundred years later, when Moses's people are considerably "more grown up," Jesus addresses them in Matthew 15, and says, "Man is not defiled by what he puts into his mouth, but by what comes out of it."

Referring to my other description of scripture: From God, About God, To Us and For Our Benefit, how do these teachings fit together?

Moses's teaching about consuming meat with blood in it may not say much about God, but it certainly was for his people's benefit. Is it possible that Moses took 'some liberties' to teach his people something about the temporal world? How can you do God's will if you are perennially sick? And what of Jesus's message? I think it says MUCH more about what God wants of us, individually and as a human family, at a much deeper and profound level. And while everyone would agree that the primary purpose for knowing God and what He wants for us is eternal salvation, are not most of His teachings of what He wants for us also good for us in our temporal,

earthly life?

Now, let's go back to Moses. What in scripture is Moses much better known for and associated with than his words about what not to eat? The Ten Commandments, of course. And what do the Ten Commandments say about "What you should and should not eat?" Not a word. What do the Ten Commandments say about "What can come out of your mouth?"

Thou shall not take your Lord God's name in vein.

Thou shall not bear false witness against your brother.

And, one of the easiest ways to NOT 'Gonor your mother and father,' is to open your mouth.

So by this measure, what Moses brought down from Mt. Sinai and what Jesus says in Matthew 15 some 1,500 years later, are absolutely consistent.

The Jews had another problem with Jesus's radical claim that I'm certain we can all identify with, and that is the idea of eating another person's body; or cannibalism. Since this has to do strictly with Jesus's body, let's take a look at "the nature" of His body throughout His time here on Earth to try to find some insight.

The first mention of Jesus and His having a body comes at the Annunciation. There, Mary is graced with the "first Yes" to Jesus, and by the Holy Spirit becomes pregnant with Him. From that time to the Incarnation, Jesus is a fetus; a baby inside Mary, and we can easily identify with His body in this form.

From Jesus's birth at the Incarnation, the next change in Jesus's physical body comes at the Crucifixion and His earthly death. During this period of time, He is a walking, talking, breathing human person, not physically different from you and me.

From His death on the cross until the Resurrection, to us Jesus is humanly dead; a corpse. Anyone who has lost a loved one or attended a funeral/visitation can also identify with this reality. To

this point, there is nothing about Jesus's human body that is out of the ordinary and nothing that confounds our senses, nor our reason. From physical conception to crucifixion, we can identify with everything about His human nature.

But then, there is His body after the resurrection. What does Jesus's body do after the resurrection? Not only does it rise, but it appears to Mary Magdalen and to Peter, James and John, and it disappears. It appears to all the Apostles in the locked room and then it disappears at will. His body, recently a corpse and days after dying, breaks bread with his chosen ones. It (He) became Really Present to His Apostles.

Guess what? Our bodies can't do that and won't be able to do so after our human death. Now our senses fail us. Jesus's body is now something that we can no longer identify with according to our human senses, nor our reason. So, what does this tell us? There is something about Jesus's risen body that we cannot intellectually understand. There is something very different about this 'risen' body.

And doesn't it have to be? Think of it this way. In John 6, Jesus also says "Whoever comes to me will never hunger" and, "Whoever eats my flesh and drinks my blood has eternal life and I will raise him on the last day."

I would submit to you that we, you and I, are included in "whoever." For Him to be available 'to be eaten and drunk,' to be present to us 2,000 years later; this could not have happened with a body as we know it. He had to die and become something "different" and able to be really present to us. A body no less, but one that our measly senses and reason cannot understand, at least not without His words.

Why is it hard for us to believe in the Real Presence when we approach the altar? It's really very simple. Our meager human senses tell us that it is just bread and wine. And, more importantly, we

relentlessly think of God in our terms, and not on His. We make Him to be like us because we can't fully understand Him; we do this all the time, which I believe, even if unintentional, underlies much of our sin. Since we read about Jesus in the scriptures as being a man like us, we forget that we are really coming as close as we can to looking into God's soul. And, God is NOT like us. He can do anything that He wants to do, and 'anything' in this case is not limited to our meager human means. He can be really present to anything and anyone, any time and in any way that He chooses.

So, I will leave you with one last question. If we believe that Jesus healed the blind, the leper and the lame, raised Lazarus and the little girl, and made Himself PRESENT to His Apostles after being crucified and then rising, then what stops us from believing that He would do exactly what He said that He would do and make Himself PRESENT to us?

My favorite Bible, the one that I use for study, has all of Jesus's words printed in red and provides me with the question that I always ask myself in times of doubt: "If I don't believe Jesus' words in John 6, as literal and pointed as they are, what else of His words printed in red do I also choose to not believe?"

In Fr. Baron's discussion of the Eucharist he quotes Flannery O'Conner, a well-known novelist and very faithful Catholic. The hostess at a dinner party attended by Ms. O'Conner, knowing that she was Catholic, made mention of the Eucharist and how "nice a symbol" it was.

Flannery O'Conner responded, "If it is a symbol, then I say to hell with it."

There is nothing contradictory in any of Jesus's words. He said that He would always be with us. And He is, most especially in the Holy Eucharist.

Easter Blessings to You All

The Evangelist

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Upcoming events

May 9: Confirmation

**May 19: Popcorn & Movie Night at
6:30 p.m. featuring "The Miracle
of Medjugorje." John and Carolyn
Glauber will speak about their trip.**

May 22: Last Day of Class for CCD

**June 5: Donut Sunday (after 9:30 a.m.
Mass)**

**June 11 & 12: Notre Dame selling chances
at church**

June 26-31: VBS pre-registration

July 11-15: VBS

Aug. 14-Sept. 4: CCD registration

Aug. 21: CCD first day of class

