**The Apostles Post**

26238 North Highway 59

Wauconda, Illinois

OCTOBER 2021

2015



**FROM THE VICAR’S DESK** *(M. C. Gillette)*

Gnostic Writings, Issue X. The Gospel of Judas

 Yes, everybody’s favorite villain, Judas – or, ha-ha, *was* he a villain? – has his very own gospel. Like every good bible-y thing, of course, scholars tend to want to pelt each other with shards of 1st century clay pottery or bits of mummified camel dung, or whatever biblical scholars do when they substantially disagree on important aspects of the text at hand. But none of us have professional reputations at stake here, so we can just wander through without worry.

It has long been known there was a “Gospel of Judas” because Irenaeus wrote a piece soundly condemning it in 180 CE. (We’ve talked about Irenaeus before, but I can’t keep these guys straight and I suspect maybe you can’t either. To refresh your memory, “Catholic Culture” identifies Irenaeus of Lyons as “by far the greatest anti-heretical writer, sometimes called the father of Catholic theology because of the comprehensive detail in which he explained and defended the articles of the true faith, which he did in the course of his other main achievement: dealing a mortal blow to Gnosticism.”) However, a copy of the gospel had not been seen in some 1700 years when, in the late 1970s, the leather-bound Codex Tchacos was discovered in Egypt. (Codex = ancient book, as opposed to a scroll.) As we have seen several times in dealing with Gnostic writings, this codex was a later Coptic copy of an earlier Greek original, and dates to 300-320 CE.

The antiquities dealer into whose hands the gospel initially fell tried to sell it for $3 million. He failed. Details are fuzzy (this *is* the antiquities market, after all) but it seems as if eventually the codex was smuggled to the US where, after having been stashed in a deep freezer by an apparently not very competent antiquities dealer who very mistakenly thought the extreme cold would protect it from damaging humidity, it was stashed in a safe deposit box in Long Island, where it more or less disintegrated from damaging humidity (and having been frozen). Only perhaps 85% of it was recoverable. It finally ended up in the hands of someone who had a clue about dealing in antiquities, and after several years of painstaking work trying to piece the bits and bobs back together (think: 10,000 piece jig-saw puzzle with no picture to go by) it was made available to the public.

The gospel is a very early example of Sethian Gnosticism (waaaaay too complicated to explain in detail, but basically a form of Gnosticism that probably had roots in Jewish pessimism that emerged in the aftermath of the disastrous wars of 66-70 (resulting in the destruction of the Temple) and 115-117.) Gnosticism itself is waaaaay too complicated to explain in detail, but for our purposes let’s just remember that one fundamental premise is that the world is far too messed up to have been created by a good God. Therefore, the “real” God is a totally unapproachable transcendent being known only to Jesus and the Gnostic elect who traced themselves back to their hero, Seth, the third son of Adam and Eve. The God we know is, to Gnostics, a malign, inferior god who created the material world to entrap us all; the “real” God’s greatest adversary. Bummer.

So now it comes down to the dicey business of translation. The initial (National Geographic-supported, and that’s a story unto itself) translation portrays Judas as the favorite disciple and close confidant of Jesus. It records how he and Jesus had private conversations during which Jesus revealed to him secret knowledge that was withheld from the other apostles. These special revelations concern the nature of the cosmos and the “real” God, the creation of angels and other celestial beings, and the creation of humankind. Eventually Jesus tells Judas, “You will exceed all of them. For you will sacrifice the man that clothes me.” In this way, Jesus appears to ask Judas to help him liberate his spiritual self from his material body (the Gnostic grand prize). Thus, the Judas of the gospel is not the betrayer of Jesus but his most important collaborator. Accordingly, the narrative concludes with the handing over of Jesus to the ruling priests: “The ruling priests murmured because he (Jesus) had gone into the guest room to pray. But some scribes were there watching carefully, in order to arrest him during the prayer, for they were afraid of the people, for Jesus was regarded by all as a prophet. They approached Judas and said to him, ‘What are you doing here? You are the disciple of Jesus.’ Judas answered them as they wished; and Judas received some money and handed him (Jesus) over to them” There is no mention of a trial, execution, or resurrection. In this interpretation, the Gospel of Judas has related what it wanted to relate: The obedience of Judas and how that obedience assisted Jesus in fulfilling his salvific mission. Judas has been transformed from villain to hero, from traitor to saint.

April DeConick, however, speaking for several others, has questioned this interpretation, and has come to the conclusion that in the Gospel of Judas, far from being Jesus’ best-friend-soul-mate, Judas turns out to be demonic in a way that exceeds the New Testament stories about him. First, she notes, Jesus calls Judas the “Thirteenth Demon,” which in Sethian Gnostic literature is a title given to that “bad” god who created and rules the world: Ialdabaoth. Judas, then, is identified with the chief demon in the Sethian tradition as Ialdabaoth’s double on earth. Second, in the Gospel of Judas, Jesus tells Judas that the disciples, including Judas, are *not* part of the Holy Generation. They will *not* ascend to the transcendent realms as Gnostic elect. Instead, the disciples are ignorant priests who worship Ialdabaoth rather than the transcendent God. Unknowingly, they are leading myriads of Christians (this would include us) astray with their erroneous teachings about Jesus’ sacrificial death and rituals like the Eucharist, which are nothing more than tricks Ialdabaoth has put into place so that he alone is worshiped. For Sethians, the transcendent God does not require sacrifices or rituals that reenact them (or clergy to do the sacrifices, for that matter). Third, Jesus teaches Judas everything there is to know about Judas’s imminent involvement in Jesus’ arrest and death, before the action happens. So Judas has foreknowledge of what he is going to do, which makes his actions conscious, if not deliberate. Fourth, Jesus informs Judas that there is nothing Judas can do about this. It is his fate, however horrible this may seem. Upon hearing this, Judas becomes full of wrath and consequently goes on to betray Jesus to the priests and brings about Jesus’ sacrificial death to the “bad” god.

Got it?

<https://archive.org/stream/pdfy-vYutgdiCfrs15j9k/The+Lost+Gospel+Of+Judas_djvu.txt> (This is the National Geographic translation, the “original” one made public in 2006. It is contested by a variety of scholars who assert it substantially alters the meaning of the Coptic text.)

<https://www.nytimes.com/packages/pdf/national/judastxt.pdf> (Kasser, Meyer, Wurst Translation)

<https://www.gospels.net/judas> (Mattison Translation)

<https://www.youtube.com/watch?v=_Tv2vY3ga3g> (This is a great overview by Dr. Andrew Henry)

**HERE AND THERE** *(M. C. Gillette)*

*In this on-going article, we pull things from our various Diocesan calendars and church websites to see what’s going on around us. For more information about what's happening at the Diocesan Headquarters and the Cathedral of Saint James, you can always visit their websites:* <https://www.episcopalchicago.org> or <https://www.saintjamescathedral.org/>

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| **Bishop Chilton Knudsen Comes Full Circle/ New Assisting Bishop Begins Work October 4**  When Bishop Chilton Knudsen begins work as assisting bishop in the Diocese of Chicago on October 04, it won’t be like her first day in any of the other dioceses she has served. For one thing, she already knows her way around the cathedral, where she was ordained to the priesthood more than 40 years ago by Bishop Quintin Primo Jr.  “This is a homecoming for me,” Knudsen says. “I’ve come full circle.”  Her longstanding knowledge of the diocese will serve Knudsen well as she begins an active schedule of visitations, confirmations, and “the sacramental things that only a bishop can do.” The COVID-19 pandemic, which forced the cancellation of nearly all in-person events during the last nine months of Bishop Jeffrey Lee’s episcopacy, coupled with the unexpected interim period created when Bishop-elect Paula Clark suffered a cerebral bleed in April, has created what Knudsen calls a sacramental and liturgical backlog. She will visit congregations on the first three Sundays of each month beginning on October 10 and will also preside at regional confirmation services and ordinations.  “Bishop Chilton is absolutely the perfect person to be our assisting bishop at this time,” the Rev. Anne Jolly, standing committee president, says. “Her experience in Chicago and other dioceses, her deep respect for our Bishop-elect Paula, and her tremendous pastoral sensibilities will be a tremendous blessing to us all. The standing committee welcomes her with joy.”  As Knudsen settles into the studio apartment in the Hancock Center that will be her home in Chicago, she is eager to help people understand both what they can expect from her and what isn’t part of her role. Fundraising makes the list, and she looks forward to hosting gatherings with donors to the diocese as pandemic restrictions permit. Presiding at diocesan convention in November? That job belongs to the president of the standing committee when the office of diocesan bishop is vacant, she says.  [**Read the entire story**](https://r20.rs6.net/tn.jsp?f=001d2RFEpe467cRTDKtDHSwNltcSJ9-g62ZFKTEp43q8K_qSKA4j_xhxXH8yvSCsF9TaGsJ6hUevh3wKrUxd75tsm-6IkUFrfdoV2DIOLCqLOzPV8phiGDNVy3hkdOUiksSSq4-Ou8qZ7sdJX3ndEqmBFuqkdVZ3nirf6q2R-XdILTBWrjU7mny0IYrfKq0Iu4LaRsF3dWBeY8IaB1m4_xBjQ==&c=sj0eyonRrC0UsN1Xr5wnK-eAMjWsES5YKc9efR5vIiRmV8ho3GLFdQ==&ch=sNPSbdyCeggoJThY355hYBl9Xht41DTglqepFg9XJkpaSQ-8u9Jsqg==).  ------------------------------------------------------------------------------------------------------------------------------  **ECW Fall Retreat: Come to the Well on October 16 ONLINE**  Episcopal Church Women Chicago (ECW) will host its fall retreat **online on October 16 from 8 am to 4 pm**. The theme is "Come to the Well: Refreshing Our Minds, Bodies, and Souls." The Retreat Leader will be The Rev. Laurie Michaels, who will lead a Workshop in Spiritual Health. Other workshops will focus on Physical Health and Mental Health/Building Resilience for the Tough Times. ECW welcomes all individuals who identify as female, and the online retreat is open to guests and friends who are interested in a day of peace, quiet, and reflection.  [**Learn more about the retreat**](https://r20.rs6.net/tn.jsp?f=001d2RFEpe467cRTDKtDHSwNltcSJ9-g62ZFKTEp43q8K_qSKA4j_xhxQ7gCfazZchlssmChsY8cTM3xUoM004X2Hc2tmvrwJ4lvT9aI3_rnlzNCh-bzS9k6VOXURqC3slGn-Exn13DuXkiAmotAH-PAuXNgl2ZdWDdnmNR2gZvUiU=&c=sj0eyonRrC0UsN1Xr5wnK-eAMjWsES5YKc9efR5vIiRmV8ho3GLFdQ==&ch=sNPSbdyCeggoJThY355hYBl9Xht41DTglqepFg9XJkpaSQ-8u9Jsqg==) at <https://www.ecwchicago.org/fall-retreat-2020>.   Register on Eventbrite from link on the ECWChicago website, www.ecwchicago.org  ------------------------------------------------------------------------------------------------------------------------- |
| |  |  | | --- | --- | |  |  | |  |  |   **Diocesan Convention To Be Held Online – Registration open through October 15**  The 184th Annual Convention of the Episcopal Diocese of Chicago will be held on **Saturday, November 20, 2021 as a virtual gathering on Zoom between 9 am and 3 pm**.  Convention is the annual business meeting of the diocese, during which we elect leaders, consider resolutions and hear reports from across the diocese and the wider church. All are welcome to participate and there is no cost to register. Voting participants at convention include the clergy of the diocese and lay delegates elected from each congregation. All voting will be conducted electronically. General attendees and visitors are invited to observe the proceedings online or to listen by phone.  All convention participants are required to register individually, including canonically resident clergy, lay delegates, licensed clergy, youth delegates and general attendees. Please register online in [English](https://secure.accessacs.com/access/eventlogin.aspx?id=u8wZuiEe7zfIvqXGiDTW+w%3d%3d&site=1427&ReturnUrl=events%2fwz_people.aspx&ChurchID=4550&EventID=212685&sn=1427) or [Spanish](https://secure.accessacs.com/access/eventlogin.aspx?id=UuzdY3p7qIq521MQv+nyDA==&site=1427&ReturnUrl=events%2fwz_people.aspx&ChurchID=4550&EventID=212687&sn=1427) by October 15. |
| **SOME CHURCHY STUFF** *(M. C. Gillette at* [*hapostles@sbcglobal.net*](mailto:hapostles@sbcglobal.net)*) In this monthly article, we look at terms and definitions of things you might see or hear around church. Nothing fancy here – these entries are out of the Armentrout/Slocum An Episcopal Dictionary of the Church, sometimes supplemented by me, and sometimes simply copied directly. If something in particular piques your interest, let me know, and we’ll deal with it in more depth.*  **FEAST OF THE TABERNACLES (BOOTHS).**    Version One . . . Version Two . . .  But who knows how the Israelites really lived in the desert? Exactly no one.  The Feast of the Tabernacles (Booths) is one of three great festivals of Israel requiring attendance of all males. Also called Ingathering (in Hebrew, Sukkoth), Tabernacles was an autumn feast observed at the time of the full moon of the seventh month. It continued for eight days (Exodus 23:16; 34:22; Leviticus 23:33-36; Deuteronomy 16:13-17). The Feast of the Tabernacles came at the conclusion of the harvests of grapes, olives, and fruits. The origins of Sukkot are found in an ancient autumnal harvest festival. Indeed it is often referred to as *hag ha-asif,*“The Harvest Festival.” Much of the imagery and ritual of the holiday revolves around rejoicing and thanking God for the completed harvest; the *sukkah* represent the huts that farmers would live in during the last hectic period of harvest before the coming of the winter rains. As is the case with other festivals whose origins may not have been Jewish, the Bible reinterpreted the festival to imbue it with a specific Jewish meaning. In this manner, Sukkot came to commemorate the wanderings of the Israelites in the desert after the giving of the Law at Mount Sinai, with the huts representing the temporary shelters that the Israelites lived in during those 40 years. In the New Testament, it is referred to in John 7:10. The Feast of Tabernacles is a festival that has continued to be observed by Jewish people into the present. Passover/Leaven and Weeks/Pentecost are the other two great festivals of Israel at which the attendance of all males is required.  **FEASTS OF THE CHURCH YEAR.** The calendar of the church year includes two cycles of feasts and holy days. One cycle is based on the movable date of Easter Day, and the other is based on the fixed date of Christmas Day (25 December, in case you have forgotten). Easter Day is the first Sunday after the full moon that falls on or after 21 March. The four Sundays of Advent are the four Sundays before Christmas Day (in case you have forgotten). The principal feasts of the church year are Easter Day (moveable), Ascension Day (moveable), the Day of Pentecost (moveable), Trinity Sunday (moveable), All Saints' Day (01 November, in case you have forgotten), Christmas Day, and the Epiphany (06 January, in case you have forgotten). Ascension Day is celebrated on the Thursday forty days after Easter. The Day of Pentecost is the eighth Sunday after Easter, the fiftieth day of the Easter season. Trinity Sunday is the Sunday after the Day of Pentecost, nine Sundays after Easter. All Saints' Sunday is the Sunday following All Saints' Day, and the feast may be observed on either day. The principal feasts take precedence over any other observance (for example, if a Saint’s Day falls on one of those days, it is moved to another day).  The feasts of the Holy Name (01 January), the Presentation (02 February), and the Transfiguration (06 August) also take precedence over the usual Sunday observance if they fall on a Sunday. These are Feasts of our Lord. Other Feasts of our Lord include the Annunciation (25 March), the Visitation (31 May), St. John the Baptist (24 June), and Holy Cross Day (14 September). Other major feasts include all feasts of Apostles, all feasts of Evangelists, St. Stephen (26 December), St. Michael and All Angels (29 September), St. James of Jerusalem (23 October), Independence Day (in the United States, of course), and Thanksgiving Day (which is celebrated in many countries, albeit on different days).  There are other days of optional observance, including the commemorations listed in the calendar of the church year. The BCP provides proper readings and collects for the major feasts. Propers for the lesser feasts and fixed holy days are published in Lesser Feasts and Fasts. The BCP also provides the Common of Saints, which are propers for general categories of lesser saints such as martyrs, missionaries, pastors, theologians and teachers, and monastics.  **FERIA, (OR FERIAL DAY).** OK, my confession is that when I first heard this term, what I *heard* was “Feral Day,” and I was rather enchanted. Given its meaning (in a wild state, especially after escape from captivity or domestication), I thought perhaps it was some sort of grand Pentecost-y celebration. Alas for me, no. It is decidedly less exciting – simply an ordinary weekday in the liturgical calendar, a day that is neither a feast nor a fast. Liturgically, a “ferial day” is understood as an extension of the preceding Sunday. The collect and proper readings for the Sunday eucharist are used in weekday celebrations of the eucharist unless otherwise provided. Ferial days became important in the western church in the early middle ages as daily Mass became customary. The term originally meant “holiday” or “day of rest” in Latin.  < Sorry, no.  **IN OUR** **PARISH LIFE:**  **SHAWL MINISTRY:** Our next in-person meeting will be **Wednesday, October 6 from 12:30 - 2:00 PM** in Lincoln Hall.  **BISHOP’S COMMITTEE MEETING** will be held on **Tuesday 19 October** at **7:00 PM** via WebEx.  **BOOK DISCUSSION GROUP** will meet on **Tuesday 26 October at 7:30 PM** to discuss *Born with Teeth* by Kate Mulgrew.  Please contact Lisa Earley at [lisa.earley@groble.me](mailto:lisa.earley@groble.me) for more information.  **QUEEN OF HEARTS RAFFLE:** Tickets for the raffle can be purchased at the Farmers Market, as well as Strawberry Moon during normal business hours. The tickets are $1 each.  **DIOCESAN CONVENTION DELEGATES:** If you are interested in being a Lay Delegate to the 184th Annual Convention ONLINE on Saturday 20 November from 9 AM – 3 PM, please email Jackie at [holyapostlesoffice@gmail.com](mailto:holyapostlesoffice@gmail.com). All 2021 convention business and voting will be conducted electronically, requiring a smart phone, tablet or computer with an internet connection. A training session is provided. |
| |  |  |  |  |  | | --- | --- | --- | --- | --- | | **EPISCOPAL CHURCH OF THE HOLY APOSTLES UPCOMING SERVICES – OCTOBER 2021** | | | | | | Sunday  03 October  **9:30 a.m**. | Sunday  10 October  **9:30 a.m**. | Sunday  17 October  **9:30 a.m**. | Sunday  24 October  **9:30 a.m**. | Sunday  31 October  **9:30 a.m**. | | Scheduled  Presider:  Gillette  Preacher:  Gillette | Scheduled  Presider:  Doran  Preacher:  Doran | Scheduled  Presider:  Idicula  Preacher:  Idicula | Scheduled  Presider:  Green  Preacher:  Green | Scheduled  Presider:  Gillette  Preacher:  Gillette | | 19th Sunday  after Pentecost  Proper 22 (B) | 20th Sunday after Pentecost  Proper 23 (B) | 21st Sunday after Pentecost  Proper 24 (B) | 22nd Sunday  after Pentecost  Proper 25 (B) | 23rd Sunday  after Pentecost  Proper 26 (B) | | FIRST  LESSON  Job 1:1; 2:1-10  RESPONSE Psalm 26  SECOND  LESSON  Hebrews 1:1-4; 2:5-12  GOSPEL  Mark 10:2-16 | FIRST  LESSON  Job 23:1-9, 16-17    RESPONSE Psalm 22:1-15  SECOND  LESSON  Hebrews 4:12-16  GOSPEL  Mark 10:17-31 | FIRST  LESSON  Job 38:1-7, 34-41  RESPONSE Psalm 104:1-9, 25, 37b  SECOND  LESSON  Hebrews 5:1-10  GOSPEL  Mark 10:35-45 | FIRST  LESSON  Job 42:1-6, 10-17  RESPONSE Psalm 34:1-8, 19-22  SECOND  LESSON  Hebrews 7:23-28  GOSPEL  Mark 10:46-52 | FIRST  LESSON  Ruth 1:1-18  RESPONSE Psalm 146  SECOND  LESSON  Hebrews 9:11-14  GOSPEL  Mark 12:28-34 | |
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**October Birthdays**

Oct 01 Sharon Bullion Oct 23 Scott Seiler

Oct 03 Mary Nash Oct 24 Marci Suelzer

Oct 07 Ray Suelzer Oct 25 Don Rothenberg, Julie Zuidema

Oct 10 Dean Denges, Ethan Sandberg Oct 28 June Kramer

Oct 12 Derek Denges

Oct 15 Geoff Cooper

**October Anniversaries**

Oct 07 Marsha and Rick Taylor Oct 22 Rodney and Stacy Pyne Petersen Oct 24 Tim and Olga Zuellig Oct 24 Neil and Don Rothenberg

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| **OCTOBER 2021** | | | | | | |
| **SUN** | **MON** | **TUE** | **WED** | **THU** | **FRI** | **SAT** |
|  |  |  |  |  | 1 | 2  10 AM--noon  Food Pantry |
| 3  9:30 AM in church | 4 | 5 | 6  Shawl Ministry  12:30 – 2:00 PM  Lincoln Hall | 7 | 8 | 9  10 AM--noon  Food Pantry |
| 10  9:30 AM in church | 11 | 12 | 13 | 14 | 15 | 16  10 AM--noon  Food Pantry |
| 17  9:30 AM in church | 18 | 19  BC Meeting  7:00 PM  Via WebEx | 20 | 21 | 22 | 23  10 AM--noon  Food Pantry |
| 24  9:30 AM in church | 25 | 26  Book Group  7:30 PM | 27 | 28 | 29 | 30  10 AM--noon  Food Pantry |
| 31  9:30 AM in church |  |  |  |  |  |  |

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**FROM: Church of the Holy Apostles**

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**Wauconda, Illinois 60084**