

St. John the Just Man

****It is God Whom we adore at Bethlehem at Christmastime. Thus it was natural that St. John, the chief Evangelist of the Divinity of Christ, should be found beside the crib, to disclose the greatness of the Infant Who reposes therein.***

It is to him that Jesus wished to entrust His Mother when Joseph will have passed away. The liturgy therefore, likes to show together, beside the Child and His Mother, him whom the Gospel calls the Apostle the Just Man, and whom the Church today honors with the same title.

The Infant God in the crib gathers around Him pure souls; Mary is the Blessed Virgin, St. Joseph the chaste spouse, St. Stephen the first martyr who washes his robe in the blood of the Lamb. Now behold St. John, the virgin apostle. Crowned with the halo of those who knew how to conquer their flesh, for this reason he became “the disciple whom Jesus loved, and whom also leaned on His breast at supper.” Thanks to his angelic purity, he imbibed that wholesome wisdom of which the Epistle speaks and which won for him the halo of Doctor.

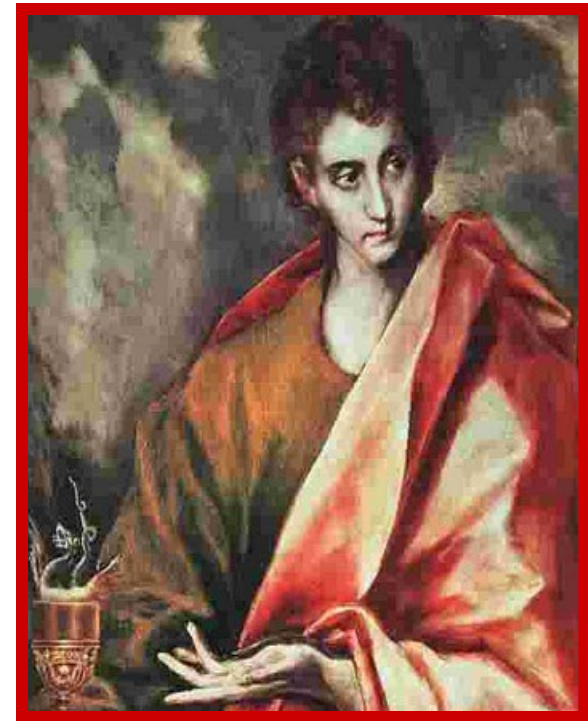
It is to St. John who wrote Gospel, three Epistles and the Apocalypse that we owe the most beautiful pages on the Divinity of the Word made flesh; and it is for this reason that he is symbolized by the eagle which soars in the heights. Finally he received the halo of martyr, since he only escaped a violent death by that special protection of which the Gospel speaks and which made man believe that the beloved disciple would not die. Actually, he did not depart this life until all of the other Apostles passed away. His name is mentioned with theirs in the canon of the mass.

(St. Andrew's Daily Missal) *(excerpted from: //catholicarboroffaithandmorals.com)



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Saint John the Apostle/Evangelist ***Apostle of Charity*** ***Feast Day December 27***



Indulged Prayer to St. John, the Apostle

****O Glorious Apostle, who, on account of thy virginal purity, wast so beloved by Jesus as to deserve to lay thy head upon his divine breast, and to be left, in his place, as son to his most holy Mother; I beg thee to inflame me with a most ardent love towards Jesus and Mary.***

Obtain for me from our Lord that I, too, with a heart purified from earthly affections, may be made worthy to be ever united to Jesus as a faithful disciple, and to Mary as a devoted son, both here on earth and eternally in heaven. Amen.

****(excerpted from: catholicarboroffaithandmorals.com)***

John the Apostle

*John was the son of Zebedee and Salome, and the brother of James the Greater. In the Gospels the two brothers are called after their father “the sons of Zebedee” and received from Christ the honorable title *Boanerges*, i.e. “sons of thunder” (Mark 3:17). Originally they were fishermen and fished with their father in the Lake of Genesareth. They were probably disciples of John the Baptist when they were called by Jesus along with Peter and Andrew, to become his disciples (John 1:35-42). *(excerpted from:www.newadvent.org)

**The absoluteness of their response is indicated by the account in Matthew (4:21b–22). James and John were in a boat, with their father Zebedee, mending their nets. He called them, and immediately they left their boat and their father and followed him. For the three former fishermen— Peter, James and John—that faith was to be rewarded by a special friendship with Jesus. They alone were privileged to be present at the Transfiguration, the raising of the daughter of Jarius, and the agony in Gethsemane. But John’s friendship was even more special. Tradition assigns to him the Fourth Gospel, although most modern Scripture scholars think it unlikely that the apostle and the evangelist are the same person.

John’s own gospel refers to him as “the disciple whom Jesus loved” (John 13:23; 19:26; 20:2), the one who reclined next to Jesus at the Last Supper, and the one to whom he gave the exquisite honor, as he stood beneath the cross, of caring for his mother. “Woman, behold your son... Behold, your mother” (John 19:26b, 27b).

Because of the depth of his gospel, John is usually thought of as the eagle of theology, soaring in high regions that other writers did not enter. But the ever-frank Gospels reveal some very human traits. Jesus gave James and John the nickname, “sons of thunder.” While it is difficult to know exactly what this meant, a clue is given in two incidents.

In the first, as Matthew tells it, their mother asked that they might sit in the places of honor in Jesus’ kingdom – one on his right hand, one on his left. When Jesus asked them if they could drink the cup he would drink and be baptized with his baptism of pain, they blithely answered, “We can.” Jesus said that they would indeed share His cup, but that sitting at His right hand was not His to give. It was for those to whom it had been reserved by the Father. The other apostles were indignant at the mistaken ambition of the brothers, and Jesus took the occasion to teach them the true nature of authority: “...Whoever wishes to be first among you shall be your slave. Just so, the son of man did not come to be served but to serve and to give his life as a ransom for many” (Matthew 20:27-28).

On another occasion the “sons of thunder” asked Jesus if they should not call down fire from heaven upon the inhospitable Samaritans, who would not welcome Jesus because He was on His way to Jerusalem. But Jesus “turned and rebuked them” (Luke 9:51-55).

On the first Easter, Mary Magdalene “ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, ‘They have taken the Lord from the tomb, and we don’t know where they put Him’” (John 20:2.) John recalls, perhaps with a smile, that he and Peter ran side-by-side, but then “the other disciple ran faster than Peter and arrived at the tomb first” (John 20:4b). He did not enter, but waited for Peter and let him go in first. “Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed” (John 20:8).

John was with Peter when the first great miracle after the resurrection took place—the cure of the crippled man from birth—which led to their spending the night in jail together. The mysterious experience of the resurrection is perhaps best contained in the words of the acts: “observing the boldness of Peter and John and perceiving them to be uneducated, ordinary men, they, the questioners, were amazed, and they recognized them as the companions of Jesus” (Acts 4:13).

The apostle John is traditionally considered the author of the Fourth Gospel, three New Testament letters and the Book of Revelation. His Gospel is a very personal account. He sees the glorious and divine Jesus already in the incidence of his model life. At the Last Supper, John’s Jesus speaks as if he were already in heaven. It is the Gospel of Jesus’ glory.

It is a long way from being eager to sit on a throne of power or to call down fire from heaven to becoming the man who could write: “The way we came to know love was that He laid down His life of us; so we ought to lay down our lives for our brothers” (1 John 3:16).

*(excerpted from: www.americancatholic.org)

Quote

***A persistent story had it that John’s “parishioners” grew tired of his one sermon, which relentlessly emphasized: “love one another.” Whether the story is true or not, it has basis in John’s writing. He wrote what may be called a summary of the Bible: “We have come to know and to believe in the love God has for us. God is love, and whoever remains in love remains in God and God in him” (1 John 4:16).

*(excerpted from: *Saint of the Day*—pg. 330)

Reflection

***Saint John is a living proof of Our Lord’s beatitude: “Blessed are the pure of heart, for they shall see God” (Matthew 5:8).

*(excerpted from: www.magnificat.ca)