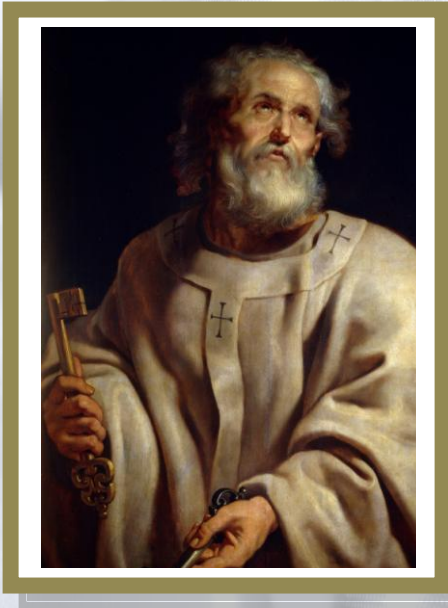
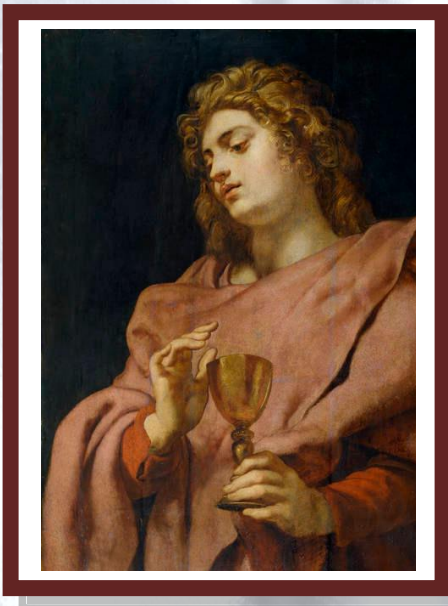


Lovers of Christ



**Saint Peter
the
Great
Hearted**

**Saint Paul
the
Zealous
Missionary**



**Saint John
the
Beloved
Disciple**

Lovers of Christ

Saint Peter

Saint Paul

Saint John

Monsignor John T. McMahon, M.A., Ph.D.

Cover Art: Paintings of Saint Peter, Saint Paul, and Saint John by Peter Paul Rubens (1577-1640). All three are thought to have been painted sometime in 1611 or 1612. All are in the Public Domain. *



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Saint Peter the Great Hearted

THE twelve men upon whom Christ laid the foundations of His Church were the most interesting group that the world has seen. No two of them were alike; none of them were educated in our sense, and yet, with one exception, they all fulfilled the task Christ gave them.

What was Saint Peter like, and why did Christ select him as His First Vicar on earth?

Saint Peter was a fisherman on the inland Sea of Galilee. He must have been a successful fisherman, as he owned a large boat. Andrew, his brother, brought him to Jesus. "Simon, we have found the Master." We know Peter believed Andrew because he went with him without argument. Christ looked deeply into the eyes of Peter, saying, "Thou art Simon, Son of John. From now on, thou shalt be called Cephas, which means rock." We see that Christ indicated what He would do with Peter at their first meeting. Peter did not understand the significance in the name change. He was so attracted to Jesus that he gave up his active life as a fisherman, and, since his wife was now dead, for three years he was the constant companion of Jesus.

At this time Peter was a young man in his early thirties. He was full of enthusiasm—bubbling over with eagerness and energy. However, he was impulsive; hot-headed; and, not waiting to think, he blurted out whatever came to mind. Yet, Christ saw the qualities of his big heart, and the wonderful potentialities of his generous nature.

On the evening of the multiplication of the loaves and fishes, Christ sent the Apostles down to the lake to sail to Bethsaida. Then He told the crowd to go home and went up to the mountain to pray (Mark 6, 46). As the night advanced, a storm broke over the sea. The boat was tossed on the waves and the Apostles had to lower the sail and work hard at the oars. In the fourth watch of the night (3a.m. to 6a.m.), Jesus came to them, walking upon the sea. They were afraid, thinking it was an apparition, but Jesus assured them saying, "It is I, fear ye not." Peter could not restrain himself in the boat at seeing the Master. Standing up he cried out, "Lord, if it be Thou, bid me come to Thee upon the waters." And Jesus said, "Come." Eagerly, Peter

jumped overboard and walked on the waters towards Jesus. The great white-topped waves rushing under his feet frightened Peter, his nerve gave way, and he began to sink, crying, "Lord, save me." Immediately, Jesus, stretching forth His hand, took hold of him and said, "O thou of little faith, why didst thou doubt?"

Then Jesus, with Peter, came into the boat and the wind ceased. "And they that were in the boat came and adored Jesus saying, 'Indeed Thou art the son of God.' " (Matt. 14:24-33)

"Lord, to Whom Shall We Go?"

Near daybreak, the Apostles berthed their little ship at Bethsaida, where most of them lived. An hour or so later, they accompanied Jesus to Capharnaum. This was to be a memorable day, a day of promise and trial. Many had witnessed the miracle of the loaves and fishes yesterday. Today, they walked around the shore and came to Capharnaum where Jesus was preaching in the synagogue. They interrupted the sermon asking for a sign from Heaven to prove that He was the Messiah.

Jesus gave them an astonishing answer, saying, "I am the living Bread which came down from Heaven. If any man shall eat of this Bread, he shall live forever, and the Bread that I will give is My Flesh, for the life of the world." A tumult burst forth and one shrill, incessant cry was heard, "How can this Man give us His flesh to eat?" This question shows that the Jews understood that Our Lord meant exactly what He said. With them, it was a question of, "How can this Man give us His flesh to eat and still live?" Jesus answered their "how" by using the solemn double words, "Amen, amen. I say to you, except you eat the Flesh and drink the Blood of the Son of Man, you shall not have life in you."

Saint John says, "Then many of His disciples went away and walked no more with Him." Jesus let them go. He did not call them back and made no explanation. Instead, He turned to the Apostles, saying, "Will you also go away?" Peter, whom Jesus had upheld on the sea that morning, answered for

all. “Lord, to whom shall we go? Thou hast the words of eternal life and we have believed and have known that Thou art Christ the Son of God.” (John 6:43-70).

Peter, generous, loyal, great-hearted Peter, is hurt to the quick by the mass desertion and rushes to defend and support his Leader. Surely, the magnificent profession of faith and loyalty that poured from Peter’s heart on the spur of the moment reveals him at his best and, at that level, no Apostle compared.

“At Thy Word, I will Let Down the Net”

On the day when Jesus sat in Peter’s boat and from it taught the people, Jesus said to Peter, “Launch out into the deep and let down your nets for a draught. Simon, answering, said to Him, ‘Master, we have labored all the night and have taken nothing but, at Thy word, I will let down the net.’ ” (Luke 5:4-5)

Obeing the Lord’s command, Peter cast his net into the sea and, in reward for his humility and confidence, caught a miraculous draught of fishes. He then realized the doubts he had harbored were doubts born of a life-long experience with this Sea of Galilee, every mood and temper of which he had studied as a fisherman. If old salts could not catch a fish in the dim light of dawn, what chance had they in the noon-day brilliance? The others, with incredible grins, watched Peter sail the boat out into the deep and chuckled at what testy Peter was thinking and what he should have liked to say to Christ. The reward for Peter’s “at Thy word I will let down the net” was so sudden and startling that urgent signals summoned the other boats to take the overflowing catch. Saint Luke tells us of Peter’s generous reparation for his doubts.

“When Simon Peter saw, he fell down at Jesus’ knees, saying, ‘Depart from me, for I am a sinful man, O Lord.’ For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken.” (Luke 5:9-10)

Jesus was grateful for Peter’s humble confession and, knowing how hard it was for Peter to keep his tongue from arguing, rewarded him, saying, “Fear not, from henceforth thou shalt catch men” (Luke 5:11)

“Lovest Thou Me?”

Saint John records the triple test of love that Jesus put on Peter. “At that time, Jesus said to Simon Peter, ‘Simon, son of John, lovest thou Me more than these?’ He saith to Him, ‘Yea, Lord, Thou knowest that I love Thee.’ He saith to him, ‘Feed My lambs.’ He saith to him again, ‘Simon, son of John, lovest thou Me?’ He said to Him, ‘Yea, Lord, Thou knowest that I love Thee.’ He said to him, ‘Feed my lambs.’ He saith to Him the third time, ‘Lovest thou Me?’ And he saith to Him, ‘Lord, Thou knowest all things. Thou knowest that I love Thee.’ He said to him, ‘Feed my sheep.’ ” (John 21:15-17)

When Christ selected the twelve Apostles, He did not question them on their birth and breeding, on their schooling and talents, or on their wealth and influence. No, He had but one test for an Apostle, namely, “If you love Me, follow Me.” Before Saint Peter was appointed Chief Pastor and Shepherd of the lambs and sheep of Christ’s flock, Christ searched Peter’s heart with the triple question, “Lovest thou Me more than these?” Peter took the first two questions calmly but the third tried him severely. Yet, he conquered his natural irritation and said only, “Surely, Lord, You know me inside and out. You know that I truly and sincerely love You more than all the rest.” Our Lord must have looked with eyes of gratitude on Peter as He gave him charge of bishops and priests saying, “Feed My Sheep.”

Peter in the Garden

Let us watch Peter in the Garden of Gethsemane. He sees the crowd with weapons and sticks threatening Jesus. Up to now, he had been dazed and did not quite understand what was happening, as he had slept since supper. However, this is something he understands. Peter cannot argue, but Peter can fight. He steps forward, a sword flicks out from beneath his cloak, and one of the crowd screams in pain. It is Malchus, servant of the high priest. Jesus turns and rebukes Peter saying, “Put up thy sword.” Peter hangs on to the sword but the crowd is too many and they wrench it from him. Peter, helpless and unarmed, with tears of rage in his eyes, runs to get the others.

Not finding the others, Peter followed the crowd at a safe distance and got into the courtyard of the high priest. Peter is no coward, and yet, within a short time he denies that he ever knew Christ. A hush fell upon the crowd around the fire. They look up at the balcony to see Jesus being led away by the soldiers. Peter's eyes met the eyes of his Master and, from that day until Peter's death, nearly thirty years later, Peter's eyes never dried.

“Where Art Thou Going?”

For twenty-five years Saint Peter ruled the infant Church from Rome. In the year 67, Nero, the Emperor, fancied himself as a musician, so he had the bright idea to burn Rome so that he might play better. The fire was a success but the playing was not. Nero blamed the Christians for the fire and a drastic persecution followed. Peter, arguing on human lines, decided that he would be safe out of Rome. So, under cover of night, he stole out of the city. On the Appian Way, he met Christ, coming towards Rome. “Quo vadis?” asked Peter, “Where art Thou going?” “Back to Rome to be crucified again,” answered Christ. Peter took the hint and returned to his martyrdom. His one request to be crucified head down was granted. He was an old man then. His shoulders had tasted the whips of the Romans. His eyes, once farseeing as a keen fisherman, were dim and weak from weeping. His cheeks had deep furrows worn by his constant tears of repentance and love.

What a big-hearted man was Peter!

How we love to think of his unpredictable ways! No calm, calculating lover he—no measuring of his loyalty and devotion. No, he might speak and act first and think afterwards, but how transparent is his sincerity and how deep is his loyalty to his Master! Peter was a man after Christ's own heart and it is easy to see why this great-hearted man was chosen by Christ to be the rock upon which to build His Church.

Even in life, how richly Christ rewarded Peter for his love. On Mount Thabor, in His Transfiguration, Christ gave Peter a preview of the Beatific Vision of Heaven and out of that big heart came Peter's words, “Lord, it is

good for us to be here.” Peter is honored as the first Pope in return for his great love. Peter was the instrument selected by the Holy Spirit to write some of the Epistles.

* * *

Saint Paul the Zealous Disciple

Saint Paul fell in love with Jesus Christ on the day he rode to Damascus, when his horse, frightened by a blinding light, threw him to the ground. Jesus appeared to him as he lay there, spoke to him, and won him completely. The image of Jesus was imprinted on his mind and kept alive in his heart never to be forgotten. Jesus selected Saint Paul in this extraordinary manner because He saw the mighty heart within him. Christ filled that heart with love and fashioned that man into the zealous apostle, Paul. That vision of Christ did more for Saint Paul than any course of study could have done.

Saint Paul's fourteen epistles breathe the spirit of that apparition and come from a heart on fire with love. From that moment, Saint Paul's apostleship began. In his remarkable missionary life, Saint Paul was not so much spreading a cause as following a Person. A personal love of Jesus filled his heart with the driving force of fire that made him all things to all men. Throughout his life, in every circumstance, Saint Paul looked inward to Jesus Christ within him as the solution and answer to every question that life brought to him.

"Cor Pauli, cor Christi," said Saint John Chrysostom. "The heart of Paul is the Heart of Christ." The Apostle himself says, "I live now, not I, but Christ liveth in me" (Gal. 3:20). Listen to those glowing words of the big-hearted Apostle, "I count all things to be but loss . . . that I may gain Christ." (Phil. 3:8)

The Christian ought to "Have the same mind as Christ." (Phil. 2:5). Let us always converse with Jesus within our hearts. "Whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him." (Col. 3:17)

Confidence in Christ abiding within us makes Saint Paul cry, "Who shall separate us from the love of Christ? For in all these things we overcome because of Him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35-39)

The vision of Jesus Christ inspired Saint Paul to pray for each one of us this grace, “That He should grant you according to the riches of His glory to be strengthened by His Spirit, with might unto the inward man. That Christ may dwell in your hearts by faith. That being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth and length and height and depth, to know also the charity of Christ which surpasseth all knowledge, that you may be filled unto all the fullness of God.” (Ep. 1:3-12)

The Spirituality of Saint Paul

The life of sanctifying grace begins at Baptism when Christ enters our souls as a Divine Guest. Through the indwelling Christ, we begin to live and grow in holiness. Saint Paul tells us, “You are dead and your life is hidden with Christ in God.” (Col. 3) By Baptism we are dead to the life of nature, but born again children of God. Christ is within us, to be developed unto the perfect age. We are to put on Christ. Saint Paul appeals to us, saying, “Put ye on Jesus Christ. You have been clothed with Christ Jesus.” (Gal. 3:27)

This is the heart of the wonderful doctrine of Saint Paul, the principal aim of his preaching, and the recurring theme of his writings. He writes, “We have been grafted on Christ.” (Rom. 6:5) As a result, our barren and sterile life has been changed into a life bearing fruits unto eternity. Saint Paul does not hesitate to exclaim, “For me, to live is Christ and to die is gain.” (Phil. 1:26) Recall his celebrated comparison with the head and the members of the body. He writes, “For as the body is one, and hath many members, and all the members of the body whereas they are many, yet are one body, so also is Christ You are the body of Christ and members of member.” (I Cor. 12:12-27)

This idea of Saint Paul is the foundation of the whole spiritual life. It is marvelous in its simplicity. In sanctifying grace, the soul possesses Christ within her. Our growth in holiness is reduced to one idea that is, at the same time, a glorious ideal. Saint Paul advises us to renounce ourselves in order to allow Christ to do all things in us. At each hour, in every action we perform,

let us say to ourselves, “I will not live this act but let Christ live it in me.” It was the practice of Saint Vincent de Paul to say to himself before each action, “How would Christ do this?”

This ideal of making room for Christ by stripping the soul in order to clothe it with Christ was lived and preached by Saint John the Baptist. “He must increase, but I must decrease.” (John 3:30)

Saint Paul's Ideal, Lived Today

Saint Paul's ideal of a life in the Name of Jesus must be applied to our everyday living through thinking in the heart. It is an ideal open to all. Jesus is within our hearts through sanctifying grace. Consequently, our spiritual life will guard our heart and we shall listen to His whisperings and obey the least impulses He gives that He may live perfectly within us.

The sublime spirituality of Saint Paul has a modern interpreter in Saint John Eudes, who writes, “As Saint Paul assures us that he fills up the sufferings of Christ, so we may say in truth that a true Christian, who is a member of Jesus Christ, and united with Him by grace, continues and carries to completion, by every action performed in the spirit of Jesus Christ, the actions that Christ Himself performed during the time of His peaceful life on earth. Therefore, when a Christian prays, he continues the prayer of Jesus during His life on earth. When he works, he makes up what was wanting to the life and conversation of Jesus. We must be like Jesus upon earth, continuing His life and His actions, doing and suffering all in the Spirit of Jesus; that is to say, in holy and divine dispositions.” (Kingdom of Jesus)

The great Flemish painter, Janssens, has represented in a beautiful picture Jesus Christ standing on the Mount of the Beatitudes with arms outstretched, saying, “My son, give Me thy heart.” This painting symbolizes Saint Paul's doctrine of the Mystical Body of Christ. Christ says to each one of us, “My son, lend Me thy heart, so that I may look upon it as My Own, and cause My virtues to shine forth in it, and in this way continue My life on earth and satisfy My intense love for My heavenly Father.”

The Prophet David in the “Miserere” psalm asks of the Lord, “Create a clean heart in me, O God, and renew a right spirit within me.” In a word, we strive to be one with Jesus. In the notes she left behind her, Saint Margaret Mary narrates, “The Friday of the Octave of Corpus Christi, after Communion, my Jesus said to me, ‘My daughter, I have come to you to substitute My soul for yours, My heart and My spirit in place of yours, so that you may henceforth live only by and for Me.’ This grace had such an effect that nothing has subsequently been able to trouble the peace of my soul and my heart has no power except to love God only.”

Joy Comes from Love of God

Life for all of us is a mixture of joy and sorrow. Saint Paul challenges us, saying, “Rejoice in the Lord always, and again I say rejoice.” (Phil. 4:4) God has created us, His children, for joy. The prayer of Jesus at the Last Supper bids us to live in joy. “Holy Father I pray that they may have My joy filled in themselves.” (John 17:13)

Joy is a worship to give to God. It is the barometer of the soul. The Church never ceases to rejoice. She counts her days by the feasts. She may march in sorrows and persecutions but her eyes are raised to Heaven singing the perfection and love of her Spouse. The Church lives in joy—a joy free, serene and strong—the fruit of love. The good Christian is a sower of joy. That is why the good Christian does great things. Joy is one of the irresistible powers of the world. It pacifies, disarms, conquers, and draws to itself. The joyous soul is an apostle, drawing men to God and manifesting what is produced by the presence of God. That is why the Holy Spirit gives this counsel, “Be not sad, for the joy of the Lord, is our strength.” (11 Esdras 8:10)

Saint Paul tells us, because we are children of God through adoption, our supernatural vocation is to be joyous. Joy wells up within us because of the abiding presence of Jesus in our souls. “Sursum Corda,” lift up your hearts and be conformed to Jesus, look at Jesus, imitate Jesus, live like Jesus, become Jesus. This is possible to everyone—priests and religious, virgins and married, old and young—through thinking in the Heart of Him that abides with us forever.

The lives of the saints assure us that, “a merry heart pleaseth the Lord.” When the heroic Saint Thomas More staggered his way up the rickety steps of the scaffold, he murmured, “A merry heart goes all the way.” Therefore let us from henceforth fashion our inner selves according to the counsel of Saint Paul, “Be ye therefore followers of God, as most dear children; and walk in love, as Christ also has loved us and hath delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness.” (Phil. 5:1-2)

Saint Paul Answers Pain

Then comes the cross of suffering, mental and bodily, and how shall we bear it? Saint Paul has a wonderful answer to the problem of pain and suffering. He writes, “I fill up in my flesh those things that are wanting of the sufferings of Christ.” (Col. 1:24)

He calls on us to suffer in close companionship with Jesus when he says, “Always bearing about in our body, the mortifications of Jesus.” (11 Cor. 4:7)

“With Christ I am nailed to the cross,” (Gal. 2:19) is Saint Paul stating his determination to imitate Christ’s sufferings and to reproduce His Passion in his own life.

Jesus wishes to reproduce and continue His own life in us, and that includes the Mystery of His Passion. If we build up a habit of thinking like this we shall face sufferings joyfully and bear them valiantly. Thinking in the heart will steel and strengthen us to bear mortification of the body and soul in as joyous a way as possible, but always from the motive of love of Jesus. Pain and sorrow help us make more room for Jesus to live in us. If we get into the habit of looking upon crosses as means to substitute our beloved Jesus with His infinite perfections for our worthless selves, we shall grow to love them and become more joyous and courageous in carrying them. To practice mortification means to become Christ-like—to come closer to perfect union with Jesus. This is the thought that ought to animate and strengthen our desire for continual self-effacement. To die to self is not to die, but to be born again to live in God.

* * *

Saint John the Beloved Disciple

The feast day of Saint John the Evangelist is celebrated two days after Christmas. It is both right and proper that the feast of the chief Evangelist of the divinity of Christ should be held within the octave to disclose the greatness of the Infant Who lies in the manger. The Infant God in the crib gathers around Him pure souls. Mary is the Blessed Virgin, Saint Joseph is the chaste spouse, Saint Stephen is the first martyr who washes his robe in the blood of the Lamb, and, finally, Saint John the virgin apostle. Crowned with the halo of those who knew how to conquer their flesh, for this reason Saint John became “the disciple whom Jesus loved and who also leaned on His breast at the Last Supper.” (John 21:20) Thanks to his angelic purity, Saint John was filled with the divine wisdom of the love of God and, in the Epistle of the Mass of Saint John, the Church applies to him a celebrated passage from the Book of Wisdom saying, “She shall fill him with the spirit of wisdom and understanding and shall clothe him with the robe of glory. The Lord our God shall heap upon him a treasure of joy and gladness and shall cause him to inherit an everlasting name.” (Ecclesiasticus 15:6)

This gift of the wisdom of the love of God won for Saint John the title of “Doctor” and the Introit of his Mass is the Introit the Church uses in the Common of Doctors. It is to Saint John (who wrote the fourth Gospel, three Epistles, and the Apocalypse) that we owe the most beautiful pages on the Divinity of the Word made flesh. Saint John received the halo of martyr, since he escaped a violent death only by the special protection of God. He was the last of the Apostles to die.

The Apostle of Love

Well indeed has Saint John said, “Having loved His own who were in the world, He loved them to the end.” Love tends always to union. Throughout His active ministry, Jesus strived to attract men to Himself in love. This was the object of the whole nights He spent in prayer on the hills of Judea. His many miracles, His tender pity to the sick and suffering, and His earnest exhortations sought to win man’s love. Even His severe reproofs and

denunciations were but efforts to save by fear those who could not be won by love. The Last Supper is all love. His parting gift is Himself. He said, “to you and to many” in Holy Communion, the perfect union of perfect love. When they had received Holy Communion, Jesus said to the apostles, “Little children, yet a little while I am with you . . . A new commandment I give unto you—That you love one another as I have loved you.” (John 13:33-34)

It was a new commandment. The old one, as Jesus quoted it to the scribe, was, “Thou shalt love thy neighbor as thyself.” (Mark 12:31) But this new commandment is to love our neighbor as Jesus did, even to the utter abandonment of self. It was new also in this respect: The Jews regarded no one as a neighbor who was not of their own race, whereas this commandment embraces all mankind. Further, it was new because, henceforth, not fear, but love, was to be the moving principle in all our service of God.

This new commandment that Jesus gave to the Apostles at the Last Supper when they had received their first Holy Communion so impressed Peter, James, and John that, later, writing their Epistles, they dwell upon it as essential for all.

Soars Like an Eagle

Saint John is symbolized by the noble eagle with fire in his blood. The king of the air does not hover near the ground. No, up he soars into the clouds. The other three evangelists—Saint Matthew, Saint Mark, and Saint Luke—give us a synopsis of the life of Christ on earth. They are historians—faithful chroniclers of events. Saint John, fired by his deep personal love of Christ, soars to the heights of the Divinity of Christ.

The Holy Spirit, in gratitude for his intense love of Christ, inspired Saint John to write the fourth Gospel as a proof of the Divinity of Christ. In the Apocalypse, Saint John tells us the rewards that await those who on earth love Jesus Christ. “And I, John, saw the holy city, the new Jerusalem coming down out of heaven from God, prepared as a bride adorned for her husband.” (Apocalypse 21, 2) On this earth, Saint John had rich and rewarding returns

for his love. He is one of the special three who were invited to Mount Thabor to catch a glimpse of what Saint Paul says, “eye hath not seen nor ear heard what joys the Lord has prepared for those who love Him.”

At the Last Supper, Saint John was beside Our Lord and was permitted to lean his head on the Lord’s bosom to hear the heartbeats of that loving God. Saint John accompanied Mary to Calvary and from the Cross was appointed Mary’s son and support. “Behold thy mother,” words from the Cross, opened out a new life for Saint John—a life into which Mary entered as his mother and he became her second son, her other priestly son.

Mass in Mary’s Presence

It was his great joy and honor to say Mass in the presence of Mary, to consecrate the Sacred Host, and to place It upon Mary’s tongue, saying, “Mary, behold thy Son. Behold the Lamb of God Who takest away the sins of the world.” What a sacred moment that was upon which the angelic court of Heaven gazed in wondrous admiration.

Who could have said a more acceptable Mass than Saint John—inspired and helped by Mary’s presence and by Mary’s praying the Mass with him! Let us invite the beloved disciple to kneel beside us at Mass and to share with us his faith in the Real Presence and his love and gratitude for such a gift as the Blessed Eucharist as Sacrament and Sacrifice. It was Saint John’s distinction to be at the Last Supper to hear Christ’s command to His priests, “Do this in commemoration of Me.” He stood beneath the Cross, broken-hearted indeed, but enlightened as no other Priest has been in the Divine Mystery of the Sacrifice of the Cross. During the years following Good Friday, he offered the Mass with Mary present to link in his offering the Victim of Calvary and the Victim of the Mass, Jesus Christ, Whom Mary and Saint John loved beyond human imagination. Then, when Mary is assumed into Heaven, Saint John received the gift to write his Gospel, his three Epistles, and the Apocalypse from his heart.

He lived to a great old age, blessed with a deep peace of soul and supreme confidence in the love of Christ. To all who gathered around him as the last

living witness of Jesus Christ, Saint John spoke of charity, the love of God, and the love of one's neighbor for God's sake, as words of wisdom winnowed from such a long and eventful life. His last years were echoes of his Master's last words spoken at the Last Supper, "Little children! A new commandment I give unto you that you love one another as I have loved you. By this shall all men know that you are my disciples, if you have love one for another." (John 13:33-35)

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