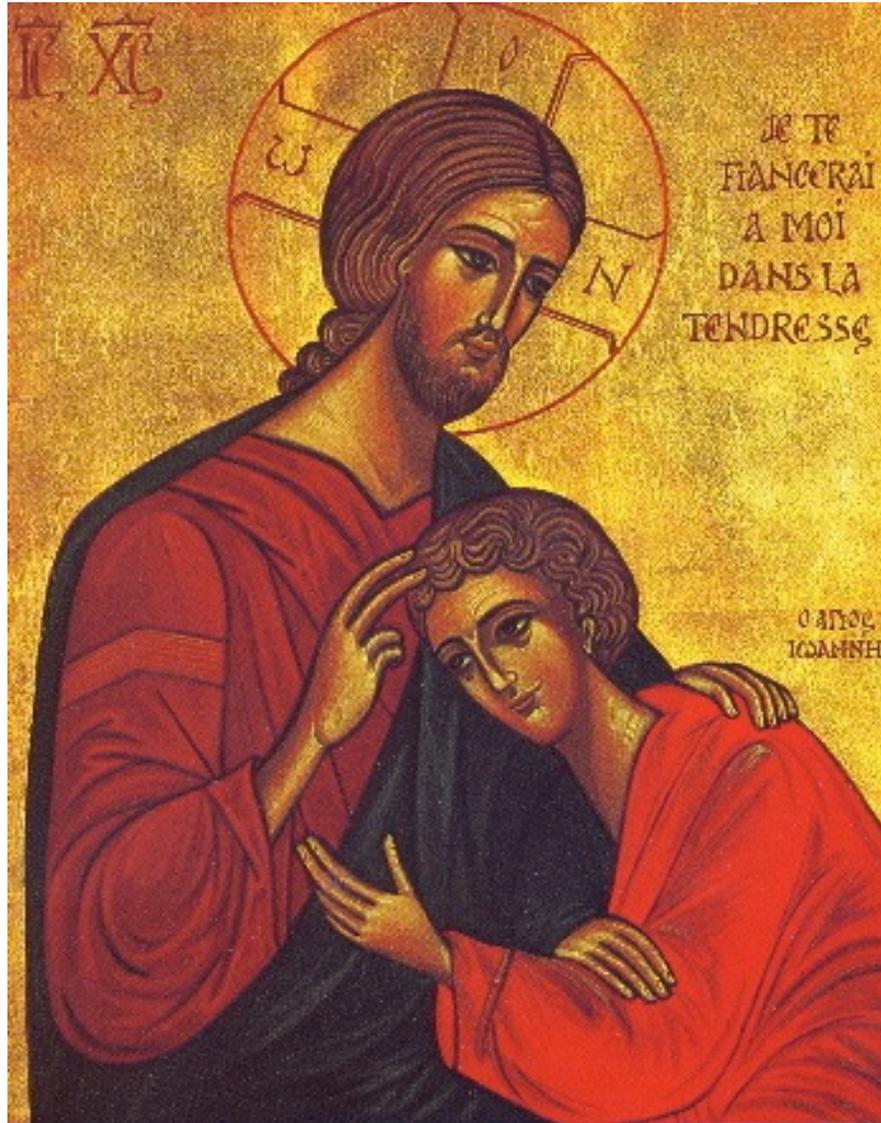


The Gospel according to John

The Being (LXX for Yahweh)
Exodus 3:14

Jesus Christ

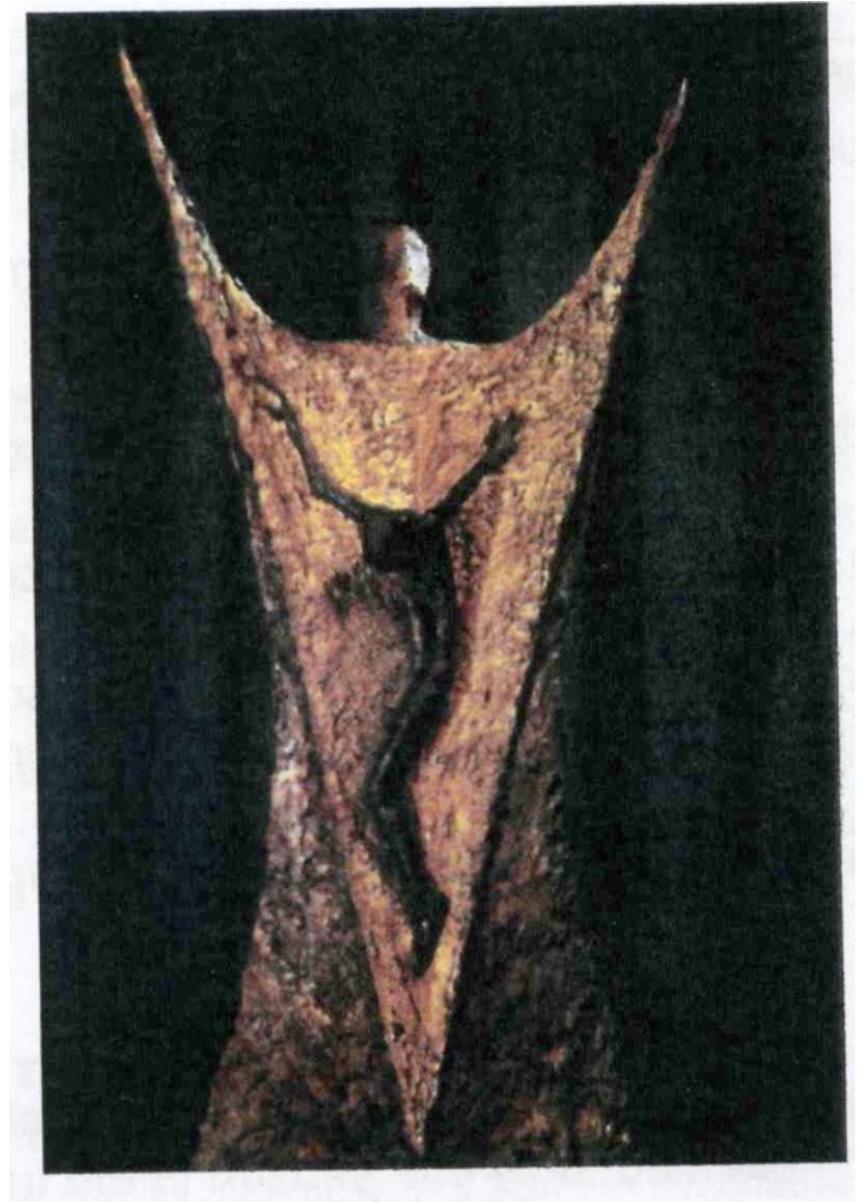


‘I will betroth you
to myself
in tenderness’
(Hosea 2:20)

Saint
John

It was Jesus' communion with God that was the source of his life.

At the Last Supper, with a broken heart, he said: 'You will be scattered, each one to his home, and you will leave me alone'(John 16:32). He went straight on to add: 'Yet I am not alone because the Father is with me.'



At the heart of Jesus' disciples attraction to him was their experience of his special relationship to God. Again and again the Gospels speak of Jesus' prayer.

Jesus' Baptism Experience



A voice came
from heaven,
“You are my Son,
the Beloved;
with you
I am well pleased.”

Perugino

Having described a busy day in Jesus' ministry,
Mark writes that Jesus left the house to find a secluded place
where he could be alone in prayer.

Mark 1:35-38

In the morning, while it was still very dark,
Jesus got up and went out to a deserted place,
and there he prayed.

And Simon and his companions hunted for him.

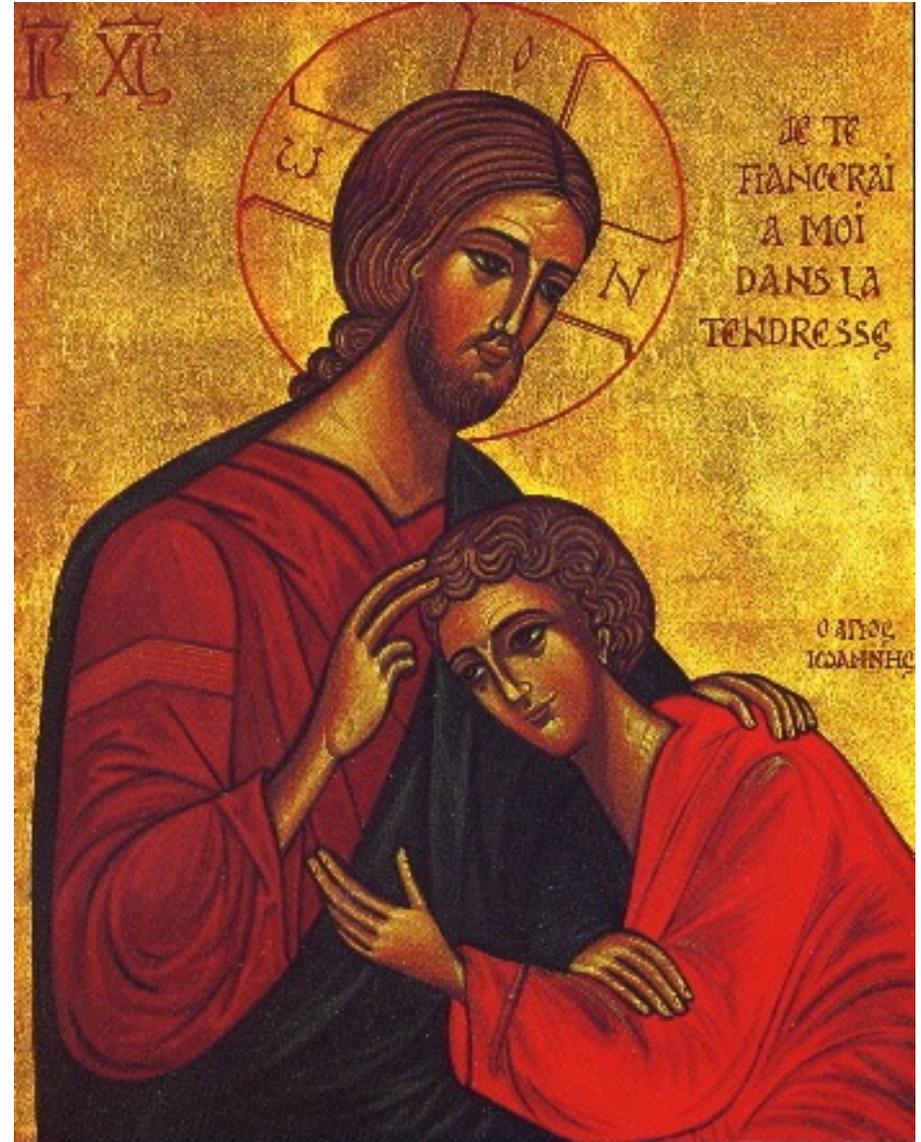
When they found him, they said to him,
“Everyone is searching for you.”

He answered, “Let us go on to the neighbouring towns,
so that I may proclaim the message there also;
for that is what I came out to do.”

Luke tells us that ‘many crowds would gather to hear Jesus and to be cured of their diseases. but he would withdraw to deserted places and pray’(Luke 5:16).

Before selecting his twelve disciples, ‘Jesus went out to the mountain to pray, and spent the whole night in prayer to God’(Luke 6:12).

‘At that time Jesus rejoiced in the Holy Spirit and said, “I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him.” (Luke 10:21-22; see Matthew 11:25-27).





‘Jesus took with him Peter and John and James and went up the mountain to pray’(Luke 9:28).

Luke records that on one occasion the disciples, seeing Jesus at prayer asked him: 'Lord, teach us to pray'(Luke 11:1).

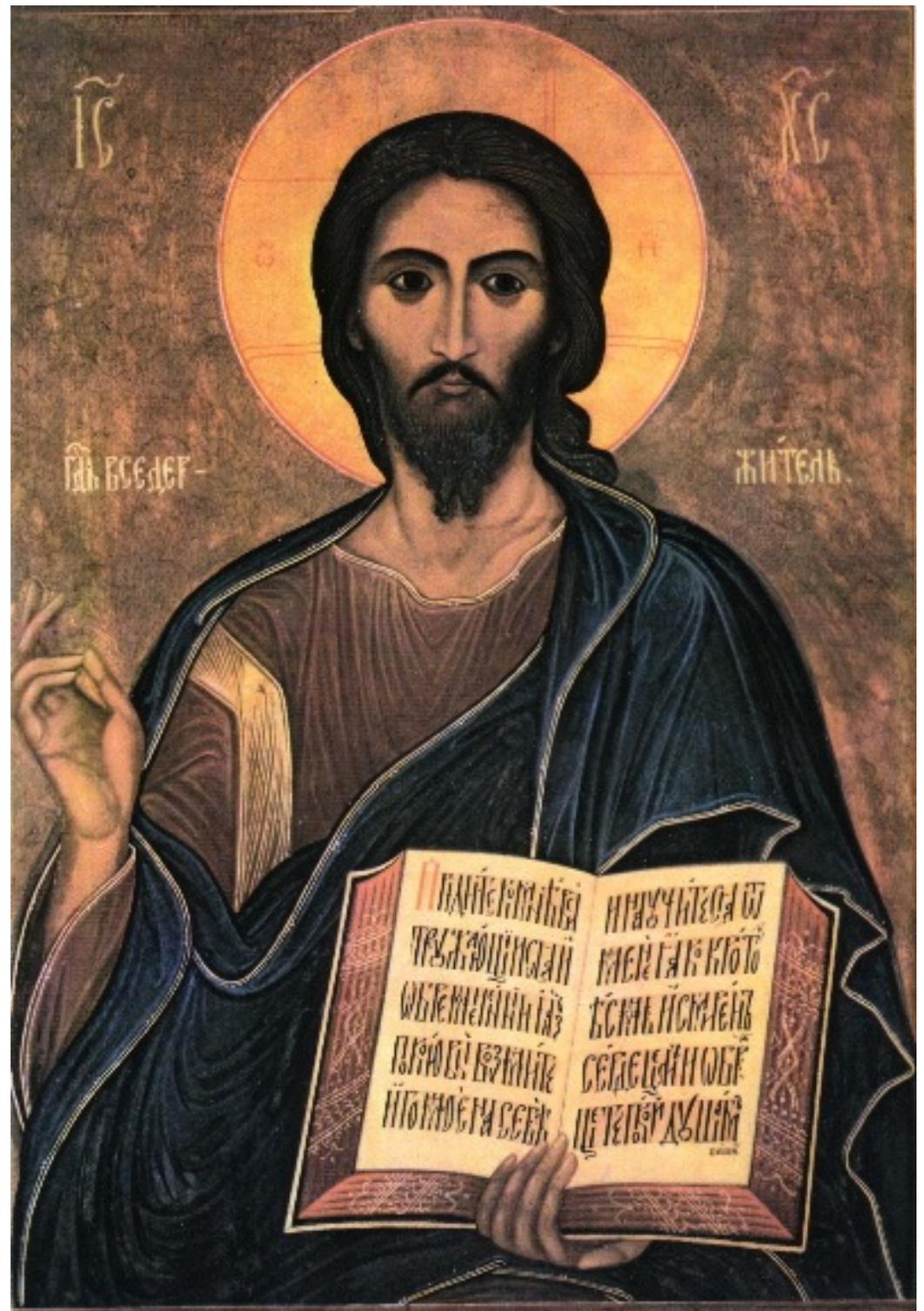
Jesus spoke of God as their Father, too (see Matthew 6:14-15; 6:26; 6:32; 7:11; Luke 11:13; 12:30), and they wanted to share the kind of intimacy with God that was so apparent in Jesus.

This intimate communion with God is what John calls 'eternal life'(see John 3:16; 4:14).

It was this special relationship that fascinated Jesus' disciples, and, more than anything else attracted them to him.

It was this, too, that scandalised the religious leaders (John 5:18).

Jesus knew that his being and his mission were from the Father (John 5:26; 5:30).



Everything Jesus said or did came from this special communion. John writes: 'The Father loves the Son and has placed everything in his hands'(John 3:35).

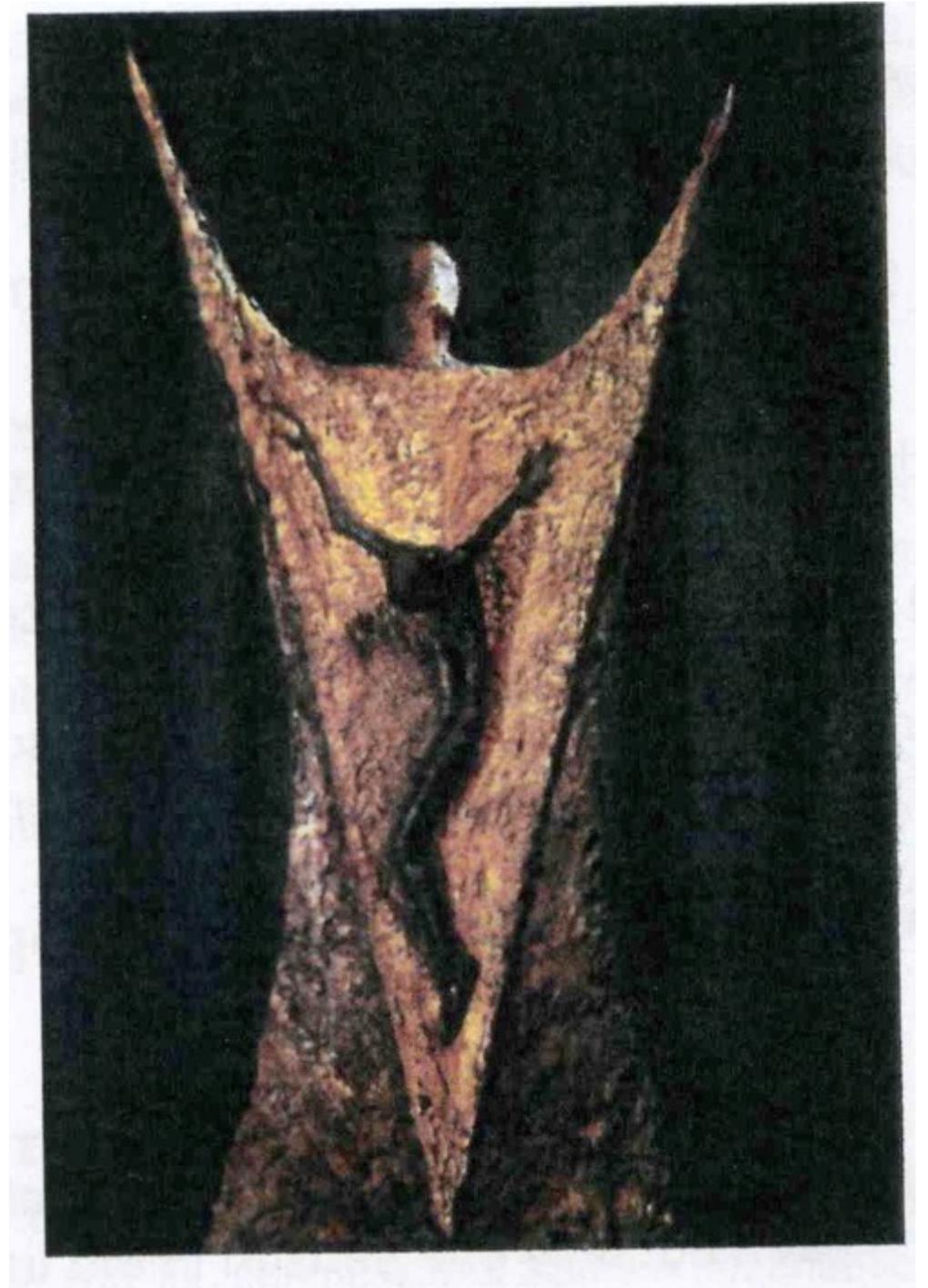
His special communion did not protect him from the suffering that is part of the human experience, but it sustained him, and the fruit of this communion was a loving that his disciples had never previously experienced: a love for them, indeed for the world, that flowed from his loving communion with God.

Matthew, Mark and Luke describe Jesus' anguished prayer in Gethsemane.



Jesus' humanity, but also his faith in God are, perhaps, nowhere shown more poignantly than in his cry from the cross: 'My God, my God, why have you forsaken me?' (Matthew 27:46; Mark 15:34).

It is his faith in God that Luke highlights when he records Jesus' prayer from the cross: 'Father, into your hands I commend my spirit' (23:46).





Jesus, God's Son

The Dancer

The Singer

The Lover

God the 'Father'

God's Spirit

The Dance

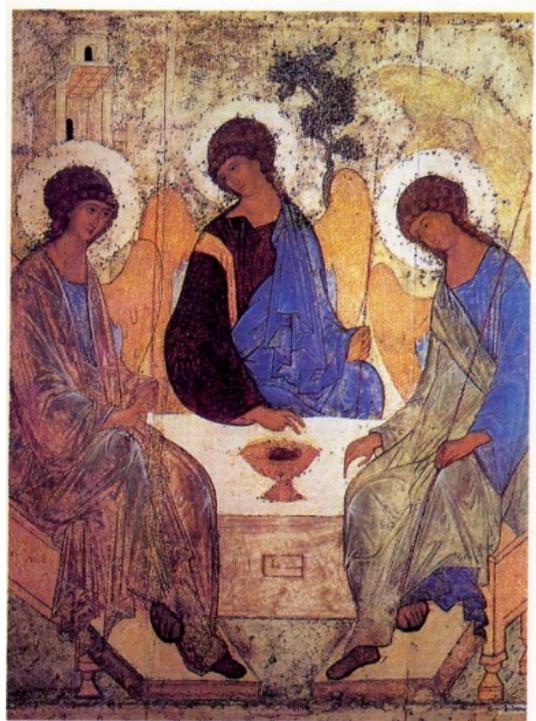
The Dancing

The Song

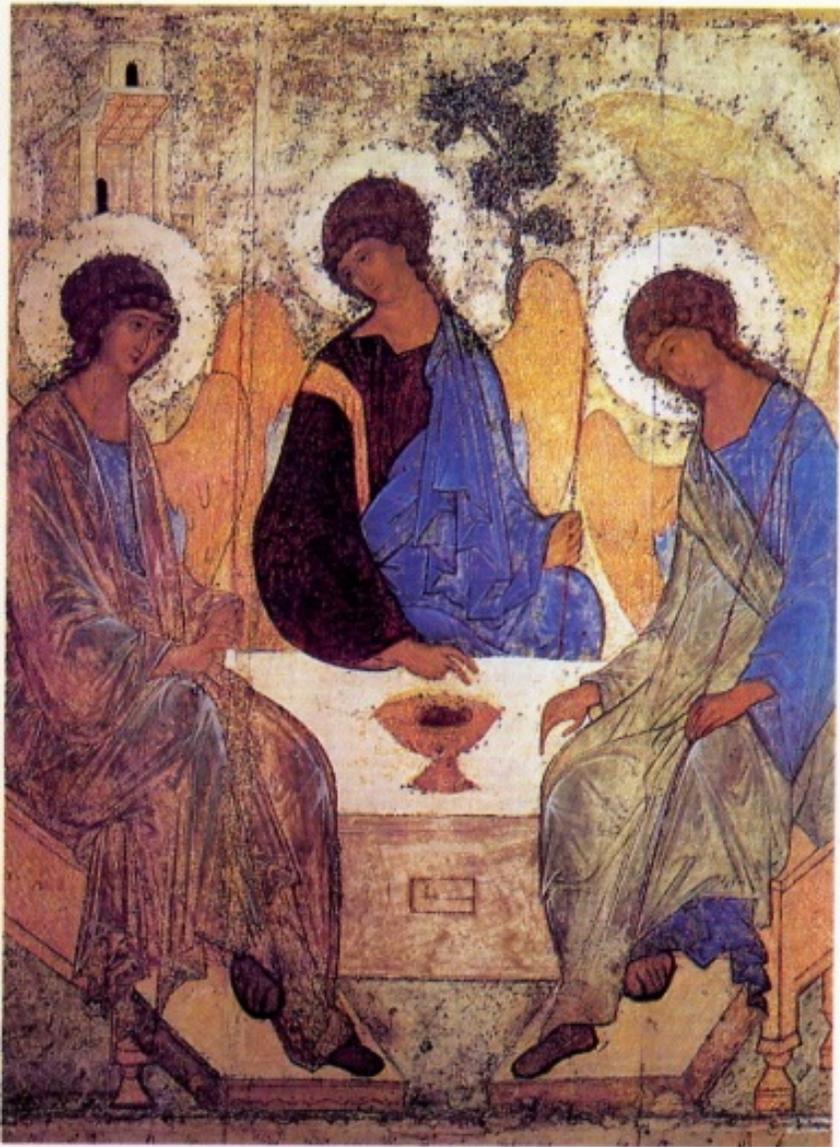
The Singing

Love

The Loving



‘The mystery of the Most Holy Trinity is the most fundamental and essential teaching in the hierarchy of the truths of faith.’(Catechism, 234)

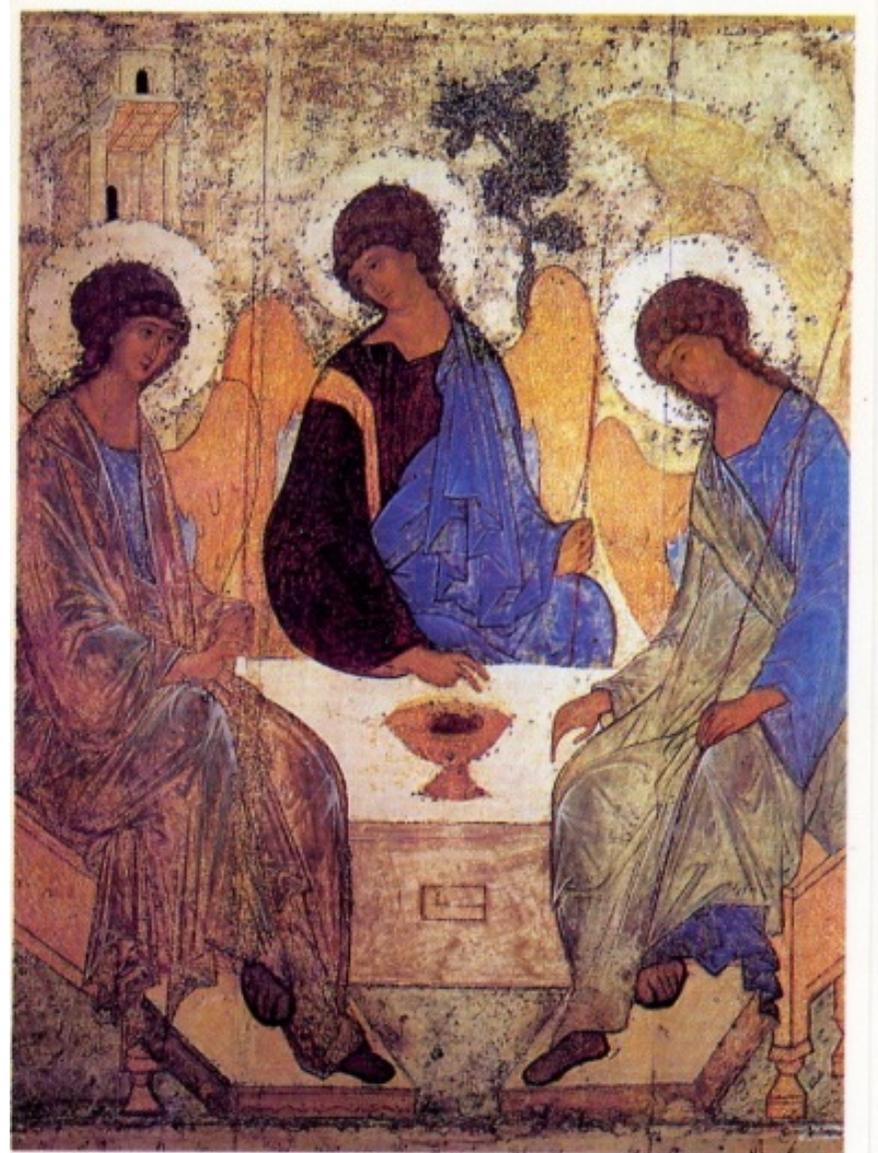


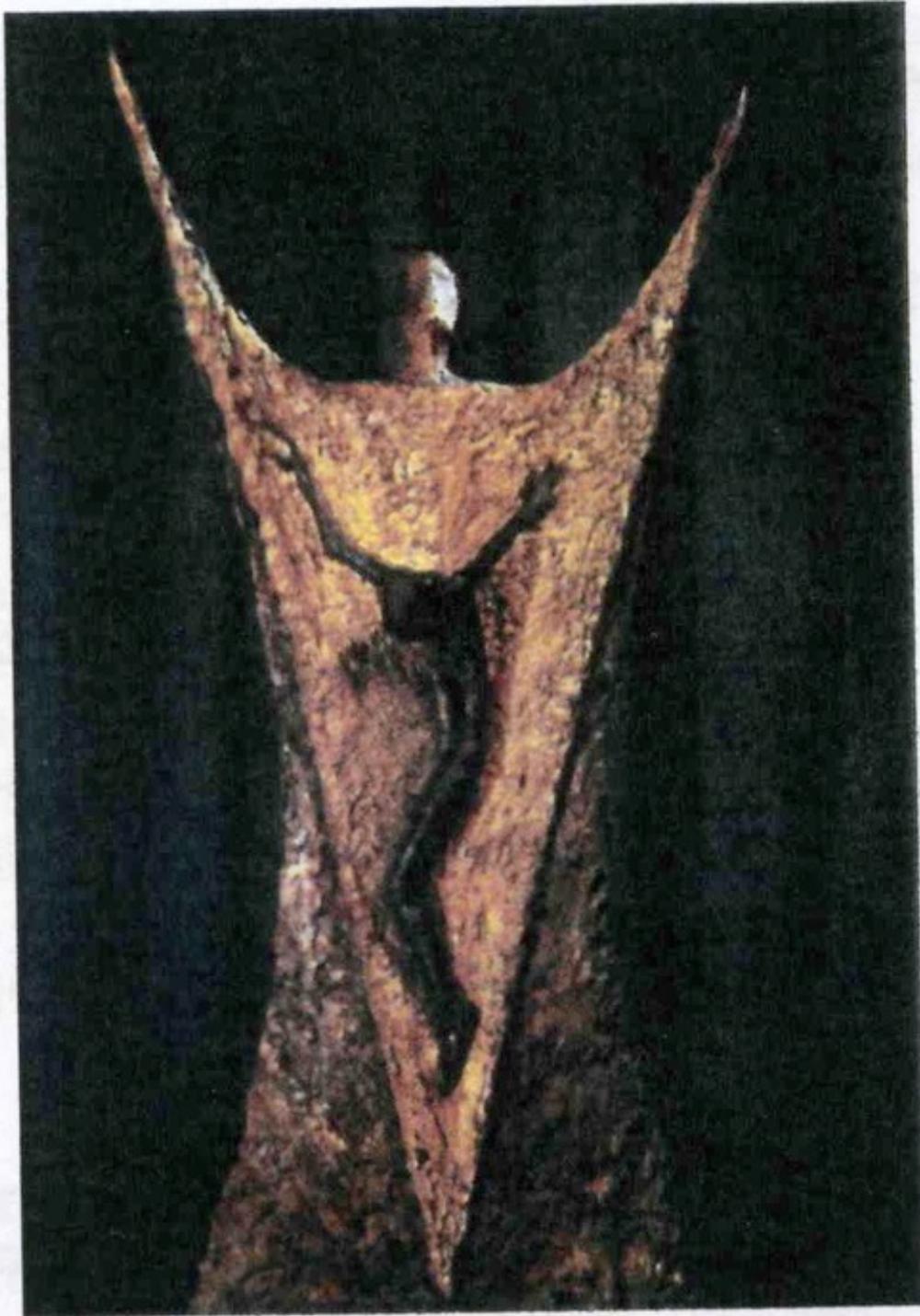
Knowing that God is **Spirit** reminds us to be attentive to the divinely inspired movements of our own heart: movements of longing as we yearn for closer communion with God whose Spirit inspires us; movements of wonder and praise as we rejoice in God being with us. It reminds us to be sensitive to these movements in every man and every woman.



Knowing that God is **Word** reminds us to be attentive to the words and actions through which God speaks to us, and the words and actions through which we respond to God. We learn, too, to reverence the sacred ground of each person's Spirit, and be attentive to each person's Word, as together we journey towards God who is the Source ('Father', 'Mother') of all.

Knowing that God is **Father** reminds us to open our hearts to God's love and to treat every other person as our brother or sister.





- ‘I am in the Father and you are in me and I in you’ (John 14:20).
- ‘I pray that they will be one as we are one, with me in them and you in me’ (John 17:21).



I am with you (I)