Item #67 (Closure on John)

On March 8 I posted a final chapter on my Entry #1 (*John—An Interpretation*). This does not mean that I have definitively finished posting my thoughts on the Fourth Gospel. It means that for the moment I have said all that I think it is appropriate for me to say. My approach for those who have not read any of my thoughts is based on what I consider a plausible view: that the author of the Fourth Gospel is exactly who the description of St. John in the liturgy for December 27 says that he is, an Apostle and an Evangelist. In the 69 pages (11 chapters) that I have written on John's Gospel I have argued that in the Synoptic Gospels John appears as a witness to the Resurrection of Jesus and hence a witness to His humanity, but that in the Fourth Gospel he is a witness to the divinity of Jesus. In each capacity he has received the relevant calling from Jesus. In the Synoptic Gospels he functions as a witness to the resurrection and hence to the humanity of Jesus under the leadership of Peter. In the Fourth Gospel he functions as a witness to the divinity of Jesus as the "son" of the mother of Jesus in her role as recipient of the Spirit "handed on" to her by her Son as He is revealed as divine by this act on the Cross just before He dies as human. From another point of view the act in which Jesus "hands on the Spirit" to His mother is the act that makes her the mother of the Mystical Body which is the Church. She is thus not only the mother of Jesus insofar as He is human but also the mother of the Body of which Jesus is the Head. John, the Beloved Disciple, is given to the mother of Jesus as "son". He thus stands as all those who are members of the Mystical Body, having Mary as their mother and Jesus as their Head. All of this is the context in which I argue in the final chapter (Chapter 11) of my entry that John uses the events of the life of Jesus to reveal the institution of the Seven Sacraments by Jesus. The truth of the institution of two of these Sacraments—Baptism and Reconciliation—is supported by infallible statements of the Ecumenical Council of Trent. The institution of the other Sacraments is advanced as "plausible", as are the other assertions contained in what I write on this website.

All of what I have written about the Fourth Gospel is an implicit invitation to readers of this website to take up what is written in agreement or disagreement and turn the isolated assertions of this Entry into a unified whole. This invitation is considered to be particularly if not exclusively addressed to members of the Mystical Body, that is, fellow members of the Roman Catholic Church. It is a great privilege that has been given to us to be members of the Church, and to be believers in the Real Presence of Jesus in the Eucharist. I hope it is not considered inappropriate for me as a member of that Church and hence as a believer in the Real Presence to invite readers of this website to become members of the Roman Catholic Church and hence to be believers of the Real (not symbolic) Presence of Jesus Christ in the Eucharist that He instituted. **(Rev. James Swetnam. S.J., March 10, 2021)**