

GOSPEL OF JOHN 13 C (13:20-38)

Verily, verily, I say to you, the *one* who receives whomsoever I shall send receives Me; and the *one* who receives Me receives the *One* Who sent Me.”

Origen: “Whomever the Savior sends to minister to the salvation of anyone, that person who is sent is an apostle of Jesus Christ...He who receives whomever Jesus may send receives Jesus in the one sent, and he who receives Jesus receives the Father.”

Bp. Gerasimos: “In the work of the Church we meet Christ Himself – God working for the salvation of the world. For this reason, we must experience great joy, but also the heavy burden of responsibility.”

²¹Having said these things, Jesus was troubled in Spirit, and testified and said, “Verily, verily, I say to you, that one of you shall deliver Me up.” ²²Then the disciples began looking upon one another, being at a loss about whom He spoke. ²³Now there was one of His disciples reclining on the bosom of Jesus, whom Jesus had loved.

“John ‘the disciple of Jesus’ does not classify the John who wrote the Gospel among other disciples, but rather distinguishes him as *the* disciple....in the case of the beloved Disciple, the phrase is drawn from the Gospel itself, though it never appears in that form there (John 13:23) (Fr. John Behr, Paschal Gospel of John, pg 57.) “

²⁴Simon Peter therefore nodded to this one to inquire who it may be about whom He speaks. ²⁵And that one, having leaned on the breast of Jesus, said to Him, “Lord, who is it?” ²⁶Jesus answered, “That one it is to whom after I dip the morsel I shall give *it*.” And having dipped the morsel, He gave *it* to Judas Iscariote, Simon’s *son*. ²⁷And after the morsel, then Satan entered into that one. Then Jesus said to him, “What you do, do more quickly.”

Bp. Gerasimos: “When one gives way to and retreats into evil, he no longer fears anything. The devil has already put into his heart the idea of betrayal. The presence of Judas is discomfiting, for he obstructs the fullness of love. He must, therefor, go.”

“Judas “falls away from the light and accepts the darkness...,” illustrating... a perverse ingratitude. He couples insensibility to grace with the industriousness proper to a disciple (while the disciples sleep Judas is working to betray Him), attaining a demonic outcome. The arrival of Christ reveals fault lines in the human soul - but perhaps as much between outright wickedness and plain unfaithfulness as between evil and good (Dr. Timothy Patitsas, *The King Returns to His City*).”

“Great Week calls for the sacrifice of one's life through repentance, purified senses and affections, and a pure and chaste love for God. Rather than love the things of the world, as did greedy Judas, man needs to have his attachments purified, educated. Renouncing the cares of this life, Christians finally renounce even this life itself, instead hoping for the next one. They join themselves to the burial of Christ by returning to the inner chambers of their hearts, and relying on God the Father alone to raise and grant them true life (Dr. Timothy Patitsas, *The King Returns to His City*).”

"The love of money is the root of all evil" is, according to the hymns of Great Week, a saying fulfilled in the events of Christ's betrayal and crucifixion. Jesus' betrayal is portrayed as entirely owing to the avarice of Judas (Dr. Timothy Patitsas, *The King Returns to His City*)."

²⁸But none of those reclining *at table* knew in reference to what He spoke this to him. ²⁹For some were thinking, since Judas had the money box, that Jesus was saying to him, "Buy what things we have need *of* for the feast," or that he should give something to the poor. ³⁰Having received then the morsel, that one went out immediately. And it was night.

Discourse of Jesus following the meal

13:31-38 – The need of Jesus to depart, new commandment to love, the denial of Peter
fortold

14:1-31 – The consolation of the troubled disciples

15:1-27, 16:1-33 – The place of the disciples in the world

17:1-26 – The hierarchical prayer of Jesus to His Father

³¹Then, when he was gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in Him. ³²"If God is glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him. ³³"Little children, yet a little while I am with you. You shall seek Me; and as I said to the Jews, 'Where I go, you are not able to come,' I also say to you now.

Bp. Gerasimos: "With the exit of Judas, the Son is already given over to the hands of evil men to be crucified... The disciples seem unaware of the new condition that is inaugurated with the Cross of Christ, and He the only one who knows all things – attempts now to initiate them into it."

³⁴"A new commandment I give to you, that you be loving one another; even as I loved you, that you also be loving one another. ³⁵"By this shall all know that you are My disciples, if you be having love among one another."

Christianity is the *revelation* and *gift* of love – (Fr. Schmemmann, The Eucharist p.135-37)

"In what, then lies the newness of this commandment? ... it is enough to recall one of the fundamental signs of Christian love, as it is indicated in the Gospels: '*Love your enemies.*' These words contain nothing less than an unheard-of demand for love towards someone whom we precisely *do not love*... Only God is love. Only God loves with that love of which the Gospels speak. And only... in Jesus Christ, the Son of God and the Son of Man, is the love of God Himself – or, better, yet, God Himself Who is love – manifested and granted to human beings. In this is the staggering newness of Christian love, which has become the divine-human love, the love of Christ. The newness of Christianity lies not in the commandment to love, but in the fact that it has become possible to fulfill the commandment. In union with Christ we receive His love and can love with it and grow in it."

The love of Christ is the origin, content and goal of the Church's life – this love is the only *sign* of the Church (Schmemmann, The Eucharist, p. 137)

- ❖ Love is the essence of the *holiness* of the Church through the Holy Spirit
- ❖ Love is the essence of *unity* of the Church
- ❖ Love is the essence of the Church's *apostolicity* (mission to save the world) and *catholicity* (*completeness*)

³⁶Simon Peter said to Him, “Lord, where are you going?” Jesus answered him, “Where I go, you are not able to follow Me now; but afterwards you shall follow Me.” ³⁷Peter said to Him, “Lord, why am I not able to follow You now? I will lay down my life for You.” ³⁸Jesus answered him, “Your life you will lay down for Me! Verily, verily, I say to you, in no wise shall a cock crow until you have denied Me three times.”

Chrysostom: “From this it is clear that in caring for him, Jesus allowed Peter to fall. Jesus...left him alone in order that he might learn his weakness...Jesus teaches Peter humility and proves that human nature by itself is nothing (without the *presence* and *impulse* of the Spirit).”