



Sharing the Catholic Journey

Discovering faith, joy, and community

June/July 2016

St. John the Apostle Parish, Bloomington, IN

Fr. Daniel Mahan, Pastor

Sharing the Catholic Journey is a bimonthly newsletter for the parishioners of St. John the Apostle Parish. We welcome your comments and suggestions. Please write to: sawyerdenise@yahoo.com

Meet...

Terry and Lisa Quigley

Terry and I were married on June 15, 1985. We have four children. We have resided in Bloomington for the almost 31 years we have been married. Terry and I met at the YMCA where he was employed as a supervisor and I was an aerobic dance instructor. We were married at the Evangelical Community Church where I had attended with my parents through high school and college. A year following our marriage, Tera was born. Three years later, Tim came into our lives, followed by Maddie two years after that. Our fourth child, Will, was born in 2002. When Tera began school, I, after much consideration, decided to join the Catholic Church. The kids were baptized and Terry and I renewed our vows at the "old" St. John The Apostle Church on my birthday, February 26, 1995.



Terry, a cradle Catholic, was born in Indianapolis and lived there for most of his young life, moving to Lafayette in high school. He is the fifth of nine children. He served in the Marines where he was a member of the USMC Silent Drill Team in Washington, DC. Following his service, Terry attended Vincennes University and Indiana State University, where he excelled at track in distance and steeple chase. He majored in Education. He taught industrial arts at Edgewood High School for many years. He currently teaches Auto Cad at Ivy Technical College and for the South Center Community Action Program (SCCAP) teaching weatherization to clients. Terry continues to be an avid runner.

I was the third of three children, born in Bloomington, but moved to Indianapolis shortly after my birth. I lived in Indianapolis, Columbus, and Marietta, GA before moving back to Bloomington during my 7th grade year. I went on to attend Indiana University, majoring in education. I taught at the elementary level for many years in the Monroe County Community School System and am currently an assistant principal at Highland Park Elementary. I enjoy spending time with family and friends, and reading...lots of reading.

Will is currently 13 and will be entering the 8th grade in the fall. Maddie is 23 and is moving to Tallahassee, FL, at the end of this month, to attend Law School. Tim, 25, is proudly serving in the Army, and is living in Colorado Springs, CO. Tera is 29, living in Tampa, FL where she is working as a research audiologist. The newest member of our family is Shadow, a solid black German Shepherd. Shadow is four months old.

First Communion, 2016



FROM LEFT TO RIGHT: Adrianna Fishel, Hannah Crain, Elliana Vagedes, Grace Ballard, Katherine Noth, Father Mahan, Addison Ramey, Gemma Davy, Anne Williams, Coralin Emmons, and Eileen Tully

Catholicism 101...

By Scott Benningfield, DRE



**The First Council of Nicaea
(A.D. 325)**

The Church has an organizational structure. This is necessary for her mission: to spread the Good News of Jesus Christ. As St. Thomas Aquinas would teach, one could arrive at the conclusion that God exists by reason, but the revelation of God through Jesus Christ has to be shared with the world.

After the Resurrection and before His Ascension, Jesus told His apostles to “go out”. He said, “Go, therefore, and make disciples of all nations and baptize them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you” (Mt. 28:19–20). The word “Apostle” etymologically refers to “being sent”. An Apostle is someone who has seen the risen Lord Jesus and who goes out to set up communities. The leadership for these communities was later passed onto others. These new leaders became “overseers” or bishops. Besides other things that make Catholicism unique (continuous belief in the Real Presence of the Eucharist, our love for Our Lady, the 7 sacraments, the voluminous number of saints, etc.), this lineage – this connection – to the Apostles is something that no other church can claim.

The Apostles preached about Jesus and they taught what He commanded them. The communities that they established became the Church. The word “Church” has different nuances: it can refer to the body of believers but it can also be seen as the leadership which guides those who believe in Jesus.

The term Magisterium (teaching authority) – which you have probably heard of – is a needed facet of the Church. [Magisterium comes from the Latin word “*Magister*” which means “teacher”.] The Magisterium is needed along with Sacred Scripture and Sacred Tradition. The analogy of

these three as a three-legged stool is useful. With just two legs, it will surely fall!

Anyone who has read the New Testament with an attention to detail knows that there is a need for clarity at times. Scripture alone cannot clear up everything. When there is confusion (which naturally abounds with humans!), clarity is surely needed! Therefore, the (organizational) Church serves as a much needed teacher. The councils (called by the Church) serve as a means for clarity; the councils serve as a way to clearly teach the Truth of what we profess.

For example, the Scriptures do not record Jesus as saying “point blank”: “I’m a divine person with a divine nature and a human nature.” Scripture and Tradition help with this but the teaching authority of the Church was needed to clear up the confusion with this definition of who Jesus is. This definition of Jesus as a divine person with two natures (one divine, one human) was defined at the Council of Ephesus in 431 A.D. **(See image below of the Council of Ephesus)**



Here is a list of the 21 ecumenical (worldwide) Councils:

1. The First Council of Nicaea (A.D. 325)
2. The First Council of Constantinople (A.D. 381)
3. The Council of Ephesus (A.D. 431)
4. The Council of Chalcedon (A.D. 451)
5. The Second Council of Constantinople (A.D. 553)
6. The Third Council of Constantinople (A.D. 680)
7. The Second Council of Nicaea (A.D. 757)
8. The Fourth Council of Constantinople (A.D. 869)
9. The First Council of the Lateran (A.D. 1123)
10. The Second Council of the Lateran (A.D. 1139)
11. The Third Council of the Lateran (A.D. 1179)
12. The Fourth Council of the Lateran (A.D. 1215)
13. The First Council of Lyons (A.D. 1245)
14. The Second Council of Lyons (A.D. 1274)
15. The Council of Vienne (A.D. 1311 and 1312)
16. The Council of Constance (A.D. 1414 – 1418)

17. The Council of Ferrara–Florence (A.D. 1438 – 1439)
18. The Fifth Council of the Lateran (A.D. 1512 – 1517)
19. The Council of Trent (opened under Pope Paul III in 1545, continued under Pope Julius III, and concluded under Pope Pius IV A.D. 1563)
20. The First Vatican Council (opened under Pope Pius IX in 1869 and adjourned on October 20, 1870)
21. The Second Vatican Council (opened under Pope John XXIII in 1962 and continued under Pope Paul VI until the end in 1965)
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The Council of Trent (1545, 1563)



The Second Vatican Council (1962–1965)

All of the councils were called for important reasons. Here are some notable ones: The 1st Council of Nicaea defined the divinity of Jesus – especially against the Arians who claimed that Jesus was not divine but the highest creature God ever created. It established the date for the celebration of Easter and also established the Creed that we profess at Mass every Sunday. (The creed was further tweaked at the 1st Council of Constantinople in regard to the Holy Spirit.) Ephesus defined Mary as “God–bearer” which is obviously linked to the understanding of Jesus as a divine person. The Council of Trent addressed the need for reform and established seminaries. First Vatican Council decreed the infallibility of the Pope on matters of faith and morals when speaking *ex cathedra* (from the chair).

This article cannot elaborate about all of the councils but I encourage you to read about them. The link www.catholic.org/prayers/councils.php is very useful

Stories of Faith...

Help from the Rule

By Juliet Frey



As an oblate of Our Lady of Grace Monastery in Beech Grove, IN, I've had the opportunity to study the Rule of St. Benedict. It's a wonderful book, not even very long, and it has lasted for nearly 1500 years (so far!) as a guide for Benedictine monastics around the world, and lay persons of many denominations.

There's one sentence particular in the Rule that, to me, says it all: “Your way of acting should be different from the world's way.” This injunction has come to my aid several times over the past few years and I've always been glad of it.

One of those times was when I was still working at Indiana University. I had gone to the office of the University Counsel to talk to one of the lawyers there about some university question or other. On my way out I passed the office of another lawyer; I didn't know him well, but I did know that he had very recently been fired, primarily over a personality conflict. He was sitting at his desk, which was empty except for a cardboard box of personal things, staring into space.

It's so easy, in a circumstance where one doesn't know what to say, to take the path of avoidance. I did that. I pretended not to notice him and went on to the outer door of the office. I put my hand on the door knob. That was as

far as I got. I couldn't open the door, not with St. Benedict's words, his guidance, lodged in my mind. He stopped me, and I was just frozen there. Then I turned around and went back to the lawyer's office and told him how sorry I was about his situation and that I hoped better things would come to him. We talked a bit in a friendly way and then I left. This time the door opened just fine. Thank you, St. Benedict.

Another of Benedict's good thoughts that have saved me from myself is, "Everyone who comes must be welcomed as Christ." I was working in my office, in the President's Office at IU, one Saturday afternoon, which was not unusual in my job at the time. I had just been unreasonably criticized by an abrasive superior and was feeling awful, nearly crying in fact. There came a knock at the door and I got up and opened it. A man and his wife stood there; they had come to campus as guests of the university because the man had received a statewide teaching award. They had been trying to find where on campus they were supposed to stay, and in desperation had come to the President's Office for help. I was in desperation, too, trying to greet them with cheerful professionalism. But Benedict was there for me. "This is Christ," I said to myself firmly. "This is Christ here, asking for help." It did the trick. I welcomed the couple, made a few phone calls, found where they were supposed to go, and they went happily on their way, unaware of their very exalted status in my thoughts. Thank you, St. Benedict.

There is a third concept in the Rule that came to my aid in a key way more than a dozen years ago. This concept--of God's nearness, His all-pervasive love and mercy-- is at the heart of the Rule. It is what above all one absorbs in reading the Rule. It shines everywhere in Benedict's words. Perhaps we hear it with special clarity in the Prologue "Take to yourself the blessed and strong armor of obedience." "At every moment of our lives, as we use the good things He has given us, we can respond to His love only by seeking to obey His will for us." "Pray with confidence." "He says, I shall look on you with such love and my ears shall be so alert to your prayer, that before you so much as call on me, I shall say to you: Here I am." And, especially meaningful for me at the time in question, in Chapter Seven on humility: We must "readily accept in patient and silent endurance, without thought of giving up or avoiding the issue, any hard and demanding thing that may come our way." And in Chapter 20 on prayer: "We really must be quite clear that our prayer will be heard."

I had recently been to the doctor for a test because of some puzzling symptoms. That day, in 1999, I was sitting at my desk at work, taking some personal time to pay a

few bills. The phone rang. It was the doctor. He told me that the test had come back positive for endometrial cancer, and that he was immediately setting up an appointment with a surgeon. I don't think the doctor knew he had called me at work! I put the phone down and sat there for a minute. "Hmhm!" I said to no one in particular. Then I went back to paying my bills, and finished my day at work.

When I got home that evening, I sat down with myself, so to speak, to consider this big blow. Naturally, I was scared. Naturally! I was very scared. After absorbing my unexpected situation for a few minutes, I gathered myself, concentrated, and said one short prayer. "God, I want to live, and I will do everything I can to take care of myself. But I know that it is in Your hands." Truly, that was my whole prayer. I left the outcome of my situation where it already was—in God's hands.

Immediately my fear evaporated. It vanished. It was gone. Entirely gone, and it never came back. I went through a major operation and several weeks of "aggressive" radiation therapy, helped by God, excellent doctors, my son, close friends, and my dog Finney. And St. Benedict.

Thank you, St. Benedict.

Saint Benedict



Born in Italy in about 480, Saint Benedict is widely recognized as the Father of Western monasticism. Venerated by both Orthodox and Catholics, in 1980 he was proclaimed by Pope John Paul II to be a co-patron of Europe, along with Saint Methodius and Saint Cyril.

Much of what we know about this great man is through the writings of Pope Gregory the Great's *Dialogues, Book II: Saint Benedict*, part of a four-volume work written in 593. Although not in the style of a modern biography, it is unique in that Pope Gregory wrote it within 50 years of the death of the gentle abbot. He was able to add oral tradition to the writings St. Benedict had left behind, including conversations that his sources had with St. Benedict.

Saint Benedict and his twin sister Scholastica were born in Nursia, Italy, to a Roman noble father. As a young man, he moved to Rome to continue his studies. However, he was living in very turbulent times. Seventy years before

his birth, Rome had fallen to the barbarians, and the last Roman emperor was deposed in 476. Theodoric of the Ostrogoths had maintained a long period of peace for the city, but with his death, the Eastern emperor Justinian tried to regain control of Rome. There were many years of constant war as other barbarian tribes invaded the Italian peninsula.

When Saint Benedict was about 20 he became so disgusted with the political and social disorder all around him, as well as the paganism, he abandoned his studies in Rome, retreating to the wilderness of the Sabine Hills. He, like other young men of his day, was inspired by St. Anthony, who had lived the life of an ascetic a century earlier in Egypt. Saint Benedict met a monk, Romanus of Subiaco, whose monastery was nearby. Given a habit by Romanus, he retreated to a nearby cave and began his life as a hermit. He lived alone for three years, except for occasional visits by Romanus. During these years of solitude, he matured and gained the respect of all who met him.



When a nearby abbot died, the monks came to St. Benedict, asking him to take his place. However, they were not prepared for the strict discipline and obedience that he expected, and they attempted to poison him. He retreated again to his life of solitude, eventually leaving Subiaco.



However, young men continued to be drawn to him, and he eventually organized 12 monasteries with 12 monks and an abbot in each. At regular intervals, they would

gather in the chapel to chant psalms and pray silently.

Then about 529, he moved the community to Monte Cassino where they demolished a temple to the pagan god Apollo, replacing it with a chapel. It was in Monte Cassino that he wrote his *Rule of Saint Benedict*. Unlike the ascetism of the eastern monasticism, Benedict's plan involved a community in which all of the members shared. The details of their daily life were set, but the schedule was not meant to be too



difficult to maintain. Eight hours of sleep were followed by six prayer services throughout the day.

The remainder of the day was spent in labor and in the study of the Bible and other spiritual works, "Ora et Labora" (prayer and work).

Pope Gregory the Great mentioned "the Rule" in his *Dialogues*, and he commended it for its discretion and clearness. He also believed that it spoke highly about Saint Benedict. *"If anyone wishes to know his [St. Benedict's] character and life more precisely, he may find in the ordinances of that Rule a complete account of the abbot's practice, for the holy man cannot have taught otherwise than as he lived."*

The little that is known about his sister Scholastica, who was a nun, comes through the *Dialogues*. *"Now Benedict had a sister named Scholastica, who had been consecrated to the Almighty Lord from the time of her childhood. She had the custom of visiting him once a year, and the man of God would come down to meet her at a place belonging to the monastery not far beyond the gate. One day she came, as was her custom, and her venerable brother came down to meet her with his disciples. They spent the whole day in the praise of God and in holy conversation. The darkness of night was already falling when they took their meal together."*

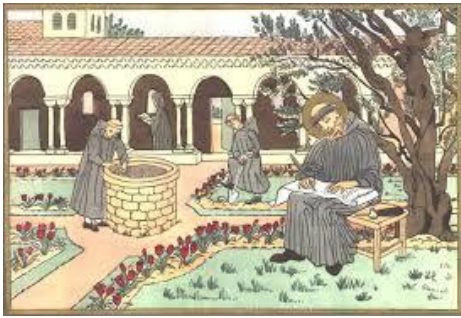


She asked him to stay with her overnight, but he refused; he could not stay outside of his cell. However, the weather changed, making it impossible for him to leave, and reluctantly, he stayed. *"So it happened that they spent the whole night in vigil, and during their holy conversation about the spiritual life they found fulfillment for themselves in their relationship with one another.... The next day the venerable woman went back to her own cell, and the man of God to his monastery. Three days later while in his cell, he looked up at the sky and saw the soul of his sister after it had gone forth from her body. It was in the form of a dove, and he saw it penetrate the hidden mysteries of heaven."* Scholastica is considered the patron saint of Benedictine women's religious communities.

Saint Benedict died at Monte Cassino in 547 of a high fever, just a short time after the death of Scholastica. He was buried near his sister.

St. Benedict's feast day is celebrated on July 11.

The Benedictines....



St. Benedict did not actually establish a Benedictine Order as such. However, he foresaw that the *Rule* he had written for Monte Cassino could be used

elsewhere. He was correct. Monte Cassino was destroyed by the Lombards about the year 580, and the monks fled to Rome. This probably helped to spread the *Rule of St. Benedict*. Fifteen years later, in 595, the prior and forty companions left the monastery of St. Andrew in Rome to evangelize England. Along the way, they would have told others about the *Rule*, possibly even leaving copies of it behind.

By the 9th century, the Benedictine “rule” had become the standard form of monastic life throughout Western Europe, being used by monasteries for both men and women. They continued their tradition of community life with common prayer, reading, and work. In fact, the early Middle Ages have been called “the Benedictine centuries.”

As Pope Benedict XVI said in 2008, “with his life and work, St. Benedict exercised a fundamental influence on the development of European civilization and culture” and helped Europe emerge from ‘the dark night of history’ after the fall of the Roman Empire.” His *Rule* was the fundamental document for thousands of religious communities during the Middle Ages, producing a spiritual growth and cultural unity based on the Christian faith.

Some monasteries were founded as centers for evangelization of peoples; others focused on education, art and architecture and the making of manuscripts (this was all before the printing press). Many were centers of liturgy and learning during very turbulent times. However, around the twelfth century, the growth of “modern” religious orders such as the Franciscans and the Dominicans led to a decline in both members and discipline among the Benedictines.



During the Protestant Reformation, the reformers preached against monastic vows as being unevangelical. Some monasteries were closed. Others

were seized of their properties.

A very few remained open. One of these was the Swiss Abbey of Einsiedeln, which was mostly left in peace during the Reformation. Founded by St. Meinrad in the 800's, he was later martyred by two men to whom he had offered hospitality. However, the Abbey continued for a



thousand years, and they continued their missionary efforts. In the 1850's a small group of their monks were sent to minister to the local

German-speaking population in America, as well as to develop a place of refuge for monks if, once again, the need arose. They also wanted to establish a seminary to ensure that young men were educated for the priesthood. In 1857 their first school was established in southern Indiana, named after their founder, St. Meinrad. Over the years, the monks from the Einsiedeln Abbey established ten monasteries, from Canada to Guatemala.

The Benedictine Order was greatly assisted by Pope Leo XIII in 1887. He was attracted to the Benedictine way of life, and he reestablished the College of Saint Anselm in Rome, which continues today as an institute for Benedictine students and others who wish to obtain graduate degrees in philosophy, theology, liturgy, and monastic studies. That goal continues to be achieved in Benedictine schools across the country, including in Indiana.



Since its humble beginnings nearly 160 years ago, **St. Meinrad Seminary and School of Theology** has been successfully fulfilling its

mission to provide the initial and ongoing formation of priests, permanent deacons, and laity. In addition to offering a variety of spiritual retreats for the laity, the large campus includes several lakes and hiking trails, as well as shrines to add to the sense of peace one feels there. Guests are encouraged to attend prayer and Mass with the Monks in the Archabbey Church.

“Let all guests that come be received as Christ.”
Rule of St. Benedict



What's happening in June....

Monday, June 6: Memorial of Saint Norbert

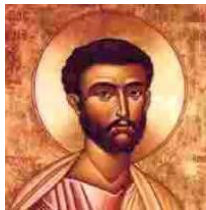


Born in Germany in 1080 into a noble family, he lived a worldly and carefree life. He had a dramatic conversion after barely escaping death by lightning. He took vows and lived a righteous life. He received a papal commission from Pope Gelasius to preach throughout France, along with several companions. They influenced the founding of the Premonstratensians, a community of active priests with monastic disciplines. St. Norbert was in charge of the first third order of lay persons. In 1134, he was made archbishop of Magdeburg.

ANTIPHON: I will look after my sheep, says the Lord, and I will appoint a shepherd to pasture them, and I the Lord, will be their God.

Saturday, June 11: Memorial of Saint Barnabas

A Jew of the tribe of Levi, he was born on Cyprus. His name had been Joseph until the apostles changed his name to Barnabas. He was among the first Christians to sell all his belongings to give to the Church. He presented Paul to the community of Damascus. With Paul, he evangelized the Gentile community of Antioch and Cyprus. According to tradition, he was stoned to death on Cyprus about 60.



ANTIPHON: Blessed is this holy man, who was worthy to be numbered among the Apostles, for he was a good man, filled with the Holy Spirit and with faith.

Monday, June 13: Memorial of Saint Anthony of Padua



Saint Antony of Padua was born in Lisbon in 1195. At the 25 he became a Franciscan, impressed by the martyrdom of several Franciscan friars in Morocco. He was known for his preaching, and taught at several universities. He eventually settled in

Padua, where he devoted himself to his preaching. His teachings come down to us in the form of sermons. In 1946, he was declared a Doctor of the Church. In most images, he is depicted with the Christ Child.

ANTIPHON: Those who are wise will shine brightly like the splendor of the firmament and those who lead the many to justice shall be like the stars for ever.

Friday, June 24: Solemnity of the Nativity of Saint John the Baptist

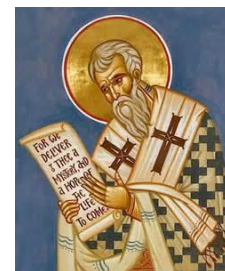


He was the son of Elizabeth and Zacharias, both already advanced in years and childless. John was born about six months before Jesus. This birth had been announced by the archangel Gabriel to Zacharias, who was struck dumb by the message. Eight days after the birth, having to be circumcised, the child needed a name, and Zacharias wrote "John," following the instructions of the angel. His tongue was loosened in the hymn of the "Benedictus."

ANTIPHON: A man was sent from God, whose name was John. He came to testify to the light, to prepare a people fit for the Lord.

Monday, June 27: Memorial of Saint Cyril of Alexandria

Born in Alexandria, Egypt, St. Cyril spent ten years living as hermit. However, his uncle who was also a patriarch convinced him to return to his religious community where he would be better able to fight the various heresies the Church was confronting. In his many writings, he was very careful to quote the Church Fathers, especially St. Athanasius.



ANTIPHON: I will look after my sheep, says the Lord, and I will appoint a shepherd to pasture them, and I, the Lord, will be their God.

Wednesday, June 29: Solemnity of Saints Peter and Paul



These two very different men are remembered by the church today for the sacrifices they each made to the church. Peter was a simple fisherman, and Paul, a highly educated Pharisee. Jesus saw in each of them a man who would work to build His church, sacrificing everything, even their own lives.

ANTIPHON: These are the ones who, living in the flesh, planted the Church with their blood; they drank the chalice of the Lord and became the friends of God.

What's happening in July....

Wednesday, July 6: Saint Maria Goretti



Saint Maria Goretti was born in 1890 in Corinaldo, Italy, to a poor but devout Catholic family. When her father died, they had to share a home with another family. One day while alone, Alessandro, one of the sons, tried to rape her. She fought back, telling him that it was a sin. When she said she'd rather die, he stabbed her repeatedly. As she lay dying in the hospital, she forgave him. She was not yet twelve years old.

Three years later, Alessandro, who was in prison, had a dream in which Maria gave him white lilies, which burned in his hands. He repented. After his release many years later, he visited Maria's mother and begged her forgiveness. Following the example of her daughter, she forgave him. He prayed to Maria every day and attended her canonization in 1960. He became a lay brother of the Order of Friars Minor Capuchin, living in a monastery and working as a receptionist and a gardener until he died in 1970 at the age of 87.

ANTIPHON: Behold, now she follows the Lamb who was crucified for us, powerful in virginity, modesty her offering, a sacrifice on the altar of chastity.

July 13: Saint Henry



Saint Henry was born in Bavaria in 973 and was crowned Holy Roman Emperor in 1014. At this time in history, the emperor still had a great deal of power, including being able to choose the next pope. He did not abuse his power. He felt a responsibility to his subjects in matters of faith, and he acted wisely. He was quite wealthy, and he used that wealth to build monasteries and help dioceses.

ANTIPHON: In your strength, O Lord, the just one rejoices; how greatly your salvation makes him glad! You have granted him his soul's desire.

Wednesday, July 20: Saint Apollinaris

Saint Apollinaris was the founder of the church of Ravenna, Italy, as well as its first bishop, and he has been venerated since ancient times, having



been martyred in the 1st or 2nd century. There is a tradition that he was from Antioch, Syria, and suffered greatly while bringing the Gospel to the people of that area. He was known for his pastoral work, and is often depicted preaching to his flock.

ANTIPHON: This holy man fought to the death for the law of his God and did not fear the words of the godless, for he was built on solid rock.

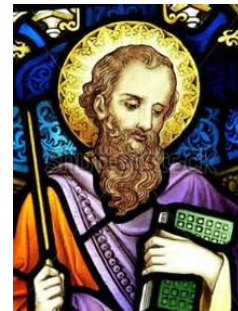
Friday, July 22: Memorial of Saint Mary Magdalene



St. Mary Magdalene met Jesus, and her life was never the same. She represents all of us sinner. As Pope Benedict XVI wrote, "Every Christian relives the experience of Mary Magdalene. It involves an encounter which changes our lives: the encounter with a unique man who lets us experience all God's goodness and truth, who frees us from evil not in a superficial and fleeting way, but sets us free radically, heals us completely, and restores our dignity."

ANTIPHON: The Lord said to Mary Magdalene: Go to my brothers and tell them: I am going to my Father and your Father, to my God and your God.

Monday, July 25: Feast of Saint James



Saint James was a son of Zebedee and a brother of John, both having been called by Jesus. He, along with John and Peter, were chosen to be present at the Transfiguration. They were also present in the Garden of Gethsemane.

He was martyred early, in the year 44, before he even left Jerusalem. However, his relics were discovered in Compostela in the 9th century, which led to various legends about him. He is venerated as patron of Spain, and his relics remain in Santiago de Compostela. The traditional pilgrimage to the grave of the saint, known as the "Way of St. James," has been the most popular pilgrimage for Western European Catholics since the Early Middle Ages. Thousands make the pilgrimage every year.

ANTIPHON: As he walked by the Sea of Galilee, Jesus saw James the son of Zebedee and John his brother mending their nets and he called them.