

John 17 – High Priestly Prayer

The high priestly prayer of Jesus, who turns attention from his disciples to his heavenly Father. The prayer has three parts:

- Jesus offers up his approaching sacrifice to the Father (1-5)
- Pleads for the preservation of his disciples (6-19)
- And prays for unity in the universal Church (20-26).

This is the longest extended prayer recorded in the Gospels.

John 17 – High Priestly Prayer

2746 When "his hour" came, Jesus prayed to the Father. His prayer, the longest transmitted by the Gospel, embraces the whole economy of creation and salvation, as well as his death and Resurrection. The prayer of the Hour of Jesus always remains his own, just as his Passover "once for all" remains ever present in the liturgy of his Church.

John 17 – High Priestly Prayer

2747 Christian Tradition rightly calls this prayer the "priestly" prayer of Jesus. It is the prayer of our high priest, inseparable from his sacrifice, from his passing over (Passover) to the Father to whom he is wholly "consecrated."

John 17:6

2812 Finally, in Jesus the name of the Holy God is revealed and given to us, in the flesh, as Savior, revealed by what he is, by his word, and by his sacrifice. This is the heart of his priestly prayer: "Holy Father . . . for their sake I consecrate myself, that they also may be consecrated in truth." Because he "sanctifies" his own name, Jesus reveals to us the name of the Father. At the end of Christ's Passover, the Father gives him the name that is above all names: "Jesus Christ is Lord, to the glory of God the Father."

John 17:10

Glorify: to “praise”, “honor”, or “give glory”. The Son’s obedience to his mission glorifies the Father (Jn 13:31) Jesus petitions the Father to glorify his humanity that it may rise again to participate in the eternal glory that he already possesses in his divinity.

John 17:15

2850 The last petition to our Father is also included in Jesus' prayer: "I am not asking you to take them out of the world, but I ask you to protect them from the evil one." It touches each of us personally, but it is always "we" who pray, in communion with the whole Church, for the deliverance of the whole human family. The Lord's Prayer continually opens us to the range of God's economy of salvation. Our interdependence in the drama of sin and death is turned into solidarity in the Body of Christ, the "communion of saints."

John 17:15

2851 In this petition, evil is not an abstraction, but refers to a person, Satan, the Evil One, the angel who opposes God. The devil (dia-bolos) is the one who "throws himself across" God's plan and his work of salvation accomplished in Christ.

John 17:18

1268 The baptized have become "living stones" to be "built into a spiritual house, to be a holy priesthood." By Baptism they share in the priesthood of Christ, in his prophetic and royal mission. They are "a chosen race, a royal priesthood, a holy nation, God's own people, that [they] may declare the wonderful deeds of him who called [them] out of darkness into his marvelous light." Baptism gives a share in the common priesthood of all believers.

John 17:18

1269 Having become a member of the Church, the person baptized belongs no longer to himself, but to him who died and rose for us. From now on, he is called to be subject to others, to serve them in the communion of the Church, and to "obey and submit" to the Church's leaders, holding them in respect and affection. Just as Baptism is the source of responsibilities and duties, the baptized person also enjoys rights within the Church: to receive the sacraments, to be nourished with the Word of God and to be sustained by the other spiritual helps of the Church.

John 17:18

1270 "Reborn as sons of God, [the baptized] must profess before men the faith they have received from God through the Church" and participate in the apostolic and missionary activity of the People of God.

John 17:18

859 Jesus unites them to the mission he received from the Father. As "the Son can do nothing of his own accord," but receives everything from the Father who sent him, so those whom Jesus sends can do nothing apart from him, from whom they received both the mandate for their mission and the power to carry it out. Christ's apostles knew that they were called by God as "ministers of a new covenant," "servants of God," "ambassadors for Christ," "servants of Christ and stewards of the mysteries of God."