

THE GOSPEL OF JOHN 17 D (22-26)

22 And the glory which you have given Me I have given them, in order that they may be one, even as We are one:

How is it that Christ gives us the Glory given to Him from His Father?

“When we speak of the kingdom of God, moreover, we are not speaking about something abstract, not about some afterlife, not about something which will happen after death. We are speaking above all about something which was announced, promised, and given by Christ to those who believe in him and love him; and we call this the kingdom, because there has never been anything better, more beautiful, resplendent and joyful revealed, promised and given to people...But if there is any profound and indestructible glory, it is only the one that ignites and burns wherever he is the glory of goodness, the glory of faith, the glory of hope. He is first of all the one who suddenly becomes light-bearing, who himself radiates a light unknown on earth...We understand not with our intellect, but with our whole being, that which man seeks and thirsts for so passionately in all his turmoil and strife: he longs to be on fire with this light, he desires that everything would shine with this heavenly beauty, that everything would be filled with this divine glory. "For thine is the kingdom, the power, and the glory forever." Thus ends the Lord's Prayer. And while we remember this prayer, while we keep repeating it, our life is opened towards the kingdom, is filled with power, shines with glory, in the face of which darkness, hatred, and evil lie powerless. (Fr Schmemmann, On the Lord's Prayer)

Human being are made whole by giving thanks and glory to God

Saint Chrysostom: “‘The glory which Thou hast given Me I have given them’; that by signs, that by dogmas, and that they should be of one soul. For this is glory, that they should be one, and greater even than signs.”

Is the glory of Christ something given (added) to Him by the Father?

St. Athanasius: “For He (Christ) had all things and has them always. But it is the human race, which has its origin in Him and through Him, that is the one who receives the improvement (glory)...it is we who in Him are anointed, since also when He is baptized, it is we who in Him are baptized...Because of us, then, that He asked for glory...”

Saint Ambrose: “In regard of His own Godhead, therefore, the Son of God so has His own glory, that the glory of Father and Son is one. He is not, therefore, inferior in splendor, for the glory is one; nor is He lower in Godhead, for the fullness of the Godhead is in Christ.”

Knowledge of God is relational, the result of communion with Him

Saint Basil: “It is Jesus Who prayed, ‘Grant that they may be one in Us as I and You are one, Father [cf. Jn. 17:21, 22].’ For when God, Who is one, is in each, He makes all one; and the number is lost in the indwelling of unity.”

The Communion of the Holy Spirit – Unites us all

Gregory of Nyssa: “Now this bond of unity is glory...this glory is the Holy Spirit...He gave His disciples this glory when He said to them, *Receive the Holy Spirit*...And now that His human nature has been glorified by the Spirit, this participation in the glory of the Spirit is communicated to all that are united with Him, beginning with His disciples.”

²³“I in them, and You in Me, that they may be perfected into one, and that the world may know that You did send Me forth, and did love them even as You did love Me.

The Eucharist

St. Cyril of Alexandria: “The Son dwells in us is a corporeal (bodily) sense as man, commingled and united with us by the mystery of the Eucharist. And He also dwells in us in a spiritual sense as God, by the effectual working and grace of His Own Spirit...and making us partakers of His divine nature...We have, therefore, been made perfect in unity with God the Father, through the mediation of Christ. For by receiving in ourselves Him who is the Son by nature and who has essential union with the Father, we have been glorified and become partakers in the nature of the Most High.”

²⁴“Father, I will that they also, whom You have given Me, be with Me where I am, in order that they may (keep on beholding) behold the glory, that which is Mine, which You gave Me; for You did love Me before *the* foundation of *the* world.

²⁴“*Verily, verily, I say to you, unless the grain of the wheat that falls into the earth should die, it abides alone; but if it should die, it bears much fruit.* ²⁵“*The one who loves his life shall lose it; and the one who hates his life in this world shall keep it to life eternal.* ²⁶“*If anyone serve Me, let him keep on following Me; and where I am, there My servant shall be also. And if anyone serve Me, the Father shall honor him.* ²⁶“*If anyone serve Me, let him keep on following Me; and where I am, there My servant shall be also. And if anyone serve Me, the Father shall honor him.* [Jn. 12:24-26]

In how many ways can we understand – where Christ is?

St. Irenaeus: “Service to God brings no profit to God, nor does God need our obedience. However, He grants life incorruption and eternal glory to those who follow and serve Him....God demands service from men and women so that He can benefit those who continue in His service, since He is so good and merciful. For as much as God lacks nothing, that is how much we have need of fellowship with God, because our glory consists in continuing and remaining permanently in God’s service.”

²⁵“O righteous Father, indeed the world did not know You, but I knew You, and these knew that You did send Me forth. ²⁶“And I made known to them Your name, and will make *it* known, in order that the love *with* which You did love Me may be in them, and I in them.”

Chrysostom: “Isn’t it great how He finishes this discourse on the note of love, the mother of all blessings? Let us then believe and love God, that it may not be said of us, “They profess that they know God, but in their works they deny Him. (Titus 1:16)...Consider what opportunities of doing good God has given to us. Have mercy on one as a family member, on another as a neighbor, on another as a citizen (a member of the city), on another as a fellow human being.”