

A	Area of Study: Jn 16-17 Ref.: B8/1-17	
B	<p><u>The Disciples' Tribulation is Foretold</u></p> <ol style="list-style-type: none"> 1. Jesus foretells all kinds of tribulation, "to keep you from stumbling" <ul style="list-style-type: none"> ❑ The disciples are in need of comfort because of the shock brings about by Jesus' passion ❑ The Church will be shocked similarly, and thus, believers need to be comforted, too ❑ We must remember Jesus' teachings about the Church and rely on the Sacraments 2. "They will put you out of the synagogues" – Christians being oppressed by the Jews. 	<p>Jn 16:1-4, B8/12-13 Jn 16:1 Deu 21:22-23</p>
C	<p><u>The Descend of the Holy Spirit and Mission</u></p> <ol style="list-style-type: none"> 1. The sending of the Holy Spirit has been foretold in the OT 2. Fulfilled in the NT 3. This is God's self giving following the creation of the world and His Son's self-offering, and the work will be fulfilled within the Church <ul style="list-style-type: none"> ❑ "another Advocate": Jesus is the original Advocate 4. "proceeds from the Father and the Son": "Filioque" 5. Paraclete: Advocate ⇒ "condemn the world" <ul style="list-style-type: none"> ❑ "condemn crimes, all wrongs will be justly judged", because the judges of the world have wrongly condemned the true Law Giver according to their own law 6. The Holy Spirit dwells within the Church (the Mystical Body), one relies not only on the guidance of the Holy Spirit, but also following the Holy Spirit through and in the Church. <ul style="list-style-type: none"> ❑ The Holy Spirit "will teach you everything": "You" means the Disciples = the Church 	<p>Jn16:5-15, B8/13-15 Jl 3;1-2, Ezek 36:25 Acts 2:17 JPll "Lord & Giver of Life" #11 Jn 16:14, 14:16, B8/14, Acts 1:1 Jn 16:7, 15:26 B8/15</p> <p>Ex 40:43, 2Ch 5:13-14 Jn 14:26, B8/14</p>
D	<p><u>The Lord Will Come Again</u></p> <ol style="list-style-type: none"> 1. The Lord comes and goes in order to awaken our souls. Our souls are like a bride's anxious wait for the Groom (Jesus) as described in the Songs 2. "When a woman is in labour": the daughters of Zion = woman in labour; times of OT = the period of labour pain, awaiting the birth of the Messiah. In NT, the Church becomes the new Israel: the fecundity of a mother fulfills Isaiah's words, Mary personifies the Church and the Israelites, therefore, in Rev 12, "corporate sense": the Church and Israel; "personal sense": Mary. Jesus has reaffirmed this meaning on the cross. Before Jesus' passion, He has foretold the establishment of the Church as a time of joy and fulfillment. 	<p>Jn 16:16-24 St. Bernard of Clairvaux (1090-1153), Lk 24:28, Mk 6:48, Is 62:3, 66:7-11</p> <p>Lk 1:35</p> <p>Jn 19:26</p>

<p>E</p>	<p><u>The Prayer of the High Priest</u></p> <ol style="list-style-type: none"> 1. Scholars compare Jesus' prayer with The Lord's Prayer: <ul style="list-style-type: none"> ❑ Begins with calling on God's name ❑ Glorifies God and His name ❑ To do the will of God ❑ Deliverance from all evil ("the evil one") 2. This reflects Jesus' thankfulness during the establishment of the Eucharist: after receiving everything from the Father, including His divinity and mission; He returns everything, including His own body, to fulfill His mission. We should bear the same thankfulness when we receive the Eucharist; a heart of offering and service. 3. Jesus seeks only the glory of the Father as He has emptied and humbled Himself. The Father's glory sanctifies and glorifies Jesus' humanity, through which we receive eternal life and salvation. <ul style="list-style-type: none"> ❑ "I have made your name known to them", "protect [the disciples] in your name" : the Biblical significance of "name" ❑ "I am not asking you to take them out of the world": OT / NT has different understanding of HOLINESS. ❑ "sent", "sanctified" the disciples = sanctified in the truth, Jesus establishes his disciples to be priests whose only authority is the truth; instead of weapons, laws, and power. They must be one in the truth. 	<p>Jn 17 NJBC 61:199 Jn 17:1 Jn 17:1, 11-12 Jn 17:4 Jn 17:15 Y2K Eucharist p.58-62</p> <p>Jn 17:5, B8/16, Ph 2:7</p> <p>B8/16, Jn 17:6, 11</p> <p>B8/16, Jn 17:17-18</p>
<p>F</p>	<p><u>"So That They May be One as We are One"</u></p> <ol style="list-style-type: none"> 1. A discussion of the will of the High Priest and today's ecumenical movement 2. Defending the Catholic Church does not equal to disrespecting other religions 3. The views of the Apologetics = Church's standpoint: Christ's Church subsists in the unity and communion of Peter's successors and the bishops. The Church possesses the fullness of the truth and key elements of salvation. Other baptized Christians and those from other denominations still maintain an imperfect unity. 4. Jesus' Church is not divided. The division happens only among the believers; despite of that, baptism holds all believers in an imperfect unity. 5. God wills all believers to be one. It does not mean that Christ is being divided. This is the reason for our quest of unity. 6. Unity does not equal to Uniformity: we can maintain variety spiritually, liturgically, and in terms of discipline. 7. Goal: to achieve a comprehensive and visible unity in faith, sacraments, and ministry 8. True unity builds upon the truth. 	<p>Jn 17:22</p> <p>LG 8</p> <p>UR3</p> <p>Jn 17:22, 1Cor 1:13</p> <p>Ecumenical Directory 20 B8/17</p>