



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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VERY REV. THOMAS P. STEINMETZ, PASTOR

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REV. ROGER BOUCHER - Weekend Ministry

REV. DEACON THOMAS MOSES

*"Enter the Church and repent ... for here is the physician, not the judge.
Here one is not investigated, one receives remission of sins."* (St. John Chrysostom)

May 24, 2020- The Fourth Day of the Feast of the Ascension
The Commemoration of our Holy Father Simeon the Younger,
Hermit of the Wondrous Mountain near Antioch

THE SUNDAY OF THE FATHERS OF THE FIRST COUNCIL OF NICAEA

Parish Advisory & Finance Council:

KEN MONTY (PRESIDENT), ROBERT ANDERSON, ROBIN ANDERSON, JOHN CULLEN,
MARTHA DAGHER, TIM ERMATINGER, KEN KOMISAREK, MARYLOU LAZOS, JESSICA LOMANNO,
MAURICE PARÉ, RAFAEL PESCHIERA, PAUL ST. GERMAIN, AND JOHN SIWIK

Parish Secretary: ROBIN ANDERSON

Cedars Society President: MARYLOU LAZOS

Sunday School Coordinator: MARTHA DAGHER

N.A.M.Y. Advisor: ROBIN ANDERSON

HOLY MYSTERY OF CONFESSION: Before or after any service, or by appointment;

HOLY MYSTERY OF CHRISTIAN ILLUMINATION: Please contact the clergy in advance to arrange for the required baptismal instructions;

HOLY MYSTERY OF CROWNING: At least six months prior to the proposed wedding, please contact the clergy to arrange for the required interview and instructions;

HOLY MYSTERY OF THE ANOINTING OF THE SICK: Please contact the pastor at any time when this sacrament is needed;

HOLY COMMUNION FOR THE SICK: Anyone too infirm to attend our services may receive Communion in the home. Please advise the clergy whenever this sacrament is needed.

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (6th Tone) Page 53

The Torparion of the Ascension of the Lord (4th Tone):

You ascended in glory, O Christ our God, and gladdened Your disciples by the promise of the Holy Spirit. Through Your blessing they were confirmed in their belief that You are the Son of God, the Redeemer of the world!

The Troparion of the Fathers of the First Council of Nicaea (8th Tone):

O Christ our God, You are infinitely glorified, for You established our Fathers as radiant stars on earth. You led us to the True Faith through them. O Most Merciful One, glory to You!

The Troparion of the Dormition of the Theotokos (1st Tone): Page 16

Kondakion of The Ascension of the Lord (6th Tone)

After fulfilling for us Your Plan of Redemption and joining the things of earth with those of heaven, You gloriously ascended, O Christ our God, without abandoning us, but remained with us forever, and proclaimed to those who love You: "Behold I am with you; no one has power against you!"

THE PROKIMENON:

**BLESSED ARE YOU, O LORD, GOD OF OUR FATHERS
AND YOUR NAME IS WORTHY OF PRAISE AND GLORIOUS FOREVER!**

*For You are just in all You have done to us,
and all Your works are true and Your ways right!*

Today's Readings: Acts 20: 16-18 & 28-36 and John 17: 1-13

LITURGY INTENTIONS

Sunday, (May 24) 10:30 AM:

For the repose of Michael Beadle, who fell asleep in the Lord on May 8

For the repose of Brian Trombly,
by Claire Moses and Family

For the repose of our former pastor,
Rev. Joseph Dagher, B.S.O., (23rd Anniversary)

For the repose of our former pastor,
Rev. Dominic Ledbetter, B.S.O., (24th Anniversary)

Next Sunday (May 31) 10:30 AM:

For the repose of Peter Abood (40th), Ernest Elias (17th), Richard Thomas (3rd),
Gertrude Beadle(7th), Ned Kfoury (60th), Eassa Maloley (37th),
Michael Baroody (59th), Matilda Ashooh (56th) and Minnie Solomon (48th)





Do you know someone in the parish that is graduating from high school or college? Coronavirus may have cancelled their graduation ceremonies, but we can still honor them in our church family! Let Fr. Tom know who they are, so that we can congratulate them and pray for them at the Divine Liturgy on June 21!

Vocation View

We celebrate the Fathers of the First Ecumenical Council who served us by formulating a statement of our faith and helped us to understand it correctly. In the Gospel, Jesus prays for His clergy, His fellow workers in ministry. In the epistle, Paul prayed for and with the clergy of his early churches, urging them to watch over the flocks entrusted to them and be dedicated servants, protecting the faith and the faithful. Let us pray for our priests and pray for an increase in the number of priests serving our diocese.



RE: Holy Communion this week

I will be at the church and available for Confession or to give Holy Communion on Sunday from 1:00 PM to 4:00. If I am not in the church when you arrive, call me and I will meet you. Please do not exceed the limit of 10 people in church at one time. If these times are not convenient, please call me and we will make an appointment. *-Fr. Tom*

Instructions for watching the livestreamed services:

Go to <https://www.facebook.com/OurLadyoftheCedars/>. If you already have a Facebook account, you can "Like" the page and receive a notification that the live broadcast is beginning. It should begin at the scheduled service time. If you do not want to have a Facebook account, you can view the services by going to <https://www.facebook.com/OurLadyoftheCedars/live/>.

Last Weekend's Donations: \$ 1,310.⁰⁰

Thank you to those who remembered to send donations!

The average Sunday envelope donation: \$56.⁹⁶

The balance on our mortgage is: \$52,994.²¹

SERVICES FOR THE WEEK

Services are not open to the public, but are livestreamed

Wed., May 27	7:00 PM	Divine Liturgy
Sat., May 30	4:30 PM	Great Vespers for Pentecost Sunday
Sun., May 31	9:45 AM	Sunday Orthros
Sun., May 31	10:30 AM	Divine Liturgy: Pentecost Sunday

The First Ecumenical Council, also

known at the First Council of Nicaea took place in 325. Although persecution of Christians had ceased by this time, heresies arose within the Church itself. One of the most pernicious of these heresies was Arianism. Arius was a priest of Alexandria who denied the divine nature of Jesus Christ and His equality with God the Father. Arius mistakenly taught that the Savior is not consubstantial with the Father, but is only a created being.

A local Council, convened with Patriarch Alexander of Alexandria presiding, condemned the false teachings of Arius. However, Arius would not submit to the authority of the Church. He wrote to many bishops, denouncing the decrees of the local Council. He spread his false teaching throughout the East, receiving support from certain Eastern bishops.

Investigating these dissensions, the holy emperor Constantine became convinced that the heresy of Arius was directed against the most fundamental dogma of Christ's Church, and so he decided to convene an Ecumenical Council. In 325, 318 bishops representing Christian Churches from various lands gathered together at Nicaea. Only five bishops from the West were present; Pope St. Sylvester I of Rome did not attend, and was represented by two of his priests.

The emperor Constantine presided over the sessions of the Council. In his speech, responding to the welcome by Bishop Eusebius of Caesarea, he said, "God has helped me cast down the impious might of the persecutors, but more distressful for me than any blood spilled in battle is for a soldier, is the internal strife in the Church of God, for it is more ruinous."

Arius, with seventeen bishops among his supporters, remained arrogant, but his teaching was repudiated and he was excommunicated from the Church. In his speech, the holy deacon Athanasius (who would later become St. Athanasius the Great, Patriarch of Alexandria) conclusively refuted the blasphemous opinions of Arius. The heresiarch Arius is depicted in iconography sitting on Satan's knees, or in the mouth of the Beast of the Deep (Rev. 13).

The Fathers of the Council declined to accept the Symbol of Faith (Creed) proposed by the Arians. Instead, they affirmed the Orthodox Symbol of Faith. St Constantine asked the Council to insert into the text of the Symbol of Faith the word "consubstantial," which he had heard in the speeches of the bishops. The Fathers of the Council unanimously accepted this suggestion.

In the Nicene Creed, the holy Fathers set forth and confirmed the Apostolic teachings about Christ's divine nature. The heresy of Arius was exposed and repudiated as an error of haughty reason. After resolving this chief dogmatic question, the Council also issued Twelve Canons on questions of churchly administration and discipline. Also decided was the date for the celebration of Holy Pascha. By decision of the Council, Holy Pascha should not be celebrated by Christians on the same day with the Jewish Passover, but on the first Sunday after the first full moon of the vernal equinox (which occurred on March 22 in 325).



Being “One in Us”

IN MONASTIC OR RELIGIOUS CIRCLES, it is common for spiritual leaders to leave their followers a “spiritual testament,” an outline of the teachings and instructions which they want uppermost in their disciples’ minds. Christ’s prayer in John 17 is a kind of spiritual testament. In it the Lord expresses His holy will for Himself, for His apostles, for the Church and for all mankind on the eve of His crucifixion.

The Time of His Glorification – The prayer begins with Christ praying for Himself: “*Father, the hour has come. Glorify your Son, that your Son may glorify You*” (verse 1). What the Scripture calls Christ’s “hour” refers to the time of His redeeming sacrifice. Christ prays that He would be glorified by the completeness of this self-emptying. He totally enters into our experience of suffering and death in order to be one with us in all things except sin. His glory would not be the earthly idea of glory – power and might – but the glory of absolute and unconditional love.

Jesus as the Eternal Word Made Flesh – The prayer continues: “*glorify me in your presence with the glory I had with You before the world began*” (verse 5). The heavenly glory, known to the angels, was to be manifested to us on earth through the cross.

This reference brings us back to the proclamation of who Jesus is, which is found in the first verse of John’s Gospel: “*In the beginning was the Word...*” The Gospel proclaims Jesus as the pre-eternal Word of God who is glorified with the Father before all ages. Jesus is not simply a prophet or inspired teacher – He is the One whom the Gospel says “*...was in the beginning with God. All things were made through Him and without Him nothing was made that was made*” (John 1:2, 3).

This portrait of the eternal Word as one with the Father shows us a God who is in an eternal relationship and who is, therefore, love by His very nature (see 1 John 4:8). God’s relationship is, first of all, with the true and entirely appropriate object of His love: His divine Word who is glorified with Him from all eternity. Based on the words of this prayer the Church would go on to speak of Christ as “equal in glory with the Father.” Combining this with Christ’s teaching on the Holy Spirit, later believers would express this relationship as the doctrine of the Holy Trinity.

Our Re-creation is in Christ – Between verses 1 and 5 we find a third concept recorded in the Gospel: “*...You have given Him authority over all flesh that He should give eternal life to as many as You have given Him*” (verse 2). The Word of God, through whom all things were made, is now incarnate in Jesus of Nazareth as the agent of a new creation. Mankind is given a new life which is, in fact, a second chance at the life intended for him from the beginning as described in the book of Genesis.

This life is then described: “*And this is eternal life: that they may know You, the only true God, and Jesus Christ whom You have sent*” (verse 3). Eternal life, authentic life is communion: that knowledge which flows from a relationship with God. It was a relationship of communion



which Genesis describes as God “walking with Adam” in the Garden. That fellowship, once lost, is restored through Christ.

Some scholars believe that this verse is the Evangelist’s commentary on Christ’s prayer, an aside in the text, since it refers to the Lord in the third person. There were no quotation marks, punctuation or even paragraphs in first-century Greek manuscripts so it is possible that this is so.

This verse does make an excellent commentary, a kind of liturgical refrain not only to this prayer but to our entire life in Christ. All of the Church’s life – our liturgies, icons, practices – draws its power from the relationship which we have with God. When we are in a living communion with Him, our interior eyes gain the power to see what is present in the Scriptures, the Eucharist or the saints. They become means for us to deepen the life which comes from our relationship with God in Christ. If we are not living in that relationship then these practices are simply outward forms which will increasingly bore us.

Prayer That His Disciples Be One – The prayer continues: “*I have manifested Your name to the men whom You have given me out of the world.... and they have believed that you sent me*” (verses 6, 8). The Apostles had been called forth by Christ to leave their families and their livelihoods to follow Him. They were about to see Him arrested, humiliated and killed. They in their turn would face similar ends. Yet He prays, not that they remain steadfast, but that they remain one. “*Holy Father, keep through Your name those whom You have given me, that they may be one as we are*” (verse 11). The unity of the Apostles in Christ would be more significant than the physical lives of any one of them, because from that communion would come the ongoing life of the entire Church.

Prayer for the Church and the World – A few verses later we find a similar prayer for the whole Church and the world as well: “*I do not pray for those alone, but also for those who will believe through their word that they all may be one, as You, Father, are in Me and I in You that they also may be one in Us, that the world may believe that You sent Me*” (verses 20-21).

This mutual interaction of Father, Son and Holy Spirit in the Trinity is extended to humanity in the Church. The bond we have with God is no longer simply that of creature to Creator; it is the filial relationship of the Son to the Father. “*as You, Father, are in Me and I in You.*” The Church, then, is not simply a human association of Jesus’ followers but an organic union of those who are “*one in Us.*”

The Icon of Our Communion with God

The icon which most perfectly expresses this vision for the communion of the Church as being “*one in Us*” is the adaptation by St Andrei Rublev of the traditional image, “The Hospitality of Abraham.” The patriarch himself and other details from the Genesis story are deleted and all we see are the three guests whom he entertained, seated around a table. In Gen 18:2 these visitors are described as “*three men*” but Rublev depicts them as angels. In fact Gen 18:13 and verses following refer to Abraham’s company as “*the LORD,*” causing the Fathers to see this visitation as an early indication of the Trinity. Their eternal relationship is expressed by the fluid motion of their gestures.

The fourth place at the table, included in these gestures, is set for us. Through baptism we have been brought into the eternal relationship of the Father, the Son and the Holy Spirit. The single vessel on the table suggests the means of our ongoing communion with God, the Eucharist.

The Icon of the Ascension of the Lord

The icon of The Ascension of Our Lord contains both confusion and peace: the former is borne of worldly reasoning, whilst the latter comes from divine, heavenly, order. The icon itself is characterized by color: the robes of the Apostles, the Mother of God, the Angels, and Christ Himself surrounded by light; all this is suitable for the Feast itself, which is one of the Twelve Great Feasts and a joyous celebration.

Christ is shown in His glory in a mandorla (a design which is almond-shaped or round and depicts the glory of the Lord.). He is blessing the assembly with His right hand and carrying a scroll in His left, symbolizing that He is the source of blessing and Wisdom and that His love and teachings are still with the Church.

The image of Christ in glory, seated upon a “rainbow”, comes directly from the Book of Revelation, regarding the Last Judgment and Second Coming of Jesus Christ: *Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald.* (Rev 4:2-3)

Even though we see Christ as departing, the Church sees the second and glorious coming in the same icon, recalling the words of the angel: *“Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”* (Acts 1:11) Jesus said he would return exactly as he ascended, and so the icon does not show the direction of His movement.

The Apostles look up in a combination of fear and wonder and they are moving about, talking to one another and pointing towards heaven. In contrast to their confusion stands the Theotokos. She is in the center of the icon, immediately below the ascending Christ. The gesture of her hands is gesture of prayer. She is clearly outlined by the whiteness of the garments of the angels. The Theotokos is depicted in a very calm pose, looking at us. Already overshadowed by the Holy Spirit since Christ’s conception, Mary appears to understand the deep mysteries of her Son’s birth, death, resurrection and ascension, already hoping on Christ’s return. This hope brings her the divine peace shared by Jesus Christ and the angels: they all have halos signifying the grace and glory of God, whereas the disordered Apostles do not.

The icon expresses the sovereignty of Christ over His Church; He is its Head, its guide, its source of inspiration and teaching; it receives its commission and ministry from Him, and fulfills it in the power of the Holy Spirit.



Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Erin Baroody, Michael Baroody, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Sarah Dagher, Sher Farrow, Julie Fregeau, Peter Fregeau, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Arthur Goldberg, Bonnie Gomez, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Leila Khoury, Shirley Lanoue, Sarah Lavery, Susan Latvis, Diana Lebel, Haley Lesmerises, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Jessica Nehme, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Noreen Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Fr. Andre St. Germain, Kara Salvias, Barbara Schultz, Iris Angelina Velasquez, Gina Walcott, Catherine Waldron, George Webber, Martha Webber, Angela Wise, and Marilyn Whitmore.

If you are visiting our church, our parish family is delighted to welcome you here! Please give us the chance to get to know you by joining us for some coffee, pastry, and conversation in the church hall following the Divine Liturgy. If you would like to know more about the Melkite Catholic Church, check out the brochure entitled **“Welcome to this Holy House,”** located on the table in the back of the church.



  <p>Joe Ashooh, Agent 297 South Willow St Manchester, NH 03103 603-624-1000 www.joesthere.com</p> <p><small>Providing Insurance and Financial Services Call us for a free quote</small></p>	<p>NORTH HILLS REALTY GROUP, LLC <i>Residential Real Estate Brokers</i> Abraham Dagher, Realtor 814 Elm St., Suite # 302 Manchester, NH 03101 (603) 629-9988</p>	 <p>Chuck Stephen 814 Elm Street, Suite 503 Manchester, NH 03101 Tel # 603.606.3391 Toll Free 866.491.9675 chuck@glenwoodinvestment.com www.glenwoodinvestment.com</p> <p>Glenwood Investment Group <i>“Grow and protect your hard-earned wealth”</i></p>
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Today's Readings:

A reading from the Acts of the Apostles (20:16-18, 28-36)

In those days Paul decided to sail past Ephesus so as not to waste time in Asia. For he was hurrying as much as he could in order to reach Jerusalem for the day of Pentecost. From Miletus, however, he had sent an invitation to Ephesus for the presbyters of the church. And when they had come to him, he said to them, (20:28) "Be careful about yourselves and the whole flock over which the Holy Spirit has placed you as bishops, to herd the Church of God which He has redeemed through His own blood. For I know this, that after I am gone fierce wolves will get in among you and will not spare the flock. And from among you, some men will rise, speaking perverse doctrines, to draw away the disciples after them.

"Watch, therefore, and remember that for three years, night and day, I did not cease to warn with tears every one of you. And now, brethren, I commend you to God and to the Word of His grace, Who is able to edify and to grant you an inheritance among all His blessed ones.

"I have coveted no one's silver or gold or clothing. You, yourselves, know these hands of mine have provided for my needs and those of my companions. In all things, I have shown you that by working in this way you should help the weak, and remember that the Lord Jesus said in person, 'It is more blessed to give than to receive.'"

And after saying this, he knelt down and prayed with them all.

الرسالة (أعمال الرسل 20 : 17-180 وآ و 27-36)

في تلك الأيام. كان بولس قد عزم أن يتجاوز أفسس في البحر، لئلا يعرض له أن يبطئ في آسية. لأنه كان يعجل حتى يكون في أورشليم يوم العنصرة إن أمكنه. فمن ميليتس بعث إلى أفسس فاستدعى كهنة الكنيسة. فلما وصلوا إليه قال لهم: أحذروا لأنفسكم ولجميع القطيع الذي أقامكم فيه الروح القدس أساقفة. لترعوا كنيسة الله التي اقتناها بدمه الخاص. فإني أعلم هذا إنه بعد فراقى سيدخل بينكم ذئاب خاطفة لا تشفق على القطيع، ومنكم أنفسكم. سيفوم رجال يتكلمون بأقوال فاسدة. ليجتذبوا التلاميذ وراءهم، فاسهروا إذن وتذكروا أنني مدة ثلاث سنين لم أكف ليلاً ونهاراً عن أن أنصح كل واحد بالدموع. والآن يا إخوة. أستودعكم الله وكلمة نعمته القادرة أن تبنيكم وتوثقكم ميراثاً مع جميع المقدسين. إني لم أشته من أحد فضة أو ذهباً أو ثوباً، بل أنتم تعلمون أن هاتين اليدين كانتا تخدمان حاجاتي وحاجات الذين كانوا معي، في كل شيء بينت لكم كيف ينبغي أن نتعب لنساعد الضعفاء. وأن نتذكر كلام الرب يسوع حيث قال: إن العطاء أعظم غبطة من الأخذ. ولما قال هذا جثا على ركبتيه وصلى مع جميعهم.

The Holy Gospel according to St. John the Evangelist (17:1-13)

At that time Jesus raised his eyes to heaven and said, "Father, the hour has come! Glorify Your Son, that Your Son may glorify You, even as You have given Him power over all flesh, in order that to all You have given Him, He may give everlasting life. Now this is everlasting life, that they may know You, the only true God, and the One You have sent, Jesus Christ.

I have glorified You on earth; I have accomplished the work You have given Me to do. And now do You, Father, glorify Me with Yourself, with the glory that I had with You before the world existed. I have manifested Your name to the men You have given me out of the world. They were Yours, and You have given them to Me, and they have kept Your word. Now they have learned that whatever You have given Me is from You; because the words that You have given Me, I have given to them. And they have received them, and have known as a fact that I came forth from You, and they have believed that You did send Me.

I pray for them; not for the world do I pray, but for those whom You have given Me, because they are Yours; and all things that are Mine are Yours, and Yours are Mine; and I am glorified in them. And I am no longer in the world, but these are in the world, and I am coming to You. Holy Father, keep in Your name those You have given Me, that they may be one even as We are. While I was with them in the world, I kept them in Your name. Those You have given Me, I guarded; and not one of them perished except the son of perdition, in order that the Scriptures might be fulfilled. But now I am coming to You and these things I speak in the world, in order that they may have My joy made full in themselves."

انجيل احد الآباء القديسين - يوحنا 17: 1-13

في ذلك الزمان، رَفَعَ يَسُوعُ عَيْنَيْهِ إِلَى السَّمَاءِ وَقَالَ: أَيُّهَا الْآبُ، قَدْ أَتَتْ السَّاعَةُ. مَجِدْ أَبْنَكَ لِيُجَدِّدَكَ أَبْنُكَ أَيْضًا. كَمَا أَعْطَيْتَهُ السُّلْطَانَ عَلَى كُلِّ بَشَرٍ، لِيُعْطِيَهُمْ كُلَّ مَا أَعْطَيْتَهُ لِي: الْحَيَاةَ الْآبَدِيَّةَ. وَهَذِهِ هِيَ الْحَيَاةُ الْآبَدِيَّةُ، أَنْ يَعْرِفُوكَ أَنْتَ الْإِلَهَ الْحَقِيقِيَّ وَحَدَّكَ، وَالَّذِي أَرْسَلْتَهُ يَسُوعَ الْمَسِيحَ. أَنَا قَدْ مَجِدُّكَ عَلَى الْأَرْضِ، وَأَتَمَّمْتُ الْعَمَلَ الَّذِي أَعْطَيْتَنِي لِأَعْمَلُهُ. وَالْآنَ مَجِدِّنِي أَنْتَ أَيُّهَا الْآبُ عِنْدَكَ، بِالْمَجْدِ الَّذِي كَانَ لِي عِنْدَكَ مِنْ قَبْلِ كَوْنِ الْعَالَمِ. قَدْ أَعْلَنْتُ اسْمَكَ لِلنَّاسِ الَّذِينَ أَعْطَيْتَهُمْ لِي مِنَ الْعَالَمِ، هُمْ كَانُوا لَكَ، وَأَنْتَ أَعْطَيْتَهُمْ لِي، وَقَدْ حَفِظُوا كَلَامَكَ. وَالْآنَ عَلِّمُوا أَنْ كُلَّ مَا أَعْطَيْتَهُ لِي هُوَ مِنْكَ. لِأَنَّ الْكَلَامَ الَّذِي أَعْطَيْتَهُ لِي قَدْ أَعْطَيْتَهُ لَهُمْ، وَهُمْ قَبِلُوا وَعَلِمُوا حَقًّا أَنِّي مِنْكَ خَرَجْتُ، وَأَمَنُوا أَنَّكَ أَنْتَ أَرْسَلْتَنِي. أَنَا أَسْأَلُ مِنْ أَجْلِهِمْ، لَا أَسْأَلُ مِنْ أَجْلِ الْعَالَمِ، بَلْ مِنْ أَجْلِ الَّذِينَ اعْطَيْتَهُمْ لِي لِأَنَّهُمْ لَكَ. وَكُلُّ مَا هُوَ لِي هُوَ لَكَ، وَمَا لَكَ هُوَ لِي، وَأَنَا قَدْ تَمَجَّدْتُ فِيهِمْ. وَلَسْتُ أَنَا بَعْدُ فِي الْعَالَمِ، وَهُوَ لَئِنْ هُمْ فِي الْعَالَمِ، وَأَنَا آتِي إِلَيْكَ. أَيُّهَا الْآبُ الْقُدُّوسُ، احْفَظْ بِاسْمِكَ الَّذِينَ أَعْطَيْتَهُمْ لِي. لِيَكُونُوا وَاحِدًا كَمَا نَحْنُ. حِينَ كُنْتُ مَعَهُمْ فِي الْعَالَمِ، كُنْتُ أَحْفَظُهُمْ بِاسْمِكَ. إِنَّ الَّذِينَ أَعْطَيْتَهُمْ لِي قَدْ حَفِظْتَهُمْ، وَلَمْ يَهْلِكْ مِنْهُمْ أَحَدٌ إِلَّا ابْنُ الْهَلَاكِ، لِيَنْمَ الْكِتَابُ. وَالْآنَ فَإِنِّي آتِي إِلَيْكَ، وَأَنَا أَتَكَلَّمُ بِهَذَا فِي الْعَالَمِ، لِيَكُونَ لَهُمْ فَرْحِي كَامِلًا فِيهِمْ