



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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RT. REV. ANDRE ST. GERMAIN (retired)

REV. ROGER BOUCHER - Weekend Ministry

REV. THEOPHAN LEONARCZYK, Eparchial Chancellor

"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 13, 2018

The Fourth Day of the Feast of the Ascension

The Commemoration of the Holy Woman Martyr Glyceria

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, PAUL MANSUR, NAJWA MOUSSOBA, JOE NEHME, MAURICE PARE', PAUL ST. GERMAIN, AND CHRISTELLE SLAYBE

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 (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 (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 13) 10:30 AM

For the repose of Julie Cullen (4th Anniversary),
by the Cullen Family

Next Saturday (May 19) 4:30 PM:

For the repose of Susan Wihby (71st), Annie Kalil (63rd),
Joseph Wihby (31st), Zowdy Zeady (44th), Joseph Maroon (45th),
Fred Coriarty (70th), Lamia Solomon (33rd), John Jadda (60th),
Joseph Nasser (4th), Freda George (27th), and Peter Abood (38th)

Next Sunday (May 20) 10:30 AM

For the repose of Mary Stephen (One Year Anniversary),
by the Stephen Family





Happy Mother's Day
to all of the mothers in the parish.
Thank you for all that you do!

**O Lord, crown them
 with glory and honor!**

Congratulations to James Cleminson and Elizabeth Beadle who were united in marriage on Saturday through the Sacred Mystery of Holy Crowning. May God grant them many years in health and happiness.



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.

Mahrajan 2018 News!

It is time to begin food preparation for Mahrajan 2018! We need help in the kitchen for food preparation on the evenings that follow, 6:00 PM start time for each evening.

May 15	Kibbee	June 5	Chicken Kabobs
May 22	Beef Kabobs	June 6	Chicken Shwarma
May 29	Lamb Kabobs	June 12	Ghrybe & Nut Maamoul
May 30	Lamb Shwarma	July 10	Grape Leaves

Attendance - Last Sat. 4:30 PM: 19 Last Sun. 10:30 AM: 91

Last Weekend's Collection: \$ 1, 038.⁴⁶

The average Sunday envelope donation: \$33.⁶⁵

The balance remaining on our mortgage is: \$75,448.¹⁹

SERVICES FOR GREAT AND HOLY WEEK

Wed., May 16	7:00 PM	Divine Liturgy: For the deceased of the parish
Sat., May 19	4:30 PM	Divine Liturgy: Feast of Pentecost
Sun., May 20	9:45 AM	Orthros for Pentecost Sunday
Sun., May 20	10:30 AM	Divine Liturgy: Pentecost Sunday
Sun., May 20	7:00 PM	Vespers for Pentecost Monday with Kneeling Prayers



The First Ecumenical Council

also known as 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).

-Edited from an article at www.oca.org

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.

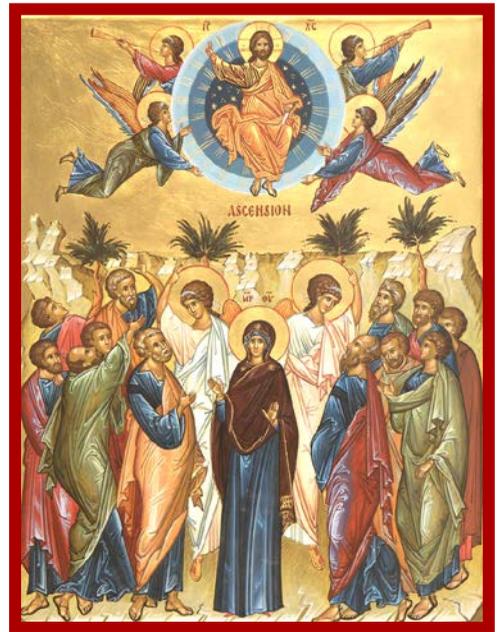
Christ is shown in His glory in a mandorla (a design which is almond-shaped or round and depicts the glory of the Lord.). He is blessing the assembly with His right hand and carrying a scroll in His left, symbolizing that He is the source of blessing and Wisdom and that His love and teachings are still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



A Feast of Hope for the Future

WHEN THE EMPEROR CONSTANTINE began his program of building churches in the Holy Land, the first shrines he sponsored were at Bethlehem (Christ's birthplace), Jerusalem (the Anastasis) and the Mount of Olives (shrine of the Ascension and a grotto believed to be where Jesus instructed His disciples). Since that day, pilgrims from all over the world regularly flock to Bethlehem and Jerusalem, but the Mount of Olives does not have anywhere near as many visitors.

The most obvious – but not the most important reason – is that the ancient shrines on the Mount of Olives were destroyed, first during the Persian invasion of AD 614. Restored, they were later demolished by the “mad caliph,” al-Hakim, in AD 1209. Rebuilt by the Crusaders, the shrine of the Holy Ascension was turned into a mosque at the time of the fall of Jerusalem to Salah ad-Din in 1188. Still a mosque, it is currently operated as a tourist site.

The Holy Ascension

Perhaps the more important reason why we ignore the Ascension today is that it is overshadowed in the historical Churches of East and West by the more prominent celebrations of Pascha, which precedes it, and Pentecost, which follows it. Christ's Ascension, nonetheless, is of major importance for our understanding of the mystery of our salvation and of what is to come in God's plan for us. It is a feast that expresses hope that a place has been prepared for us in the Kingdom of God alongside the risen Christ.

The Ascension marks the end of Christ's time on earth, as recorded in the Scriptures. Matthew records the Lord's last words – “*Go therefore and make disciples of all the nations*” (Mt 28: 19) – but does not describe the Ascension. In Mark's Gospel the narrative continues: “*So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God. And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen*” (Mk 16:19-20).

It is the evangelist Luke who gives us the fullest picture. In his Gospel we read ““*Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.*’ *And He led them out as far as Bethany, and He lifted up His hands and blessed them. Now it came to pass, while He blessed them, that He was parted from them*” (Lk 24:49-51).

In Luke's Acts of the Apostles, the Lord's words of farewell are followed by the following narrative: “*Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went*



up, behold, two men stood by them in white apparel, who also said, '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 1:9-11).

The risen Christ physically leaves this world, not by dying again, but by being “taken up” into heaven. He had not risen in order to resume the life of men on earth, and so His risen body was not limited in the way that earthly bodies are. He arose in a glorified body, immortal (never to die) and incorruptible (never to decay), for “He clothed the mortal in the splendor of incorruption” (St John Chrysostom).

This body, fully human but glorified, ascended into heaven and, as we say in the Creed, is now seated at the right hand of the Father. The Lord Jesus is exalted and glorified with His heavenly Father, as He was from all eternity, but now *in His humanity*, in the body incarnate from the holy Virgin Mary. For the first time, a human body is glorified in the presence of the eternal God, offering our own fallen yet restored nature to Him who is the Source of all life. This is what the Protomartyr Stephen saw in his vision of the risen Lord: he “*gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, and said, 'Look! I see the heavens opened and the Son of Man standing at the right hand of God!'*” (Acts 7:55, 56).

And yet, Christ is also present to us, as we sing in the kontakion of this feast: “You gloriously ascended, O Christ our God, without abandoning us, but remained with us forever.” Christ had promised to abide with us, as we read in the Gospel of John: “*I will not leave you orphans*” (Jn 14:18). His presence, by the power of the Holy Spirit, would be His Body, the Church.

This presence would be realized in various ways, all of which we experience in the Divine Liturgy. He is with us mystically in the Church which gathers to worship, in the Scriptures which are read, and in the Eucharist, our share in His eternal sacrifice. Again, listen to St John Chrysostom: “He ascended, and with Him our body ascended also. ... Amazing! Look again, how He has raised the Church. As though He were lifting it up by some engine, He has raised it up to a vast height, and set it on that throne; for where the Head is, there is the body also. There is no interval of separation between the Head and the body; for if there were a separation, then the one would no longer be a body, nor would the other any longer be a Head.”

We Are Ascended Also

In Christ, our humanity is now seated at the Father’s right, but in a real sense He is not alone. His humanity in the heavens is but the first of many who will be glorified with Him. St Paul describes this in an agricultural image: Christ is the first of the crop; we are meant to be the rest of the crop! “*Christ is risen from the dead, and has become the first-fruits of those who have fallen asleep... For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the first-fruits, afterward those who are Christ’s at His coming*” (1 Cor 15:20-23).

Thus, St John Chrysostom, when speaking of the ascended Christ, uses the plural: “*we* have ascended.” If the “first-fruits” has ascended, the rest of the crop has as well. “We who seemed unworthy of the earth, are now raised to heaven. We who were unworthy of earthly dominion have been raised to the Kingdom on high, have ascended higher than heaven, have come to occupy the King’s throne, and the same nature from which the angels guarded Paradise, did not stop until it ascended to the throne of the Lord.”

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Paul Archambeault, Elizabeth Ashooh, Elsie Ashooh, Alice Auclair, Erin Baroody, Michael Baroody, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Theresa Cullen, Sarah Dagher, Bishop John Elya, Sher Farrow, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Eileen Kennedy, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Label, Haley Lesmerises, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Steve Notter, Steven O'Leary, Ellen Osgood, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvias, Raymond Sherburne, Tarrant Smith, Catherine Waldron, George Webber, Martha Webber, Marilyn Whitmore, Iris Angelina Velasquez, and Joseph Yablonski.

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.





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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 : 17-18 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. سيقوم رجال يتكلمون بأقوال فاسدة. ليجتذبوا التلاميذ وراءهم، فاسهروا إذن وتذكروا أنني مدة ثلاث سنين لم أكف ليلاً ونهاراً عن أن أنصح كل واحد بالدُموع. والآن يا إخوة. أستودعكم الله وكلمة نعمته القادرة أن تبنيكم وتوثيكم 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 بيئت لكم كيف ينبغي أن تتعب للنساء 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 أَتَتِ السَّاعَةُ. مَجِّدْ أَبْنُكَ لِتُجَمِّدَكَ أَبْنُكَ أَيْضًا. كَمَا أَعْطَيْتَهُ السُّلْطَانَ عَلَى كُلِّ بَشَرٍ، لِتُعْطِيَهُمْ كُلَّ مَا أَعْطَيْتَهُ لَكَ: الْحَيَاةَ الْآبِدِيَّةَ. وَهَذِهِ هِيَ الْحَيَاةُ الْآبِدِيَّةُ، أَنْ يَعْرِفُوكَ أَنْتَ الْإِلَهَ الْحَقِيقِيَّ وَحْدَكَ، وَالَّذِي أَرْسَلْتَهُ يَسُوعَ الْمَسِيحَ. أَنَا قَدْ مَجَّدْتُكَ عَلَى الْأَرْضِ، وَأَتَمَّمْتُ الْعَمَلَ الَّذِي أَعْطَيْتَنِي لِأَعْمَلُهُ. وَالْآنَ مَجِّدْنِي 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 وَعَلِّمُوا 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 لَمْ يَمْضِ 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، لِتَبْتِمَّ الْكِتَابِ. وَالْآنَ فَإِنِّي آتِي إِلَيْكَ، وَأَنَا أَتَكَلَّمُ بِهَذَا فِي الْعَالَمِ، لِيَكُونَ لَهُمْ فَرْحٌ كَامِلًا فِيهِمْ.