



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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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)*

June 2, 2019 - The Fourth Day of the Feast of the Ascension
The Commemoration of our Holy Father Nicephoros the Confessor,
Archbishop of Constantinople

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 (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

Saturday (June 1) 4:30 PM:

For the repose of Matilda Ashooh (55th), Minnie Solomon (47th),
Alexander Azzi (45th), John Ganem (31st) and Fifi Nassif (36th)



Sunday, (June 2) 10:30 AM:

For the repose of our former pastor,
Fr. Dominic Ledbetter (23rd Anniversary)



Next Saturday, (June 8) 4:30 PM:

For the repose of Mitchell Nassif (26yh), Virginia Pichette (5th), Annie Samales (63rd), Helen Solar (33rd), Lucille Raczka (18th), Linda Jadda (23rd), Josephine Baroody (34th), Charles Nassoura (37th), and Barbara Spencer (17th)

Next Sunday (June 9) 10:30 AM:

For the repose of Russell Pond (3rd Anniversary), by his family
For the repose of Fr. Clement Youssef, B.S.O, who fell asleep in the Lord on May 31



Do you know someone in the parish that is graduating from high school or college? Let Fr. Tom know, so that we can congratulate and pray for them at the Divine Liturgy on June 23!

The Saturday of the Dead

The Church has set aside this coming Saturday (the Saturday before Pentecost) as a day to pray for all those who have passed from this life. We will pray for them at a celebration of the Divine Liturgy on Saturday morning at 10:00 AM. Sign-up sheets will be available in the church that morning for the names of your departed loved who will be remembered at the Liturgy. Come and beseech the Lord to bring all our departed relatives and friends to *“a place of light, a place of happiness, a place of peace, where there is no pain, no grief, no sighing.”*



The Sunday School picnic for teachers, parents and students will take place following the Sunday Divine Liturgy next Sunday.

Mahrajan 2019 –We are really cooking now!

On Tuesday we are preparing lamb Kabobs – and we really need your help! No previous experience required! **Cutting the lamb begins at noon, skewering the lamb at 6:00 PM.**



If you grow or gather grape leaves, please help us keep our costs down by donating them to the Mahrajan. Grape leaves will be needed for the July 9 food prep session, so please wash and pack them in your freezer as they become available. We need about 3,000 grape leaves so keep us in mind as the season approaches.

Attendance Last Sat. 4:30 PM: 17 Sun. 10:30 AM: 107

Last Weekend’s Collection: \$818.⁰⁰ Mortgage: \$658.⁰⁰

The average Sunday envelope donation: \$30.³³

The balance on our mortgage is: \$65,261.⁰¹

SERVICES FOR THE WEEK

Wed., June 5	7:00 PM	Divine Liturgy: offered for the persecuted Christians throughout the world
Sat., June 8	10:00 AM	Divine Liturgy: Saturday of the Dead
Sat., June 8	4:30 PM	Divine Liturgy: The Feast of Pentecost
Sun., June 9	9:45 AM	Orthros for the the Feast of Pentecost
Sun., June 9	10:30 AM	Divine Liturgy: The Feast of Pentecost

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.



The First Ecumenical Council

ON THE SUNDAY AFTER THE ASCENSION, our Church remembers the Fathers of the First Ecumenical Council which met at Nicaea in AD 325. It was convoked by the first Christian Roman emperor, St Constantine the Great, in response to an appeal by a synod of Spanish bishops. Its principal task was to promote the unity of the Churches in the Empire by insuring that all the Churches believed the same faith and observed the same practices.

Before the Council of Nicaea

Prior to the time of St Constantine, when the Church received toleration and then recognition as an “institution” in the Roman Empire, matters of concern to the Churches were addressed locally. When issues arose which affected more than one local Church, they were dealt with by Church leaders coming together in council.

The first such gatherings are recorded in the Acts of the Apostles. The first issue addressed by the disciples after Christ’s ascension was the defection of Judas (Acts 1:15-26). The Church at that time was simply the community of believers in Jerusalem around the Apostles and it was this community which nominated two men to replace Judas. After praying, “*they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles*” (Acts 1:24-26).

As the Church grew and spread beyond Palestine to places like Cyprus and Asia Minor, it was forced to address a potentially divisive issue – through a council of the Apostles and elders (Acts 15:1-31). Some Jewish Christians were opposed to the practice at Antioch where converts were not obliged to be circumcised or to follow Jewish dietary rules. The council decided to affirm this practice and informed “*the Gentile believers in Antioch, Syria and Cilicia*” (Acts 15:23) of their support by letter.

From the middle of the second century regional councils became common, particularly in Christian centers such as Italy and Asia Minor. These councils addressed suspect teachings and conflicting practices which were felt to affect the unity of the Churches. Regional councils often established common policies on questions such as penances for returning apostates or rules for clerical marriages. While these policies directly affected the participating local Churches, they were communicated to Churches in other regions which often adopted them as well.

The Ecumene

St. Constantine’s council brought together bishops from throughout the Roman Empire (the “Ecumene”) and hence was called an Ecumenical Council. Its decisions were given the force of law throughout the empire. Representatives from the Kingdom of Greater Armenia (a Roman vassal state) and from the Persian Church attended also. Since the Roman and Persian Empires had been rivals for centuries, it was only in AD 410 that the Persian Church (the Church of the East) formally adopted the creed and canons of the First Council of Nicaea.



Arianism and the Creed

The Spanish bishops who had proposed the council were struggling against Arianism, a view that Christ was like the Father, but was not of the same essence. Arians believed Him to be the first of God's creatures. This doctrine had been articulated by an Alexandrian teacher named Arius and opposed by another teacher, St Athanasios of Alexandria, who pointed out the fallacy of Arius' teaching: "If the Father begat the Son, then he who was begotten had a beginning in existence, and from this it follows there was a time when the Son was not."

The council examined several creeds used in local Churches then prepared its own, reflecting an anti-Arian Christology. Although this creed was widely accepted, Arianism persisted, particularly in the West, for some time. During the Protestant Reformation some sects rejected the trinitarian doctrine of Nicaea and adopted one or another form of Unitarianism. Later American sects, such as the Mormons, Jehovah's Witnesses and the Church of God adopted teachings which have been described as neo-Arian.

The Nicene Creed which we recite at baptisms, the Divine Liturgy and some other services is actually the version which was completed at the second ecumenical council, (Constantinople I). The version composed at Nicaea ended with the words "and in the Holy Spirit."

Church Structure

By the third century many local Churches had come to be organized as regional provinces with the bishop of the major city designated as the "Metropolitan" or regional primate. The Nicene Council confirmed this practice. It also decreed, "Let the ancient customs in Egypt, Libya and Pentapolis prevail, that the Bishop of Alexandria have jurisdiction in all these, since the like is customary for the Bishop of Rome also. Likewise in Antioch and the other provinces, let the Churches retain their privileges..." (Canon 6).

Soon after the Council, the new imperial capital of Constantinople ("New Rome") was established. Its bishop was given the second place in honor after Rome, and Jerusalem was given the fifth place because it was the "Mother of all the Churches." These five sees would eventually be called the "pentarchy", and their bishops designated as patriarchs.

The Date of Pascha

As the Churches sought to manifest their unity in the new Christian empire of Constantine, they sought to unify the celebration of Pascha, a controversial issue for over a century. Most Churches celebrated this feast on a Sunday, "*the first day of the week*" (Mt 28:1), the day on which Christ's tomb was found to be empty. Some Churches celebrated it on the 14th of the Jewish month of Nisan, the day the lambs were sacrificed for Passover. According to the Gospel of John, that was the day on which Jesus was crucified.

Contemporary sources agree that the Council Fathers decided that all the Churches celebrate Pascha on the first Sunday after the first full moon after the vernal equinox. The Church of Alexandria determined the proper date of Pascha and communicated it to the other Churches. This rule is universally observed today. However, most Eastern Churches calculate the vernal equinox based on the Julian calendar, whereas the Western Churches calculate the vernal equinox according to the Gregorian calendar. In addition, most Eastern Christians also specify that Pascha must be celebrated *after* the Jewish Passover.

The Fathers Speak:

On the Holy Ascension of the Lord

That our flesh should be seated in the heavens and be worthy of worship by the Angels, Archangels, Seraphim and Cherubim is truly a great, astonishing and marvelous thing. On contemplating that, I am often struck with amazement, and I entertain exalted thoughts about mankind, for I see God's great and abundant care for our existence.

-St. John Chrysostom

O man, become a bit more sober, come to your senses. As a rational creature, recognize that God in the Highest has descended from Heaven for you, to raise you up from the earth and take you to Heaven.

-St. Ephrem of Syria

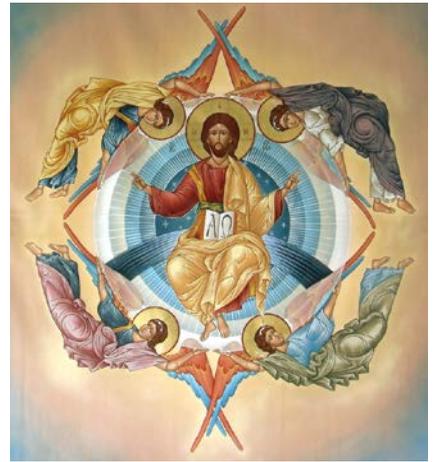
By ascending to Heaven before [the eyes of] his holy disciples, Christ also showed all believers the way. Christ the Head ascended unto Heaven; His holy members, the true Christians, will ascend as well. The path had been closed to men, but by Christ's death, it was opened. In Christ's death, "the veil of the temple was rent in twain" (Matthew 27: 51), and the path and entrance to the Kingdom of Heaven was opened to the faithful (Hebrews 10: 19-20).

-St. Tikhon of Zadonsk

Brethren and fathers, a feast of feasts, the Ascension of our Savior Jesus Christ, is at our doors, and a great and supernatural mystery; for our nature is being taken up beyond heaven, as it written: By grace you have been saved; and he has raised us up together and made us sit together in the heavenly places in Christ Jesus, [Ephesians 2,5-6] who is at the right hand of God, [Romans 8,34] far above every principality and authority and power and dominion, and every name that is named, not only in this age, but in that which to come. And he has put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fullness of him who fills all in all. [Ephesians 1,22-23]

-St Ephrem of Syria- Catechesis 7

The Son of God, who in His compassion became man, died so far as His body was concerned when His soul was separated from His body; but this body was not separated from His divinity, and so He raised up His body once more and took it with Him to heaven in glory. Similarly, when those who have lived here in a godly manner are separated from their bodies, they are not separated from God, and in the resurrection they will take their bodies with them to God, and in their bodies they will enter with inexpressible joy there where Jesus has preceded us (cf. Heb. 6:20) and in their bodies they will enjoy the glory that will be revealed in Christ (cf. 1 Pet. 5:1). Indeed, they will share not only in resurrection, but also in the Lord's ascension and in all divine life." *-St. Gregory Palamas To the Most Reverend Nun Xenia no. 15*



Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Elizabeth Ashooh, Elsie Ashooh, Erin Baroody, Michael Baroody, Henry Bilodeau, 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, Peter Fregeau, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Lebel, Haley Lesmerises, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Barbara Schultz, Raymond Sherburne, Lody Slaybe, Tarrant Smith, Iris Angelina Velasquez, Catherine Waldron, George Webber, Martha Webber, Kathy 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.



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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 ميليش 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 فراق 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 أَتَتِ السَّاعَةُ. مَجِّدْ أَبْنُكَ لِتُجَدِّدَ أَبْنُكَ أَيْضًا. كَمَا أَعْطَيْتَهُ السُّلْطَانَ عَلَى كُلِّ بَشَرٍ، لِيُعْطِيَهُمْ كُلَّ مَا أَعْطَيْتَهُ لَكَ: الْحَيَاةَ الْإِبَدِيَّةَ. وَهَذِهِ هِيَ الْحَيَاةُ الْإِبَدِيَّةُ، أَنْ يَعْرِفُوكَ أَنْتَ الْإِلَهَ الْحَقِيقِيَّ وَحْدَكَ، وَالَّذِي أَرْسَلْتَهُ يَسُوعَ الْمَسِيحَ. أَنَا قَدْ مَجَّدْتُكَ عَلَى الْأَرْضِ، وَأَتَمَّمْتُ الْعَمَلَ الَّذِي أَعْطَيْتَنِي لِأَعْمَلُهُ. وَالْآنَ مَجِدْنِي 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 اعطتَهُمْ 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، لِيَنْتَمِ الْكِتَابُ. وَالْآنَ فَإِنِّي آتِي إِلَيْكَ، وَأَنَا أَتَكَلَّمُ بِهَذَا فِي الْعَالَمِ، لِيَكُونَ لَهُمْ فَرَحٌ كَامِلًا فِيهِمْ