

THE SUNDAY ON OR AFTER THE 11th DAY OF THE MONTH OF OCTOBER

COMMEMORATION OF THE HOLY FATHERS OF THE SEVENTH ECUMENICAL COUNCIL

Be it known: that, on the Sunday following the eleventh day of this month, we celebrate the memory of the three hundred and sixty-five fathers of the Seventh Ecumenical Council, the second convened in Nicaea, the task whereof was the repudiation and eradication of the godless teachings of the Christ-hating and Christian-persecuting iconoclasts Copronymus and those of like mind with him: the wretched bishops and unholy hierarchs, and their godless and vile synagogue.

Should the eleventh day of October fall on a Sunday itself, the service to the holy fathers of the Seventh Ecumenical Council is chanted on that very day. If it fall on Monday, Tuesday or Wednesday, the service is chanted on the preceding Sunday; if on Thursday, Friday or Saturday, on the following Sunday.

The service of the saint appointed for that Sunday is omitted and is chanted whenever the ecclesiarch shall decide.

ON SATURDAY AT LITTLE VESPERS:

We chant the stichera to the Resurrection and to the Theotokos as usual.

AT GREAT VESPERS

At "Lord, I have cried ...," we chant ten stichera: four from the Oktoechos, i.e., three to the Resurrection and one of those composed by Anatolius; and six stichera to the holy fathers, in Tone VI:

Spec. Mel: "The despairing ...":

The Patriarch Germanus the New, taking the honored councils of the fathers, brought them together in one single canon, recording and holding their dogmas; and these valorous intercessors for salvation doth he present to the Lord, and to the flock and its pastors. **(Twice)**

The Scriptures of the Law appointed the honored number seven for the Hebrew children, who wait in shadow and serve it; whilst the fathers who, at the command of God Who created all that exists in six days and blessed the seventh, met at the sevenfold Councils, have made it most honorable.

O thrice-blessed fathers! from things that are real, unto all have ye clearly taught the Trinity, Who is the Cause of the world's creation; for, being like the four elements, and having set down the three and four councils and been shown to be vindicators of Orthodox discourse, ye have made clear the doctrine of the Trinity, Who hath created these things and fashioned the world.

A single bending of the greatly renowned Prophet Elisha over the prone son of the woman who had rendered him service was sufficient to breathe life into him; yet he returned and bent over him seven times, proclaiming beforehand, as a seer of things to come, your Councils, whereby ye have brought to life the mortality of God the Word, slaying Arius and them that labored with him.

Who hath rent Thy garment, O Savior? It was Arius, Thou hast said, who separated the Trinity's authority of equal honor into divisions. He hath denied Thee to be one of the Trinity. He hath taught Nestorius not to say "Theotokos." But the Council in Nicaea hath proclaimed Thee, O Lord, to be the Son of God, equally enthroned with the Father and the Spirit.

Glory ..., in Tone VI:

This day let us praise the God-bearing fathers as trumpets of the Spirit, which play within the Church the melodious hymn of theology, that the Trinity is One and Immutable in essence and divinity. They are casters down of the Arians, the champions of the Orthodox, who ever beseech the Lord to have mercy on our souls.

Now and ever ..., the Dogmatic Theotokion, in the tone of the week.

After the Entrance, the Prokimenon of the day, and three lessons:

READING FROM THE FIRST BOOK OF MOSES, CALLED GENESIS

And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought back again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlomer and of the kings that were with him, at the valley of Shaveh, which is the kings dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said: Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand.

READING FROM THE FIFTH BOOK OF MOSES, CALLED DEUTERONOMY

Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them. And I spake unto you at that time, saying, I am not

able to bear you myself alone: the Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!) How can I myself alone bear your cumbrance; and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

READING FROM THE FIFTH BOOK OF MOSES, CALLED DEUTERONOMY

Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiff necked. For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

At the Litia, the stichera of the temple, and then:

Glory ..., in Tone III:

O holy fathers, ye were careful preservers of the Tradition of the apostles, for, having taught in Orthodox manner the consubstantiality of the Holy Trinity, in Council did ye cast down the blasphemy of Arius; and having denounced both him and Macedonius, who contended against the Spirit, ye did condemn Nestorius, Eutyches and Dioscorus, Sabellius and the mindless Severus. Pray ye that our life may be kept undefiled in the Faith, we beseech you.

Now and ever ..., Theotokion:

Without seed, through the divine Spirit and at the Will of the Father, thou didst conceive the Son of God, Who is begotten of the Father without mother before the ages; to Him that, for our sake was born of thee without father didst thou give birth in the flesh, and thou didst nourish Him as a babe with thy milk. Wherefore, cease thou never to pray that our souls be delivered from misfortunes.

At the Aposticha: Glory ..., to the fathers, in Tone IV:

This day let us, the assemblies of the Orthodox, faithfully acting in accordance with piety, celebrate the prayerful memory of the God-bearing fathers who assembled from throughout all the world in the splendid city of Nicaea; for with pious mind they cast down the godless dogma of the fearful Arius, and in Council cast him out of the catholic Church, and in their Symbol of Faith have clearly taught all to confess the Son of God to be consubstantial, equally everlasting, and existent before the ages, setting this forth precisely and piously. Wherefore, following their divine dogmas and believing them with certainty, we worship the Trinity One in Essence: the Son and the Holy Spirit together with the Father, in One Godhead.

Now and ever ..., Theotokion:

Take heed of the entreaties of thy servants, O all-immaculate one, subduing the attacks of the wicked against us and freeing us from every sorrow; for thee alone do we have as a steadfast and sure confirmation, and thine intercession have we obtained, that we that invoke thee be not put to shame, O Mistress. Haste thou to pray for them that cry out to thee with faith: Rejoice, O Mistress, thou help, joy and protection of all, and salvation of our souls.

**At the Blessing of the Loaves, the troparion "Virgin Theotokos, rejoice ...," Twice,
and then that of the fathers, in Tone VIII:**

Most glorious art Thou, O Christ our God, Who hast established our fathers as luminaries upon the earth, and hast thereby guided us all to the true Faith! O greatly Compassionate One, glory be to Thee! **(Once)**

AT MATINS

At "God is the Lord ...," the troparion of the Resurrection, twice;
Glory ..., the troparion of the fathers;

Most glorious art Thou, O Christ our God, Who hast established our fathers as luminaries upon the earth, and hast thereby guided us all to the true Faith! O greatly Compassionate One, glory be to Thee! (Once)

Now and ever..., the Theotokion in Tone VIII.

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

Four Canons: The canon of the Resurrection, with four troparia, including its Irmos; that of the Cross and Resurrection, with two troparia; that of the Theotokos, with two troparia; and that of the fathers, with six troparia, in Tone VIII, the acrostic whereof is:

"I hymn the Seventh Council of the blessed ones":
The composition of Germanus II, Patriarch of Constantinople.

ODE I

Irmos: Once the staff of Moses, working wonders, having struck the sea in the form of a Cross and divided it, drowned the tyrant Pharaoh in his chariot and saved Israel, who fled on foot, chanting a hymn unto God.

O Lord, grant unto me, who desire to hymn the Seventh Council, an assemblage of the seven gifts of the Paraclete, Who, with tongues of fire, made it wise and hath caused all sacrilegious blasphemy to fall silent.

The number seven hath been greater than others from the beginning, for originally the all-accomplished cessation of the divine creation of all was on the seventh day, and now an end hath come to all heresies at the Council of the same number.

Of old in Nicaea the choir of the fathers vanquished with a pastoral staff Arius, who contended against God, and thus they have taught the Church to walk in accordance with Orthodox teachings; and now, as champion, it hath put to shame the iconoclasts therewith as well.

Theotokion: As the fathers piously taught, confessing in faith the Virgin's womb which, without pain, gaveth birth in the flesh unto the Incorporeal One, so we also worship it, inscribing its image upon pillars and venerating it with honor.

Katavasia: "I shall open my lips ...":

ODE III

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth firmly upon the waters, make me steadfast upon the rock of Thy commandments, for none is holy save Thee, Who alone lovest mankind.

Initiated into the mysteries of Christ; the divine chief shepherds drove the parties of Antichrist, who wished to trouble the Church of Christ, away from the pious, that it not be shaken.

The company of the fathers, drawing forth streams of teaching from the wellsprings of salvation, give the thirsting people of Christ to drink thereof, and wash away the turbid streams of filth.

The Seventh Council of the Christ-loving, whose defenders were the imperial Irene and Constantine, was held in the splendid city of Nicaea against them that in truth despise Christians and prosecuted them.

Theotokion: Let all the impious depart that do not honor the precious icon of the Theotokos and do not proclaim her to be her that gaveth birth to Christ theandrically; and let them be sent into the fire, to burn without being consumed.

Kontakion and Ikos of the Resurrection.

Then, this Sedalion of the fathers, in Tone IV:

Spec. Mel: "Go thou quickly before ...":

O ye truly most blessed and divinely eloquent fathers, ye have appeared on earth as most radiant luminaries of the truth of Christ to the world, stifling the heresies of sacrilegious blasphemies and quenching the fiery tumults of the impious. Wherefore, as ye are hierarchs of Christ, pray that we be saved. (Twice)

Glory ..., Now and ever ..., Theotokion:

Go thou quickly before us, O pure Virgin Mother. Rescue us from the enemies that blaspheme against thee. Destroy all the sacrilege of heresies. Set at naught their assaults by thy might, that they might understand that thou alone art the Mother of God, who by thy prayers dost save the congregation of the Orthodox.

ODE IV

Irmos: Thou art my strength, O Lord! Thou art my power! Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: Glory to Thy power, O Lover of mankind!

The god-like fathers, having the word of God as arrow and sword, with the sign of the Cross slaughter together all the enemy that do not honor alike the images of Christ, the Theotokos, and of all the saints.

As at the blast of seven trumpets the walls of Jericho fell at the seventh circuit thereof, so by these seven Councils, the entire multitude which hath risen up against God hath been cast down into the abyss at the assembly of the divinely sounding trumpets of the Spirit.

Showing forth youthful diligence, and aflame with divine zeal, the multitude of the fathers, like Elijah, hath slain the abominable priests. Wherefore, with boldness they have taught all to worship the icon of Christ with love.

Theotokion: **T**hou art my hope, O all-pure one. Thou art my hymn. Thou art my refuge, thou art my restoration, O thou who without seed gavest birth to God, the incarnate Word of the Father. Wherefore, I bow down without hesitation before thine icon, strengthened by thy might.

ODE V

Irmos: **W**herefore hast Thou turned Thy face from me, O Light never-waning? Why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, O pray.

Deliberating together with exalted thought, the honored fathers committed the iconoclasts to anathema, as ones that thought strange things. And they commanded that honor be rendered unto the icon of Christ, as is fitting.

Now is the time for gladness! Now is the day of salvation made manifest! Let us therefore be glad, and let us cry out to Christ with joy: Grant us Thy peace, through the prayers of the fathers of the Seventh Council, O Lover of mankind.

Theotokion: **F**or the sake of the mercy of His compassion, the Son of God was immutably born of the Virgin, taking what was foreign to Him as His own, and, being in His essence uncircumscribable, He willingly appeareth circumscribed in this form.

ODE VI

Irmos: **C**leanse me, O Savior, for many are my transgressions; and lead me up from the depths of evil, I pray, for to Thee have I cried: Harken unto me, O God of my salvation.

Let the mountains rain down sweetness and joy, for the multitude of heretics, which poureth forth the bitter poison of the removal of the holy icons, hath been driven out.

Let heaven and earth celebrate together the magnificence of the daughter of God; for she is magnified, rejecting them that would diminish it.

Theotokion: The Son of the Mother, Who was first begotten of the Father without mother, and was born in godly manner without a father, hath given me rebirth. Wherefore, fashioning an image of her that gave birth and of Him that was born, I venerate it.

Kontakion, in Tone VI:

The Son Who ineffably shone forth from the Father hath been born in two natures of a woman, and beholding Him we do not disdain to depict the form thereof. But, tracing it piously, we honor it in faith. Wherefore, the Church, holding to the true Faith, doth venerate the icon of the incarnation of Christ.

Ikos: The all-compassionate God, Who doth ever desire to rouse us to the perfect memory of His incarnation, gave this suggestion to me: that they depict His precious form with the pigments of icons; that, beholding these in visible objects, we may believe what we have heard said, clearly understanding the activity, the name, the features and the sufferings of holy men and Christ, the Bestower of crowns, Who presenteth crowns to the holy athletes and martyrs. And the Church, most diligently holding fast to the true faith for their sake, doth venerate the icon of the incarnation of Christ.

ODE VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

The heresiarchs are vanquished by the dogmas of the divinely eloquent men who rightly render the honor they accord images to the prototypes, as Basil the Great hath said. Blessed is the God of our fathers!

Today the temples, adorned with splendid icons, are made beautiful; wherefore, in the churches the world doth raise a song unto Him that is more comely in beauty than all men, and it singeth: Blessed is the God of our fathers!

The light hath far outshone the darkness, and the impious are driven off. Wherefore, all things are filled with the light of Christ, the Bestower of light, and they cry aloud with gladness and say: Blessed is the God of our fathers!

Theotokion: O all-pure Mistress, who alone art the hope of the salvation of all, who in awesome manner gavest birth to Christ, the King of kings, and bore Him in thine arms as a babe, He is worshipped depicted, as the fathers say.

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but seeing them saved by a better power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Most strictly doth the company of the fathers set as law for them that honor God the relative worship and the restoration of the sacred icons of Christ; and as their right dutiful children, the lovers of piety celebrate their yearly commemoration and lovingly venerate the icon of Christ.

Seven times did the haughty ones cast down the humble and cut off the attacks of the lovers of virtues, thereby calumniating their divine ads. But the fathers of the Seventh Council who assembled in Nicaea straightway pulled down their conceit with sevenfold swiftness.

The blows and wounds inflicted by the childish are as the arrows of infants against the mature, as saith the Psalms. With divine power are the many tongues disabled of them that utter blasphemies against the Most High and each one that doth not acknowledge the Father, and the Son and the Holy Spirit to be One God, the sole Cause of all.

Theotokion: Of His own will, for mercy's sake, the Creator fashioned Himself into man with thy pure blood, preserving thee, even after thy birthgiving, all pure and immaculate, and cleansing the image of God within man which had been defiled. Wherefore, though God in essence, yet having become man by nature, He is depicted on icons in company with thee.

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God appeared to men in the flesh, and that thy womb became yet more spacious than the heavens. Wherefore, the ranks of angels and of men magnify thee, who art the Theotokos.

O thou only God, Who art unapproachable, O Great One Who holdest all things together by Thy might and counsel, most puissant Ruler and King of all: Establish Thou the Church, preserving it in Thine Orthodoxy, through the entreaties of the most glorious fathers who denounced heresy.

Great honors were ye vouchsafed on earth, O holy ones of heavenly wisdom, for ye lovingly honored the image of Christ. And now, having cast off the shadow and the covering of the flesh, ye gaze directly upon His countenance and are vouchsafed yet greater honors.

Though we be chastened by the mighty host of barbaric insanity which Thou hast loosed against us, yet do Thou Thyself crush their assault and audacity, and ally Thyself with right-believing Orthodox hierarchs who place their trust in Thee, O Thou that accomplishest all things, through the confident prayers of the holy fathers whose memory we keep.

Theotokion: **T**he mind of man can in no wise comprehend the mystery of thine awesome birthgiving, nor can the exalted intelligence of the angels; for, in manner transcending nature, thou didst give birth to God incarnate. Wherefore, knowing thee to be the Theotokos and depicting thee with Him, we magnify thee.

The Exapostilarion of the Resurrection, then Glory ..., that of the fathers:

Spec. Mel: "Through the Spirit in the sanctuary ...":

O ye fathers of heavenly mind, who assembled at the Seventh Council, bear ye ever earnest prayer unto the Trinity, that we who hymn your divine Council may be delivered from all heresy and eternal judgment, and may receive the Kingdom of heaven.

Now and ever ..., Theotokion:

Through the entreaties of Thy Mother, O all-good Lord, and of the fathers that assembled at the seven Councils, establish Thou the Church and strengthen the Faith; and when Thou wilt come to earth to judge all creation, show us all forth as heirs to the Kingdom of heaven.

N.B. The Theotokion of the Exapostilarion of the Resurrection is not recited, but rather that of the fathers'

At the Praises: eight stichera; four of the Resurrection, and four of the fathers, in Tone VI:

Spec. Mel: "Having set all aside ..."-

Having combined their spiritual art, and reviewed the heavenly and precious Symbol of Faith through the divine Spirit, the honored fathers inscribed it with a divine writing, wherein the right glorious, most rich and truly divinely wise ones teach most clearly that the Word is co-unoriginate and co-everlasting with Him that begot Him, thus following most carefully the teachings of the apostles. **(Twice)**

Stichos: Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name unto the ages of ages.

Having received all the noetic radiance of the Holy Spirit, as preachers of Christ, the divine defenders of the teachings of the Gospel and the traditions of the pious, inspired by God, proclaimed their most supernatural decision; and having manifestly received from on High the revelation thereof, being illumined, they expounded the Faith taught by God.

Stichos: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

Having mustered all their pastoral skill and then moved to a wrath most just, as champions, as most true servants of Christ and most sacred initiates of the mysteries of divine preaching, the divine pastors drove forth the savage and pernicious wolves, casting them out of the fullness of the Church; and they fell, as it were, to their deaths as ones afflicted incurably.

Glory ..., in Tone VIII, the composition of George of Nicomedia:

The choir of the holy fathers, which hath gathered from the ends of the earth, hath taught the single essence of the Father, Son and Holy Ghost, and hath carefully committed to the Church the mystery of theology. Praising them in faith, let us bless them, saying: O divine legion, divinely eloquent swordsmen of the Lord's command, most radiant stars of the noetic firmament, unassailable towers of the mystical Zion, sweet-scented blossoms of paradise, golden mouths of the Word, boast of Nicaea and adornments of the whole world: Pray ye earnestly in behalf of our souls!

Now and ever ..., Theotokion "Most blessed art thou, O Virgin Theotokos ..."

Great Doxology and Dismissal.

Then, the usual departure to the narthex. Glory ..., Now and ever ..., the Evangelical Sticheron.

AT LITURGY

At the Beatitudes, ten troparia: six for the Resurrection, and four for the fathers, from Ode III of their canon.

Initiated into the mysteries of Christ; the divine chief shepherds drove the parties of Antichrist, who wished to trouble the Church of Christ, away from the pious, that it not be shaken.

The company of the fathers, drawing forth streams of teaching from the wellsprings of salvation, give the thirsting people of Christ to drink thereof, and thereby wash away the turbid streams of filth.

The Seventh Council of the Christ-loving, whose defenders were the imperial Irene and Constantine, was held in the splendid city of Nicaea against them that in truth despise Christians and prosecuted them.

Theotokion: Let all the impious depart that do not honor the precious icon of the Theotokos and do not proclaim her to be her that gaveth birth to Christ theandrically; and let them be sent into the fire, to burn without being consumed.

After the Entrance, Troparia of the Resurrection, and of the fathers, in Tone VIII:

Most glorious art Thou, O Christ our God, Who hast established our fathers upon the earth as luminaries, and hast thereby guided us all to the true Faith! O greatly Compassionate One, glory be to Thee!

Kontakia of the Resurrection, Glory ..., of the fathers;

Kontakion, in Tone VI:

The Son Who ineffably shone forth from the Father hath been born in two natures of a woman, and beholding Him we do not disdain to depict the form thereof. But, tracing it piously, we honor it in faith. Wherefore, the Church, holding to the true Faith, doth venerate the icon of the incarnation of Christ.

Now and ever ..., to the Theotokos.

Prokimena: first, of the Resurrection:

Of the fathers, in Tone IV: the Hymn of the Fathers: Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name unto the ages.

Stichos: For righteous art Thou in all which Thou hast done for us.

Epistles: first, that of the day, and then that of the fathers:

THE EPISTLE TO THE HEBREWS [13:7-16]

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have

been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle, for the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Alleluia: first, of the Tone, and then of the fathers, in Tone I: The God of gods, the Lord, hath spoken, and He hath called the earth from the rising of the sun and unto the setting thereof.

Stichos: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

Gospels: of the day, and of the fathers

READING FROM THE GOSPEL ACCORDING TO ST. JOHN [17:1-13]

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition that the Scripture might be fulfilled, And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

Communion Verse: Praise the Lord from the heavens, praise Him in the highest. Rejoice in the Lord, O ye righteous; praise is meet for the upright.