

**THE GENERAL VIGIL SERVICE OF THE HOLY FATHERS,
IN REMEMBRANCE OF COUNCILS**

This service is always served on a Sunday. It is sung on the 7th Sunday after Pascha in memory of the holy Fathers of the 1st Ecumenical Council, on the Sunday closest to July 16th after the memory of the holy Fathers of the first six Ecumenical Councils; and on the Sunday closest to October 11th after the memory of the holy Fathers of the 7th Ecumenical Council.

On “Lord, I have cried ...,” 4 Stichera from the Oktoechos, and the following 6 Stichera from the Fathers, in Tone VI:

Spec. Mel.: “The wretched ...”:

Verse: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? *
For with Thee there is forgiveness.

Before the morning star * from the womb Thou wast begotten from the Father * motherless before the ages, * though Arius held Thou wast created and thus not God, * boldly and mindlessly identifying thee, the Creator, * with things created, * thus storing up fuel for the eternal fire. * But the Council gathered in Nicaea proclaimed that Thou, O Lord, * art truly the Son of God, ** one in rank with the Father and the Spirit.

Verse: For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

Before the morning star ...,

Verse: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

O My Savior, Who hath rent Thy raiment? * Thou didst say: It was Arius who hath cut asunder the Trinity’s headship, * which is one in rank and honour, * disputing that Thou art One of the Most Holy Trinity; * thereby teaching Nestorius the godless one * to not say Theotokos. * But the Council gathered in Nicaea proclaimed that Thou, O Lord, * art truly the Son of God, ** one in rank with the Father and the Spirit.

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

O My Savior, Who hath rent Thy raiment ...,

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Keeping his eyes shut, that he might not see light, * Arius fell headlong into the deep pit of sin. * His bowels were rent asunder by a divine hook, * such that he violently gave up all his substance and his soul * and in this manner became another Judas, * through his most evil purpose and disposition. * But the Council gathered in Nicaea proclaimed that Thou, O Lord, * art truly the Son of God, ** one in rank with the Father and the Spirit.

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Mindless, foolish Arius * once divided the most holy Trinity's sole dominion * thus making three essences, * dissimilar and foreign. * Hence, the God-bearing Fathers fervently gathered together, * burning with zeal like Elias the Tishbite, * cutting down with the sharp sword of the Holy Spirit * the vile blasphemer, who taught blasphemous doctrines. ** Thus the Spirit revealed unto them.

Glory ..., in Tone VI:

Let us praise today the mystic trumpets of the Spirit, * the God-bearing fathers who in the midst of the Church * chanted the harmonious hymn of theology, * that the Trinity is one and immutable in essence and divinity; * the destroyers of Arius, the champions of the Orthodox, * who ever pray to the Lord ** that our souls find mercy.

Both now ...,

The Dogmatic of the in Tone for the Saturday evening Vigil Service:

After the Entrance and “O Joyous Light”,

Saturday Vespers Prokeimenon, in Tone VI:

Verse: The Lord is King, * He is clothed with majesty.

Verse 1: The Lord is clothed with strength and He hath girt Himself.

Verse 2: For He established the universe which shall not be shaken.

Verse 3: Holiness becometh Thy house, O Lord, unto length of days.

The readings for the Holy Fathers:

THE READING IS FROM GENESIS (14, 14-20).

When Abram heard that Lot his brother's son 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 again his brother's son 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 Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's 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, Who created heaven and earth; and blessed be the Most High God, Who hath delivered thine enemies into thy hand.

THE READING IS FROM DEUTERONOMY (1, 8-11 AND 15-17).

In those days spake Moses unto the sons of Israel saying: 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, you 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! So I took from among you wise men and known and experienced, and made them heads over you, captains over thousands, and captains of hundreds, and captains over fifties; and captains over tens, and scribes unto your judges. 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.

THE READING IS FROM DEUTERONOMY (10, 14-21).

In those days spake Moses unto the sons of Israel, saying: 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 stiffnecked. For the Lord our 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 Litiya, the Stichera of the Feast of the Temple then:

Glory ..., in Tone III:

O holy fathers, ye were careful preservers of the Traditions of the apostles, * for, having taught in Orthodox manner * the consubstantiality of the holy Trinity, * in council ye cast down the blasphemy of Arius; * and having denounced both him and Macedonius, * who contended against the Spirit, * ye condemned Nestorius, Eutyches and Dioscorus, * Sabellius and the mindless Severus. * Pray ye that we be delivered from their deception, ** we beseech you to preserve our life undefiled in the Faith.

Both now ..., in Tone III:

Through the divine Spirit, by the will of the Father, without seed thou didst conceive the Son of God Who hath existed without mother from before the ages, and for our sake thou hast given birth in the flesh unto Him Who cameth forth from thee without father; and thou didst nurture Him on milk as a babe. Wherefore, cease not to pray, that our souls be saved.

On the Aposticha, 4 Stichera from the Oktoechos. Then:

Glory ..., in Tone IV:

O ye assemblies of the Orthodox, * let us celebrate today with faith and piety * the annual memorial of the God-bearing Fathers * who, in the illustrious city of Nicaea, * came together from the whole inhabited world. * For with pious mind they refuted the godless dogma of the grievous Arius, * and by synodal decree banished him from the Orthodox Catholic Church. * And they instructed all to openly confess the consubstantial and co-eternal Son of God, * Who existed before the ages. * This, in exactness and piety, did they set forth in the Symbol of Faith. * Wherefore, following their divine doctrines and believing with assurance, ** we worship, in One Godhead, the Father, Son and Most holy Spirit, the Trinity one in essence.

Both now ..., Theotokion in Tone IV:

Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine intercession; * let not us who call upon thee be put to shame, * O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, ** and the salvation of our souls!

Then: “Now lettest Thou Thy servant depart ...,” Trisagion through Our Father ...,

Then the blessing of the loaves. The Troparion, in Tone IV:

O Theotokos and Virgin, rejoice, * O Mary, full of grace; the Lord is with thee; * blessed art thou among women, * and blessed is the Fruit of thy womb, ** for thou hast borne the Savior of our souls. (Twice)

And of the Fathers, Troparion in Tone VIII:

Most glorious art Thou, O Christ our God, * Thou hast established our Holy Fathers as luminaries upon the earth * and through them hath instructed us all in the true faith. ** O Most merciful One, glory be to Thee. (Once)

And the Dismissal.

AT MATINS

On “God is the Lord”, the Troparion of the Resurrection according to the Tone of the Vigil Service (Twice)

Glory ..., in Tone VIII:

Most glorious art Thou, O Christ our God, * Thou hast established our Holy Fathers as luminaries upon the earth * and through them hath instructed us all in the true faith. ** O Most merciful One, glory be to Thee.

Both now ..., Theotokion:

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 supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

After the 2nd and 3rd Kathismata, the Sessional Hymns from the Oktoechos.

The Canon of the Resurrection with the Troparia in 6, that of the Resurrection and Cross in 2 each, of the Theotokos in 2 and of the Fathers in 6. The Canon is the work of the Holy Ecumenical Patriarch, Germanus. In Tone VI:

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

With sacred words let the fathers be honored who from Nicaea. as it were from the sky, thundered forth the Word of the living God everywhere, showing forth His enemies slain by their thunder.

With the Holy Spirit hath Christ driven the evil spirit of the Spirit-haters far from His Church, unifying the Church by the activity of the Second Council.

Cyril, the leader of the Council, who clearly confessed the Virgin Mary to be the pure Mother and Theotokos, dispelled the deception of Nestorius the Christ-hater.

Theotokion: O pure one, thou hast given birth unto Christ, One of the uncreated Trinity, in two natures and volitions, Who for thy sake hath accomplished the uniting of men and angels.

ODE III

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

The mindless Arius, showing himself to be a servant of a created being, and Macedonius, likewise revealed as abominable, are equally tormented in the fire of Gehenna with the Hellenes.

With the seven sacred councils of the holy fathers didst thou adorn the honored Church, O Christ, driving far away the darkness of deception as with the light of seven beacons.

The multifarious murrain of the heretics destroyeth Thy flock, O Word; but the shepherds of Thy noetic sheep have changed this by their doctrine.

Theotokion: O most pure one, thou hast given birth unto One of the uncreated Trinity, Who is two in nature and volition, and Whose image we worship, filled with grace.

**Kontakion and Ikos of the Resurrection; Sessional Hymn of the fathers, in Tone IV:
Spec. Mel.: “Go thou quickly before ...”:**

Ye have been shown to the world as most radiant beacons of the truth of Christ on earth, O truly most blessed and divinely eloquent fathers, having desiccated the heresies of the blasphemous confusion of tongues and quenched the flaming tumults of those who are of false faith. Wherefore, as holy hierarchs of Christ, pray ye that we be saved. **(Twice)**

Glory ..., Both now ..., Theotokion:

By thy divine birthgiving, O pure one, * thou hast renewed the mortal nature of those born on earth, * which had become corrupt through the passions, * raising up all from death to a life of incorruption. * Wherefore, as is meet we all bless thee, ** O most glorious Virgin, as thou didst foretell.

ODE IV

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Thine enemies raised a great tumult, O Savior, and they that hate Thee have lifted up their head a little; yet straightway they have fallen, unable to endure the blare of Thy spiritual trumpets.

The suns of the Sun have with twofold radiance made clear that the Son and the Spirit are from the Father, uncreated, co-beginningless. The Father is believed to be the sole cause of both.

Seven are the spirits which rested on Christ, Isaiah said; and Christ, with the Father and the divine Spirit, rested on the seven councils.

Theotokion: From thy precious blood didst thou give birth unto God Who bore flesh, O pure Maiden; Him have the fathers professed to be in two natures, but in a single Hypostasis.

ODE V

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

The divine grapevine of Christ which was brought from Egypt was once consumed by the wild beasts of the accursed destroyer; but they have been driven far away with the sling of the holy fathers.

Illumining their minds with thrice-radiant divine splendor, the honored fathers professed the Lord Christ to be One of the honorable Trinity and two in nature and volition.

Trinitarian: **O** Trinity, among material things hath the Church been made heavenly by the wise fathers as among the seraphim; and ever chanting unto Thee the thrice-holy hymn, it uniteth Thy threefold nature into One.

Theotokion: **T**hou wast the Mother and handmaiden of thy Son, O pure one; for He Who came forth from thee existed before thee as thy Creator. Him do we know to be in two natures and we unite them in the hypostatic Word.

ODE VI

Irmos: **B**eholding the sea of life surging with the tempest of temptations, * **I** run to Thy calm haven, and cry to Thee: * **R**aise up my life from corruption, * **O** greatly Merciful One.

Once David, chanting, said: The God of gods, the Lord, hath spoken, and He hath called them from the ends of all the earth, from the rising of the sun and even unto the setting thereof, signifying the ecumenical councils of the fathers.

The wisdom of God hath founded seven pillars, Thy Church, O Master, which is maintained unshaken by all the heresies by the councils of the sacred fathers, seven in number.

May shame cover the countenances of Eutyches and Dioscorus, who spake foolishly of a commingling of the nature of Christ; for He received the nature of mortal not in appearance, but in His divinity.

Theotokion: **L**et Nestorius be admitted to the darkened councils of the Jews and let his blasphemous tongue be cut out; for the Virgin Mary gaveth birth to God Who became incarnate for us.

The Kontakion, in Tone VIII:

Spec. Mel.: “As the first fruits ...”:

The preaching of the apostles and the dogmas of the fathers * sealed the one Faith of the Church; * and clad in the robe of truth woven of theology from on high, ** it setteth aright and glorifieth the great mystery of piety.

Ikos: **L**et us hearken unto the Church of God which crieth out with exalted preaching: let him that thirsteth come to me and drink the cup which I hold, for it is the cup of wisdom! This drink of truth have I drawn by the word, which poureth forth not the water of gainsaying, but of confession, which drinking, the present

Israel beholdeth God, Who declareth: Behold ye, and see that it is I Myself Who am God, and I change not! I have been God from the beginning, and will be so hereafter; and other than Me there is no God! They that drink hereof shall be satisfied, and shall praise the great mystery of piety.

ODE VII

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

Once Daniel destroyed the dragon of Babylon; and by the prayers of the fathers hath Arius, the cruel serpent of Egypt, which devoureth the flock of Christ, been manifestly broken asunder.

With unforgivable impiety the wolf Macedonius showed his disdain, striking out against the Spirit Who deifieth men and restoreth all the faithful to their pristine goodness with the laver of baptism.

Dioscorus, Eutyches and Severus the Leviathan, the three who have commingled and mixed the natures of Christ with mental confusion, have struck out with audacity against the adored Trinity.

Theotokion: With reverence do we venerate the image of the countenance of thine incarnation, O Master, and that of Thy Mother and of all the saints, knowing with right thought that the veneration passeth well to the Prototype.

ODE VIII

Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou wilt, * Thee do we supremely exalt throughout all ages.

The Son and the Spirit shone forth as divinely planted shoots from a single Root; for the Father is the sole Cause, is timeless and of honor equal with the other timeless Hypostases.

Thou didst timelessly shine forth from an immaterial womb, O Word Who art of one essence with the Father and the Spirit; yet for our sake Thou madest Thine abode in the material womb of the only Theotokos.

Darts ablaze with the fire of the Spirit, the seven councils of the godly fathers pierced the shameful hearts of the heretical enemies and sent them to their death.

Theotokion: Not in more than one Person do we glorify the one Christ, nor do we unite Him by commingling His essence; for He is one and the same Person, thy Son and Creator, O Virgin, distinguished by being dual in nature.

ODE IX

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

One must not add or subtract ought from sacred Tradition, our Orthodox Faith; for therein have we faithfully been baptized. And they that add ought to this Faith shall be rightly given over to the ban of anathema.

Let us all leap up in joy of heart, uniting in one feast the memory of the sacred councils of the fathers, for their sake have we come to behold the light of Orthodoxy; for they have been revealed as beacons guiding all to find the right doctrines.

Let us ask cleansing for our souls, and let us strive to live our life piously, that we may have a portion with the holy fathers who have disclosed the riches of right doctrine unto us their children.

Theotokion: God shone forth from thy womb, O Mother of God, and hath deified the human race and counted it worthy of His own glory; and He hath shown all who ever proclaim thee truly the Theotokos to be His heirs.

Exapostilarion in Tone II:

Spec. Mel.: “Hearken O ye, women ...”:

Celebrating the memory of the divine fathers today, by their supplications, O most Compassionate One, we entreat Thee: deliver Thy people, O Lord, from all the harm of heresies, and grant that all may glorify the Father, the Word and the most Holy Spirit.

Glory ..., Both now ..., Theotokion in Tone II:

Rejoice, palace of God! Rejoice, mountain overshadowed! * Rejoice, bush unburnt! Rejoice, throne of glory! * Rejoice, divine table! Rejoice, golden candlestick! * Rejoice, most radiant lamp! ** Rejoice, O Mary, Virgin and Mother, thou light cloud!

On the Praises, 4 Stichera of the Resurrection. and 4 of the Fathers, in Tone VI:

Spec. Mel.: “Having set aside all ...”:

Verse: Praise Him with timbrel and dance, * praise him with strings and flute.

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 noetically rich and truly divine wise ones * teach most clearly that the Word is co-beginningless * and equally everlasting with Him that begot Him, ** thus following most carefully the teachings of the apostles.

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Having combined their spiritual art, ...,

Verse: Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy name unto the 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 supra-natural decision; * and having manifestly received from on high the revelation thereof, * being illumined, ** they expounded the Faith taught by God.

Verse: Gather unto Him His righteous.

Having mustered all their pastoral skill * and then being moved to wrath most just, as champions, * as most true servants of Christ and most sacred keepers * 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 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 Spirit, 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 Sion, sweet-scented blossoms of paradise, golden mouths of the Word, boast of Nicaea and adornments of the whole world: pray ye on behalf of our souls!

Both now ..., Theotokion, in Tone II:

Thou art supremely blessed, O Virgin Theotokos, * for through Him who was incarnate of thee * Hell hath been taken captive, Adam recalled, the curse slain, and Eve set free, * death hath been put to death and we have been given life; * therefore with hymns we cry unto Thee: ** Blessed art Thou O Christ our God who hast been thus well-pleased, glory be to Thee!

The Great Doxology.

After the Trisagion, the Troparion of the Resurrection. The Ectinias. And the Dismissal.

Glory ..., Both now ..., the unread Eothinon of the Gospel. Thereupon the First Hour and the final Dismissal.

AT LITURGY

Typika and Beatitudes, 6 from the Oktoechos, and the following 4 from the Fathers:

The mindless Arius, showing himself to be a servant of a created being, and Macedonius, likewise revealed as abominable, are equally tormented in the fire of Gehenna with the Hellenes.

With the seven sacred councils of the holy fathers didst thou adorn the honored Church, O Christ, driving far away the darkness of deception as with the light of seven beacons.

The multifarious murrain of the heretics destroyeth Thy flock, O Word; but the shepherds of Thy noetic sheep have changed this by their doctrine.

Theotokion: O most pure one, thou hast given birth unto One of the uncreated Trinity, Who is two in nature and volition, and Whose image we worship, filled with grace.

Troparion of the Fathers, in Tone VIII:

Most glorious art Thou, O Christ our God, * since Thou hast established our Holy Fathers as luminaries upon the earth * and through them hath instructed us all in the true faith. ** O Most merciful One, glory be to Thee.

The Kontakion of the Fathers, in Tone VIII:

The preaching of the apostles and the dogmas of the fathers * sealed the one Faith of the Church; * and clad in the robe of truth woven of theology from on high, ** it setteth aright and glorifieth the great mystery of piety.

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

THE EPISTLE TO THE HEBREWS: (10: 19-31).

Brethren: Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And (having) an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of (our) faith without wavering; (for he (is) faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some (is); but exhorting (one another): and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died

without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance (belongeth) unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. (It is) a fearful thing to fall into the hands of the living God.

Alleluia; 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.

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

THE GOSPEL ACCORDING TO ST. JOHN (17: 1-13).

At that time Jesus: 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 glorified in them. And now 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 for the Resurrection: Praise the Lord from the heavens, praise Him in the highest.

Communion Verse for the saint: Rejoice in the Lord, O ye righteous; praise is meet for the upright.