



# OUR LADY OF THE CEDARS CHURCH

**A MELKITE CATHOLIC COMMUNITY**

140 MITCHELL STREET, MANCHESTER, NH 03103

TEL # (603) 623-8944 FAX # (603) 645-6017

Email: [oloc.church@comcast.net](mailto:oloc.church@comcast.net)

Website: [www.olocnh.org](http://www.olocnh.org)

REV. THOMAS P. STEINMETZ, Pastor

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)*

**November 4, 2018 -The Fifth Sunday After the Cross**

**The Commemoration of our Father Joanicios the Great, Hermit of Mt. Olympus, and of the Holy Hieromartyrs Nicander, Bishop of Myra, and Hermias the Priest**

**THE 24<sup>th</sup> SUNDAY AFTER PENTECOST**

**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 (7<sup>th</sup> Tone) Page 54

The Troparion of the Dormition of the Theotokos (1<sup>st</sup> Tone): Page 16

Kondakion : "O Never Failing Protectress of Christians": Page 17

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### THE PROKIMENON:

THE LORD WILL GIVE STRENGTH TO HIS PEOPLE!

THE LORD WILL BLESS HIS PEOPLE WITH PEACE!

*Give to the Lord, you sons of God, give to the Lord glory and praise!*

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Today's Readings: Ephesians 2: 14-22 and Luke 16: 19-31

## LITURGY INTENTIONS

Saturday (November 3) 4:30 PM:

For the repose of Edward Samara (17<sup>th</sup>), Thomas Elias (62<sup>nd</sup>)  
John Ganem (46<sup>th</sup>), and Edward Baroody (40<sup>th</sup>),

Sunday, (November 4) 10:30 AM

For the repose of Meachell Ashooh (10<sup>th</sup> Anniversary),  
by his family

For the repose of Sally Attalla (53<sup>rd</sup> Anniversary),  
by her daughter Alice Auclair

Saturday (November 10) 4:30 PM:

For the repose of Josephine Samara (39<sup>th</sup>), Zahia Kheriaty (30<sup>th</sup>),  
and Emile Nassoura (31<sup>st</sup>)

Next Sunday (November 11) 10:30 AM

For all Veterans of the US Armed Forces, living and departed

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## **THE BISHOP'S APPEAL:**

The freedom to practice our religion is one of the great blessings we cherish in America and was a compelling reason why many of our Melkite forbearers came to this great country. Your gift to our Bishop's Appeal is one way you exercise your freedom of religion; another way is by your active witness to faith in the public square. Our Church needs both your support and your witness. Now is the time to act upon your faith. Please give joyfully from the heart for "God loves a cheerful giver." Thank you for your generous response. Extra appeal envelopes are available in the narthex.



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

Congratulations to Josef Notter and Briana Rozamus who were united in marriage on Friday evening through the Sacred Mystery of Holy Crowning. May God grant them many years in health and happiness!



## After the Sunday Liturgy, it's Tacos for Lunch!

Following the Sunday Divine Liturgy a free lunch of tacos, salad, and all the fixings, will be served up to the parish. Many thanks to the Rozamus and Notter Families for the donation of the lunch, as we continue to celebrate the marriage of Joe and Briana!

### Parish Council News:

Parish Council elections will be held this weekend and next weekend. Voting will take place in the church hall. Your name will be crossed of the list as you receive your ballot. We are also seeking to update contact information on parish members in conjunction with the voting.



**I will be out of town next weekend. I will remain available by calling the parish number. -Fr. Tom**



## Nov. 8: Coffee with Abouna!

You are cordially invited to come and have coffee (or a glass of wine!) with Fr. Tom on Thursday at 7:00 PM. We will meet in the church hall for an open forum discussion about our parish, the church, and our faith. So bring your questions and come enjoy one another's company with some lively discussion!

**Attendance Last St. 4:30 PM: 18 Sun. 10:30 AM: 81**

**Last Weekend's Collection: \$1,042.<sup>00</sup>**

*The average Sunday envelope donation: \$37.<sup>80</sup>*

*The balance remaining on our mortgage is: \$67,646.<sup>41</sup>*

### SERVICES FOR THE WEEK

Wed. Nov. 7	7:00 PM	<b>Divine Liturgy: Offered the Christians of the Middle East and throughout the world suffering persecution</b>
Sat., Nov. 10	4:30 PM	<b>Divine Liturgy: The 26<sup>th</sup> Sunday after Pentecost</b>
Sun., Nov. 11	9:30 AM	<b>The Christening of Ailish Marie Fahy</b>
Sun., Nov. 11	10:30 AM	<b>Divine Liturgy: The 26<sup>th</sup> Sunday after Pentecost</b>

# The Fathers Speak: On the Parable of the Rich Man and Lazarus

“Send Lazarus.” As I see the matter, the rich man’s actions spring not from new pain but from ancient envy. This hell does not kindle his jealousy as much as Lazarus’s possession of heaven. People find it a serious evil and unbearable fire to see in happiness those whom they once held in contempt. The rich man’s ill will does not leave him, although he already endures its punishment. He does not ask to be led to Lazarus but wants Lazarus to be led to him. O rich man, loving Abraham cannot send to the bed of your tortures Lazarus whom you did not condescend to admit to your table. Your respective fortunes have now been reversed. You look at the glory of him whose misery you once spurned. He who wondered at you in your glory sees your tortures. PETER CHRYSOLOGUS, SERMON 122.

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The rich man, in purple splendor, is not accused of being greedy or of carrying off the property of another, or of committing adultery, or, in fact, of any wrongdoing. The evil alone of which he is guilty is pride. Most wretched of men, you see a member of your own body lying there outside at your gate, and have you no compassion? If the laws of God mean nothing to you, at least take pity on your own situation and be in fear, for perhaps you might become like him. Give what you waste to your own member. I am not telling you to throw away your wealth. What you throw out, the crumbs from your table, offer as alms. JEROME, ON LAZARUS AND DIVES.

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I think that we have proved that Christ did not object to the riches of the rich man but to his impiety, infidelity, pride and cruelty....

The rich must not start saying that I have agreed to be their advocate. They felt afraid, after all, when reminded of the gospel. When they heard about the rich man hurled into the pains of hell, they felt afraid. I have reassured them. They do not need to fear riches but vices. They should not fear wealth but greed. They should not be afraid of goods but of greed. Let them possess wealth like Abraham, and let them possess it with faith. Let them have it, possess it and not be possessed by it. AUGUSTINE, SERMON 299E.5.

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Jesus kept quiet about the rich man’s name and mentioned the name of the poor man. The rich man’s name was thrown around, but God kept quiet about it. The other’s name was lost in silence, and God spoke it. Please do not be surprised. God just read out what was written in his book.... You see, God who lives in heaven kept quiet about the rich man’s name, because he did not find it written in heaven. He spoke the poor man’s name, because he found it written there, indeed he gave instructions for it to be written there. AUGUSTINE, SERMON 33A.4.

# Being in the One Body

“THERE IS ONE BODY AND ONE SPIRIT, one hope of your calling; one Lord, one faith, one baptism; one God and Father of all...” (Eph 4:3-6). St Paul insists here on the unity required of Christians because they all share alike in the one Body, the one Spirit, etc. How could there be division when the Body of Christ is one?

This is a question which has plagued the Church since its earliest days. It first surfaced as a problem for Church order in third-century Carthage (near Tunis today), capital of the Roman Exarchate of Africa. After some 40 years of peace a new emperor, Decius, began persecuting Christians anew in AD 250. Most Christians in Carthage offered sacrifices to the gods of the state out of fear for their lives, and others bought fraudulent testimonials that they had offered sacrifices, although they had not done so. When peace returned in AD 251, some sought to reconcile all those who returned immediately; others demanded signs of repentance over a lengthy waiting period.

## How Is a Divided Church “One”?

Rival groups, not in communion with each other, were formed over the issue. Then the question arose, “What is that other group? Is it the Church? Do its sacraments have the grace of God?” St Cyprian, the Bishop of Carthage, said “No” – they are outside the Church. He wrote, “For if they shall see that it is determined and decreed by our judgment and sentence, that the baptism with which they are there baptized is considered just and legitimately in possession of the Church also, and the other gifts of the Church; nor will there be any reason for their coming to us, when, as they have baptism, they seem also to have the rest.” Accordingly St Cyprian insisted that those coming to the Church from one of these splinter groups be rebaptized.

St Stephen, the Pope of Rome, had a different approach. He espoused the teaching of St Augustine that “the Holy and Sanctifying Spirit still breathes in the sects, but in the stubbornness and powerlessness of schism healing is not accomplished.” And so, he insisted, heretics should be reconciled by the laying on of hands, not baptism. At first Stephen insisted that the Roman position was normative; after Stephen’s death, his successor, Pope Sixtus II let the matter drop.

## The Church Re-examined

Several events in recent history contributed to the Churches revisiting the question of Church unity. The twentieth century Russian Orthodox theologian, Fr. Georges Florovsky, was the first to propose a new middle ground. “In her sacramental, mysterious existence,” he wrote, “the Church surpasses canonical measurements. For that reason a canonical cleavage does not immediately signify mystical impoverishment and desolation. All that Saint Cyprian said about the unity of the Church and the sacraments can be and must be accepted. But it is not necessary, as he did, to draw the final boundary around the body of the Church by canonical points alone.”

Vatican II marked a new appreciation of other Christians. In their discussion of the Church the council fathers employed a new term to restate the Augustinian position: “The one Church of Christ ... *subsists* in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him, although many elements of sanctification and of truth are found outside of its visible structure. These elements, as gifts belonging to the Church of Christ, are force



impelling toward catholic unity. (*Lumen Gentium*, 1: 12, 13). To “subsist” means to “be,” to “have existence” and so the fathers taught that the Catholic Church is where the one Church of Christ is to be found. Yet, they said, many elements of sanctification and truth” are found outside it.

The chief ecumenical experience of the bishops at Vatican II was with the various Protestant denominations. Clearly the above statement refers to that context. Most Protestants, for example, have baptism. Not all, however, baptize in the name of the Father and of the Son and of the Holy Spirit. All Protestants have marriage but not many consider marriage a sacrament.

When formal dialogs began with the Eastern and Oriental Orthodox Churches, that explanation proved inadequate. The International Orthodox-Catholic Theological Dialogue issued this statement instead: “Catholics and Orthodox once again consider each other in their relationship to the mystery of the Church and discover each other once again as Sister Churches. ...On each side it is recognized that what Christ has entrusted to his Church – profession of Apostolic faith, participation in the same sacraments, above all the one priesthood celebrating the one sacrifice of Christ, the apostolic succession of bishops – cannot be considered the exclusive property of one of our Churches.

“It is in this perspective that the Catholic Churches and the Orthodox Churches recognize each other as Sister Churches, responsible together for maintaining the Church of God in fidelity to the divine purpose, most especially in what concerns unity” (Balmand 12-14).

Thus the mystery of the Church “subsists” in each of the historic, Apostolic Churches in relationship to one another in a communion of love. While some “elements of sanctification and truth” are found in Protestant denominations, the mystery of the Church subsists fully in the Orthodox and Catholic Churches. The reason for the difference is that during the Reformation all Protestant groups rejected one or another of the sacramental building blocks of the Church such as the Eucharist, Confession, and the priesthood.

St Paul insisted that we are meant to remain one. The experience of the past century shows us that we must work to restore our fractured unity as well through fraternal respect, cooperation in confronting secularism, and respectful study of one another’s beliefs.

## **The Sister Churches**

Currently there are four communions of Apostolic Churches: Churches which have existed since the beginning of Christian history and which share the same basic faith despite a multiplicity of expressions. They are:

***The Catholic Communion*** – comprising the Roman (Western) Catholic Church and the various Eastern Catholic Churches.

***The Eastern Orthodox Communion*** – the various Byzantine Orthodox local Churches (Constantinople, Alexandria, Antioch, Jerusalem, Cyprus, Russia, Rumania, etc.) They look to the seven ecumenical councils we celebrate in our liturgical year.

***The Oriental Orthodox Communion*** – the Armenian, Coptic, Ethiopian, Indian and Syriac Orthodox Churches. They recognize only the first three ecumenical councils.

***The Church of the East*** (Assyro-Chaldean) – the Church of the ancient Persian Empire.

In the last 60 years Rome has issued agreed statements with each of these communions to affirm a common faith in the fundamentals of Christian belief.

# **Saint Elizabeth Seton Craft Fair and Holiday Boutique**

190 Meetinghouse Rd, Bedford, NH

Saturday, November 10, 2018

9:00 AM – 3:00 PM

Crafters from all over New England will be sharing their work in this unique hand crafted holiday fair. From wood carvings to jewelry to crochet, candy to honey and goat's milk products, fine art, fabric arts, and children's gifts, we have something for everyone! Plenty of free parking, handicapped accessible, and free admittance. Food, Parish craft table and bake sale, basket raffle, 50/50 raffle, fun! It's all right here! Come do all your holiday shopping in one welcoming spot.

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*holiday*  
**Craft Fair**



## **Saint Kathryn's 25<sup>th</sup> Annual Christmas Bazaar & Penny Sale**

Saturday, November 10<sup>th</sup> from 9:00 a.m. – 6:00 p.m.

Sunday, November 11<sup>th</sup> from 9:00 a.m. – 3:00 p.m.

Saint Kathryn Church, 4 Dracut Road, Hudson, NH 03051.

This is the Silver Anniversary of our Bazaar and the Golden Anniversary of our Parish, and the prizes are bigger than ever in celebration of our Jubilee! Cash grand raffle prizes are \$5,000 for 1<sup>st</sup>, \$2,500 for 2<sup>nd</sup>, and \$1,000 for 3<sup>rd</sup>! We have over 300 new Penny Sale prizes including games, electronics, gift cards, sports, crafts, kitchen, home décor and more. \$1.00 buys 100 chances! Win a \$1,000 Market Basket gift card, a framed and autographed Ted Williams photo, a Roomba from iRobot, or a year of fresh flowers from Anne's Florals. Shop our enormous bake sale, purchase gifts in our craft room, dine at Katy's Kitchen by NH's Iron Chef, shop religious goods, hear live choir music, and let the kids enjoy photos with Santa, face painting, games and more. [www.stkathryns.org/bazaar2018](http://www.stkathryns.org/bazaar2018)

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## **What is the Manchester Adult Learner Services Program (ALS)?**

The Manchester Adult Learner Services Program pairs volunteer tutors with adult learners who can benefit from one-to-one help. Tutoring services are FREE. To find out how to get started, call or text (603) 486-5204, or email: [pchoy@snhs.org](mailto:pchoy@snhs.org). Services provided at: First Congregational Church 508 Union Street, Manchester, NH 03104 (Entrance located at the back of the church).

**Volunteer Opportunities with ALS:** Here is a chance to help another person work towards one of life's greatest treasures—an EDUCATION. Volunteer tutors need no previous teaching experience. Training, materials, and support provided. What is required? Attend a pre-service training workshop, commit to working with your student for at least three months, meet with your student for two to four hours per week, and, keep in touch with the Adult Learner Services coordinator

**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, 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 Label, Haley Lesmerises, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Steve Notter, Steven O'Leary, Ellen Osgood, Marco Enrique Pescheiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Barbara Schultz, Raymond Sherburne, Tarrant Smith, Catherine Waldron, George Webber, Martha Webber, Marilyn Whitmore, and Iris Angelina Velasquez.

**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.





**Joe Ashooh, Agent**  
297 South Willow St  
Manchester, NH 03103  
603-624-1000  
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**Chuck Stephen**  
814 Elm Street, Suite 503  
Manchester, NH 03101  
Tel # 603.606.3391  
Toll Free 866.491.9675  
[chuck@glenwoodinvestment.com](mailto:chuck@glenwoodinvestment.com)  
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Cell 603.419.9592

**JOHN STEPHEN**  
*Managing Partner*  
[jstephen@stephengroupinc.com](mailto:jstephen@stephengroupinc.com)  
[www.stephengroupinc.com](http://www.stephengroupinc.com)




**Stephen  
LAW GROUP  
P.L.L.C.**

**Robert Stephen, Attorney at Law**  
582 Chestnut Street  
Manchester, NH 03104  
phone 603-663-1007  
[www.StephenLaw.com](http://www.StephenLaw.com)

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## Today's Readings:

### From to the Second Epistle of St. Paul to the Ephesians (2: 14-22)

BRETHREN, Christ is our peace. He it is who has made both [Jews and Gentiles] one, and has broken down the intervening wall of the enclosure, the enemy, in his flesh. He has voided the Law of commandments expressed in decrees, so that of the two He might create in Himself one new man, and make peace, and reconcile both in one body to God through the Cross, having destroyed their enmity within himself. And as He came, He announced the good tidings of peace to you who were far away, and of peace to those who were near: because through Him we both have access in one Spirit to the Father.

Therefore, you are now no longer strangers or foreigners, but citizens with the saints and members of God's household: you are built upon the foundation of the apostles and prophets (Cf.Is.28: 16) with Christ himself as the chief cornerstone. In Him the whole structure is closely fitted together and grows into a temple holy in the Lord; in Him you too are being built together into a dwelling place for God in the Spirit.

#### الرسالة (افسس 2 : 14-22)

يا اخوة، ان المسيح هو سلامنا. هو جعل الاثنين واحداً، ونقض في جسده حائط السياج الحاجز، أي العداوة. وأبطل ناموس الوصايا بتعاليمه، ليخلق الاثنين في نفسه انساناً واحداً جديداً باجرائه السلام، ويصالح كليهما في جسد واحد مع الله بالصليب، بقتله العداوة في نفسه. وجاء وبشركم بالسلام، أنتم البعيدين وأنتم القريبين. لأن به لنا كلنا التوصل إلى الأب في روح واحد. فلستم اذن بعد غرباء ولا نزلاء، بل انما انتم مواطنو القديسين وأهل بيت الله. وقد بُنيتم على أساس الرسل والانبياء. ورأس الزاوية هو يسوع المسيح نفسه، الذي يُسَقُّ فيه البُنْيَانُ كُلُّهُ، فينمو هيكلًا مقدسًا في الرب. وفيه أنتم أيضاً تُبْنُونَ معاً مسكنًا لله في الروح.

## The Holy Gospel according to St. Luke (16: 19-31)

At that time, the Lord told this parable; “there was certain rich man who used to clothe himself in purple and fine linen, and who feasted every day in splendid fashion. And there was certain poor man, named Lazarus, who lay at his gate, covered with sores, and longing to be filled with the crumbs that fell from the rich man’s table; even the dogs would come and lick his sores.

And it came to pass that the poor man died and was borne away by the angels into Abraham’s bosom; but the rich man also died and was buried in hell. And lifting up his eyes, being in torments, he saw Abraham far off and Lazarus in his bosom. And he cried out and said, ‘Father Abraham have pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.’

But Abraham said to him, ‘Son, remember you in your lifetime have received your good things, and Lazarus in like manner evil things; but now here he is comforted whereas you are tormented. And besides all that, between us and you a great gulf is fixed, so that those who wish to pass over from this side to you cannot, and they cannot cross from your side to us.’ And he said, ‘Then, father, I pray you to send him to my father’s house, for I have five brothers, that he may testify to them, lest they too come into this place of torments.’ And Abraham said to him, ‘They have Moses and the Prophets; let them listen to them.’ But he answered, ‘No father Abraham, but if someone from the dead goes to them, they will repent.’ But he said to him, ‘If they do not listen to Moses and the Prophets, they will not believe even if someone rises from the dead.’”

### (الوقا 16 : 19-31)

في ذلك الزمان، كان انسانٌ غنيٌّ يلبسُ الارجوانَ والبر، ويتعمَّم كلَّ يومٍ تنعمًا فاخرًا. وكان مسكينٌ اسمه لعازر مطروحاً عند بابِه مصاباً بالفروح. وكان يشتهي أن يشبعَ من الفئاتِ الذي يسقطُ من مائدةِ الغنيِّ، ولم يُعطِه أحد، بل كانتِ الكلابُ أيضاً تأتي وتلحسُ قروحَه. ثم ماتَ المسكين، فنقلتهُ الملائكةُ الى حوضِ ابراهيم. وماتَ الغنيُّ ايضاً ودُفن. فرفعَ عينيه وهو في الجحيمِ في العذابات، فرأى ابراهيمَ من بعيدٍ ولعازرَ في احضانه. فنادى قائلاً: يا أبتِ ابراهيمِ ارحمني، وأرسلْ لعازرَ ليغمسَ في الماءِ طرفَ إصبعِه ويبردَ لساني، لأنني مُعذبٌ في هذا اللهبِ. فقال ابراهيم: تذكّر يا ابني أنك نلتَ خيراتك في حياتك، ولعازرَ كذلك بلاياه. والآنَ فهو يتعزّى وأنتَ تتعذب. وفوقَ هذا كلّه فبيننا وبينكم هُوَّةٌ عظيمةٌ قد أُثبتت، حتى إن الذين يريدون ان يجتازوا من هنا إليكم لا يستطيعون، ولا الذين هناك أن يعبروا إلينا. فقال: أسألكَ إذن يا أبتِ أن تُرسلهُ الى بيتِ أبي. فإن لي خمسةَ اخوةٍ حتى يشهدَ لهم، لكي لا يأتوا هم ايضاً إلى موضِعِ العذابِ هذا. فقال له ابراهيم: انَّ عندهم موسى والأنبياء، فليسمَعوا منهم. قال: لا يا أبتِ ابراهيم، بل إذا مضى اليهم واحدٌ من الامواتِ يتوبون. فقال له: إن لم يسمَعوا من موسى والأنبياء، فإنهم ولا إن قامَ واحدٌ من الأمواتِ يقنّعون.