



# OUR LADY OF THE CEDARS CHURCH

**A MELKITE CATHOLIC COMMUNITY**

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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 12, 2017**

**The Gospel of the Eighth Sunday After the Cross**

**The Commemoration of our Holy Father John the Almsgiver,**

**Archbishop of Alexandria,**

**and our Venerable Father Nilus the Sinaite**

## **THE 23<sup>rd</sup> SUNDAY AFTER PENTECOST**

**Parish Advisory & Finance Council:**

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**Cedars Society President:** MARYLOU LAZOS

**Sunday School Coordinator:** MARTHA DAGHER

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**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 (6<sup>th</sup> Tone) Page 53

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

### Kondakion of the Presentation of the Theotokos (4<sup>th</sup> Tone):

The most pure Temple of our holy Savior, and the most precious and bright Bridal Chamber, the Virgin, sacred treasury of the glory of God, openly appears today in the Temple of the Lord, bringing with her the grace of the Most Holy Spirit. Wherefore, the angels of God are singing: "This is the heavenly Tabernacle."

### THE PROKIMENON:

**O LORD, SAVE YOUR PEOPLE AND BLESS YOUR INHERITANCE!**

*To You, O Lord, I have called: O my Rock, be not deaf to me!*

**Today's Readings: Ephesians 2: 4-10 and Luke 10: 25-37**

## LITURGY INTENTIONS

### Sunday, 11:00 AM:

For the repose of Alphonse Auclair, by Maurice and Georgette Tremblay

### Next Saturday, (November 18) 4:30 PM:

For the repose of Josephine Samara (38<sup>th</sup>), Zahia Kheriaty (29<sup>th</sup>),  
Emile Nassoura (30<sup>th</sup>), Khalil Attalla (48<sup>th</sup>), George Thomas (41<sup>st</sup>),  
Andrew David (62<sup>nd</sup>),

### Next Sunday, (November 19) 11:00 AM

For the repose of Margaret Hikel Hunt (3<sup>rd</sup> Anniversary),  
Walter Hunt (14<sup>th</sup> Anniversary), Hannah Nahil Hikel, Edward J. Hikel, Sr.,  
Eddie J. Hikel, Jr., and Anthony P. Hikel,  
by Ted & Dolly Shiepe



## **LOCAL YOUNG ADULT EVENT: JESUS aCROSS the Border**

17 November, 2017 7:30 PM - 11 PM St. Joseph the Worker Shrine in Lowell, MA

Join JESUS aCROSS the Border, the umbrella organization which unites over 17 different young adult Catholic groups, for our monthly event! Our evening begins at 7:30 PM with Eucharist Adoration and Praise & Worship lead by Mike McDuffee. Fr. Von DeRosia joins us again as the main Mass celebrant at 9 PM and following Mass we will have a pizza social. This is a fantastic opportunity for young adults to find a community of like-minded people and be introduced to the many local, Catholic young adult groups from the area!

Please email Billy Beauchesne at [JESUSaCROSStheBorder@gmail.com](mailto:JESUSaCROSStheBorder@gmail.com) or visit our Facebook Page at <https://www.facebook.com/JESUSaCROSStheBorder> for more information.

# Thanksgiving Food Drive

“When someone steals another's clothes, we call them a thief. Should we not give the same name to one who could clothe the naked and does not? The bread in your cupboard belongs to the hungry; the coat unused in your closet belongs to the one who needs it; the shoes rotting in your closet belong to the one who has no shoes; the money which you hoard up belongs to the poor.” **-St. Basil the Great**



We are partnering with Blessed Sacrament Church in a food drive for the poor. Here is how you can help:

Grocery bags are available in the back of the church with shopping lists of food items attached to them. Take a bag, fill it with the items on the shopping list and return it to the church the next Sunday. The bags of food will be taken to Blessed Sacrament Church, incorporated into their food drive in, and made into food baskets. These baskets will then be distributed for Thanksgiving to the poor in the area.



## Holiday Craft Fair

Immaculate Conception Parish, 216 East Dunstable Rd., Nashua, NH. Friday, November 17, 5:00pm to 8:00pm and Saturday, November 18, 9:00am to 3:00pm. Sponsored by the Knights of Columbus.

## Vocation View

Paul urges Christians readers to live a life of communion in mutual love, in the love that God has given us. Jesus teaches the importance and implications of that life of loving communion. Who shall preach and teach it to us today? Pray for an increase of vocations to the priesthood and encourage possible candidates.



**Attendance Last Week: Sat., 4:30 PM: 19 Sun. 11:00 AM: 117**

**Last Weekend's Collection: \$ 1,151.<sup>00</sup>**

*The average Sunday envelope donation: \$30.<sup>74</sup>*

*The balance remaining on our mortgage is: \$ 77,027.<sup>13</sup>*

### SERVICES FOR THE WEEK

Thurs., Nov. 16	7:00 PM	<b>Divine Liturgy: The Feast of St. Gregory the Wonderworker, offered for all the sick of the parish</b>
Sat., Nov. 18	4:30 PM	<b>Divine Liturgy: The 24<sup>th</sup> Sunday After Pentecost</b>
Sun., Nov. 19	10:15 AM	<b>Sunday Orthros</b>
Sun., Nov. 19	11:00 AM	<b>Divine Liturgy: The 24<sup>th</sup> Sunday After Pentecost</b>

# Saint Gregory the Wonderworker

is commemorated on November 17. He was born in the city of Neocaesarea (northern Asia Minor) into a pagan family. He received a fine philosophical education in Alexandria, known then as a center for pagan and Christian learning. The youth, eager for knowledge, went to the Alexandrian Catechetical School, where the presbyter Origen taught. Origen was a famous teacher, possessing a great strength of mind and profound knowledge. Saint Gregory studied for eight years with Origen, and was baptized by him.

The holiness of the life of Saint Gregory aroused envy among his peers, and they decided to slander Saint Gregory. Once, when he was conversing with philosophers and teachers in the city square, a notorious harlot came up to him and demanded payment for the sin he had supposedly committed with her. At first Saint Gregory gently remonstrated with her, saying that she perhaps mistook him for someone else. But the woman would not be quieted. He then asked a friend to give her the money. Just as the woman took the unjust payment, she immediately fell to the ground in a demonic fit, and the fraud became evident. Saint Gregory said a prayer over her, and the devil left her. This was the beginning of Saint Gregory's miracles.

Having returned to Neocaesarea, the saint fled from the worldly affairs and went into the desert, where by fasting and prayer he attained the gifts of clairvoyance and prophecy. Saint Gregory loved life in the wilderness and wanted to remain in solitude until the end of his days, but the Lord willed otherwise.

The bishop of the Cappadocian city of Amasea, Thedimos, having learned of Saint Gregory's ascetic life, decided to have him made Bishop of Neocaesarea. The preaching of the saint was direct, lively and fruitful. He taught and worked miracles in the name of Christ: he healed the sick, he helped the needy, he settled quarrels and complaints.

During this time, the heresy of Sabellius and Paul of Samosata began to spread. They taught falsely concerning the Holy Trinity. Saint Gregory prayed fervently and diligently imploring God and His most pure Mother to reveal to him the true faith. The All-Holy Virgin Mary appeared to him, radiant like the sun, and with her was the Apostle John the Theologian.

The Apostle John taught the saint how to correctly and properly confess the Mystery of the Most Holy Trinity. Saint Gregory wrote down everything that Saint John the Theologian revealed to him. The Mystery of the Symbol of the Faith, written down by Saint Gregory of Neocaesarea, is a great divine revelation in the history of the Church. The teaching about the Holy Trinity in Orthodox Theology is based on it. Subsequently it was used by the holy Fathers of the Church: Basil the Great, Gregory the Theologian, and Gregory of Nyssa. The Symbol of Saint Gregory of Neocaesarea was later examined and affirmed in the year 325 by the First Ecumenical Council, showing his enduring significance for Orthodoxy.

By his saintly life, his effective preaching, working of miracles and graced guiding of his flock, the saint steadily increased the number of converts to Christ. When Saint Gregory first ascended his cathedra, there were only seventeen Christians in Neocaesarea. At his death, only seventeen pagans remained in the city.



# ***THE FATHERS SPEAK: On God's Forgiveness***

Not only is it wonderful that He forgives us our sins, but also that He neither uncovers them nor does He make them stand forth clearly revealed. Nor does He force us to come forward and publicly proclaim our misdeeds, but He bids us to make our defense to Him alone and to confess our sins to Him. And yet, if any judge of a worldly tribunal were to tell some captured highwayman or grave robber to confess his crime and be excused from paying the penalty, this prisoner would with all alacrity admit the truth and scorn the disgrace in his desire to go free. But this is not the case in baptism. God forgives our sins and does not force us to make a parade of them in the presence of others. He seeks one thing only: that he who benefits by the forgiveness may learn the greatness of the gift.

-*St. John Chrysostom, Baptismal Instructions*

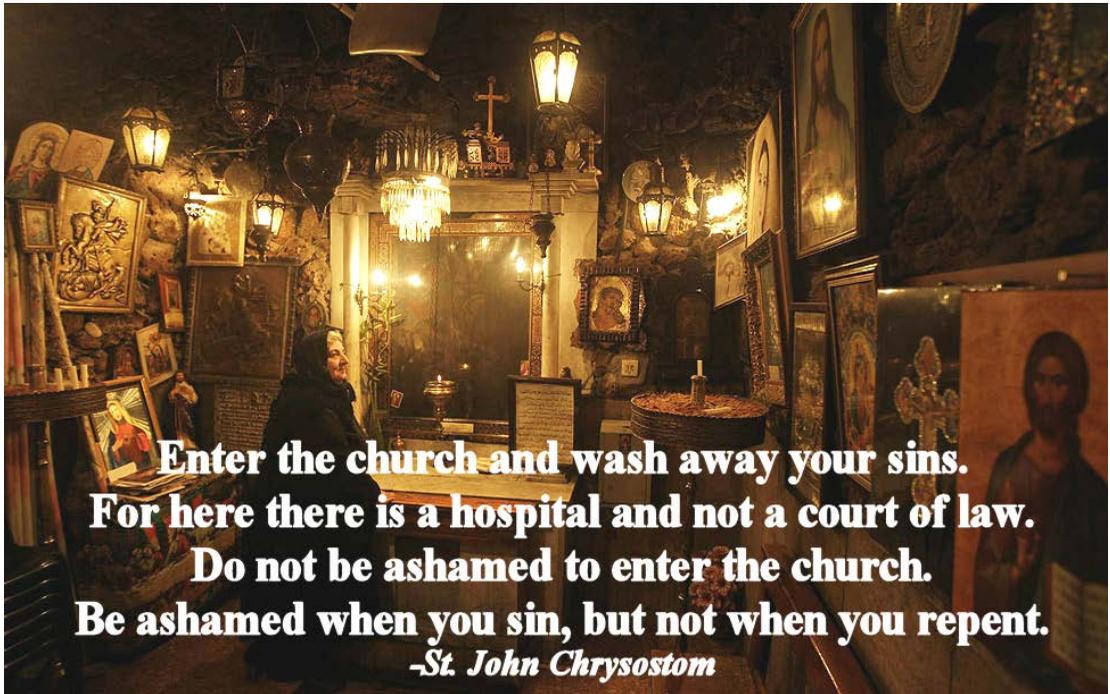
The drunkard, the fornicator, the proud - he will receive God's mercy. But he who does not want to forgive, to excuse, to justify consciously, intentionally... ..that person closes himself to eternal life before God, and even more so in the present life. He is turned away and not heard.

-*Elder Sampson of Russia*

You do not desire to have your sins forgiven, as much as He desires to forgive you your sins. In proof that you do not so desire it, consider that you have no mind either to practice vigils, or to give your money freely: but He, that He might forgive our sins, did not spare His Only-Begotten and True Son, the partner of His throne.

-*St. John Chrysostom*

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**Enter the church and wash away your sins.  
For here there is a hospital and not a court of law.  
Do not be ashamed to enter the church.  
Be ashamed when you sin, but not when you repent.**

-*St. John Chrysostom*

# The Nativity Fast

**The traditional Nativity Fast begins Nov. 15.  
For Melkites it begins on Dec. 10.**

THE AMERICAN SHOPPING SEASON is at hand. Some people will spend it jostling for bargains; others will pass the time lamenting the commercialization of Christmas. The Eastern Churches, on the other hand, encourage their faithful to prepare for this feast by fasting. All the Eastern Churches have a pre-Nativity Fast, but each Church observes it to a different degree.

Like the feast of Christ's Nativity itself, this fast originated in the West. In AD 380 the Council of Saragossa in Spain mandated daily church attendance beginning on December 17. Pope St Leo the Great (400-461) described four Fasts, one in each season, "so that over the course of the year we might recognize that we are constantly in need of purification." He indicated that the "winter fast" was to begin when the "ingathering of the crops was complete." In France it was specified in the next century that this Fast begin on November 11, the feast of St Martin; the Fast was called "St Martin's Lent."

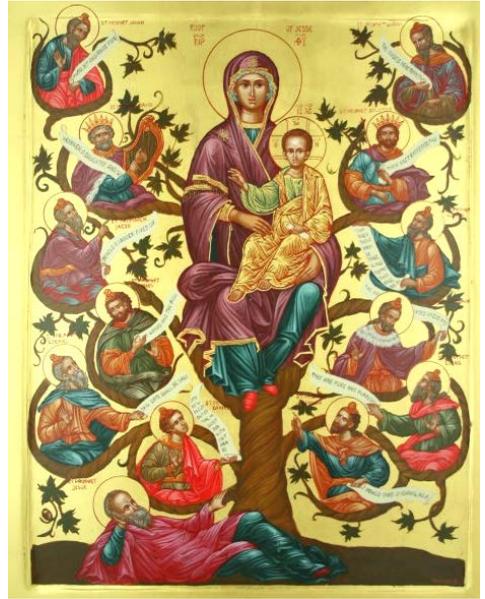
The Eastern Churches began observing this Fast between the 6<sup>th</sup> and 8<sup>th</sup> centuries. Originally it lasted one week, as in the Armenian Church today. In the eleventh century Pope Christodoulos lengthened it to forty days for the Coptic Church. The Byzantine Church followed suit in the next century. The Syrian Churches (Chaldeans, Indians, etc.) keep it for three to four weeks in December.

## Why Do We Fast?

St Simeon of Thessalonika, writing in the fifteenth century, explained the purpose of this Fast in terms of its length. "The Nativity Forty-day Fast represents the fast undertaken by Moses, who—having fasted for forty days and forty nights—received the Commandments of God, written on stone tablets. And we, fasting for forty days, will reflect upon and receive from the Virgin the living Word—not written upon stone, but born, incarnate—and we will commune of His Divine Body." As Moses received the Law after his forty-day fast, we will receive the living Word incarnate at the end of this Fast.

One thread running through this Fast is the *remembrance of the time before the Incarnation*. Mankind was in one sense disconnected from God, having lost the intimacy with Him which we were meant to have because we were created in His image. Fasting is our way to express our sorrow at man's loss of fellowship with God.

The process of recovering this intimacy with God climaxed with the Incarnation, but was prepared for centuries by the Old Testament prophets. During the Nativity Fast we commemorate the prophets Nahum (12/1), Habakkuk (12/2), Zephaniah (12/3), Daniel and the Three Young Men in the Furnace (12/17). On the second Sunday before the feast we remember all those in sacred history who came before Christ and prepared the way for Him – His ancestors and ours.



## **When and How Do We Fast?**

Each patriarchate and other local Byzantine Church has a slightly different way of keeping this Fast. According to one tradition a person should fast from meat and dairy for the forty days, but only need fast from fish after December 17. Another tradition holds that fish may be eaten throughout the Fast, but only on Saturdays and Sundays.

In Greece and the Middle East it is customary to limit the fast to Tuesdays and Thursdays until December 12 (Greece) or December 19. In the Melkite Church the fast has been shortened to begin on December 10 but to continue uninterrupted after then.

The number of feast days at the beginning of the forty days may account for these practices. Besides the Great Feast of the Entrance of the Theotokos into the Temple (November 21 to 25), we observe feasts in honor of these popular saints: the Apostles Matthew (11/16) and Andrew (11/30), Sts Catherine of Alexandria (11/25), Barbara, and John of Damascus (12/4), Sabbas the Sanctified (12/5) Nicholas the Wonder-worker (12/6), the Maternity of St Ann (12/9), and St Spyridon the Wonderworker (12/12). In addition, of course, we in the U.S. also have the national holiday of Thanksgiving during this time. That doesn't leave much time for fasting!

There are no penitential services appointed for this Fast like those we know during the Great Fast. Greeks, who do not generally do so otherwise, have the custom of serving the Divine Liturgy daily during these forty days. This practice echoes the idea that the Nativity Fast is a joyous fast, celebrating the immanent coming of Christ. Other Churches may serve the Akathist or the Paraclisis to the Theotokos during these days.

## **Character of the Nativity Fast**

Many contemporary Eastern writers have encouraged the observance of the Nativity Fast in contrast to the popular Western "pre-celebration" of Christmas, which focuses on decorating, spending, and partying. They emphasize preparation for the feast in quietness and a simplified way of life. Instead of a harried pursuit of gifts and cards for people who will likely "re-gift" them for the next Christmas party, the Fast enables believers to focus on the mystery of the Incarnation, the "reason for the season."

Many see this Fast as essential for us at this time of the year, to shift our focus from ourselves to others, spending less time worrying about our appearance, our cuisine and our home decor in order to use our time in increased prayer and caring for the poor.

The Greek Orthodox Patriarch of Antioch, John X, emphasized the Nativity as the "feast of almsgiving" in which we celebrate and perpetuate Christ's love for mankind. "The Nativity of Christ is primarily the feast of divine dispensation – the feast of charity and of almsgiving... Through acts of mercy, extended to one another and to everyone, no matter what race we belong to, we implore the tender mercies of the divine Child, whose springs of mercies and bounties we will never be able to surpass. As the pious Augustine says, "the lamp of our love toward our neighbors causes the divine compassion to abide in this creation."

*Isaiah, dance for joy: receive the word of God. Prophecy to the Virgin Mary that the bush burning with fire will not be consumed by the radiance of our God. Let Bethlehem be prepared! Let the gates of Eden be opened! Let the Magi come forth to see wrapped in swaddling clothes in a manger of beasts the salvation which the star has pointed out from above the cave, the life-giving Lord, who saves mankind! (Vespers, Nov 30)*

**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, Janet Drake, Bishop John Elya, Sher Farrow, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Marguerite Ganem, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Lebel, Fr. Theophan Leonarczyk, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Blaise Notter, Steve Notter, Steven O'Leary, Ellen Osgood, Josephine Paquette, MaryJo Pond Sheila Quinn, Susan Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvias, Denise 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.





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## Today's Readings:

### READING from the Epistle of St. Paul to the Ephesians: 2: 4-10

BRETHREN, God, who is rich in mercy, by reason of his very great love with which he has loved us even when we were dead by reason of our sins, brought us to life together with Christ, and you have been saved by grace. [God] raised us up together, and enthroned us together in heaven in Christ Jesus, so that he might show in future ages the overflowing riches of his grace, through his kindness to us in Christ Jesus. For by grace you have been saved through faith: and that, not on your own, for it is God's gift, and not the result of work which might have been a pretext for anyone to boast. For we are his workmanship, we who were created in Christ Jesus through good works which God has pre-planned so that we could walk in them.

### الرسالة (أفسس 2: 4-10)

يا اخوة، ان الله لكونه غنياً بالرحمة، من أجل كثرة محبته التي أحبنا بها، حين كنا أمواتاً بالزلاتِ أحيانا مع المسيح، فإنكم بالنعمةِ مُخلَّصون، وأقامنا معه وأجلسنا معه في السماويات في المسيح يسوع، ليُظهر في الدهورِ المستقبلِ فرطَ غنى نعمته، باللفظِ بنا في المسيح يسوع. فإنكم بالنعمةِ مُخلَّصون بواسطة الإيمان. وذلك ليس منكم، وانما هو عطيةُ الله. وليس من الاعمالِ لئلا يفتخر أحد. لأننا نحن صنعه مخلوقين في المسيح يسوع للأعمالِ الصالحة، التي سبق الله فأعدّها لنسلِكَ فيها.

### The Holy Gospel according to St. Luke (10: 25-37)

At that time, behold, a certain lawyer got up to test Jesus, saying, "Master, what must I do to gain eternal life?" But he said to him, "What is written in the Law? How do you read?" He answered and said, "*Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind; and thy neighbor as thyself.*" And he said to him, "You have answered rightly; do this and you shall live."

But he, wishing to justify himself, said to Jesus, "And who is my neighbor?" Jesus answered, "A certain man was going down from Jerusalem to Jericho, and he fell in with robbers, who after both stripping him and beating him went their way, leaving him half-dead. But, as it happened, a certain priest was going down the same way, and when he saw him, he passed by. And likewise a Levite also, when he was near the place and saw him, passed by. But a certain Samaritan as he journeyed came upon him, and seeing him, was moved with compassion. And he went up to him and bound up his wounds, pouring on oil and wine. And setting him on his own beast, he brought him to

an inn and took care of him. And as he was leaving the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you send, I, on my way back, will repay you.' Which of these three, in your opinion, proved himself neighbor to the man who fell among the robber?" And he said, "The one who took pity on him!" And Jesus said to him, "Go and do as he did."

### (لوقا 10: 25-37)

الإنجيل (لوقا 10: 25-37) السامري الرحيم

في ذلك الزمان، دنا إلى يسوعَ واحدٌ من علماء الناموس، وقال مجرباً له: يا معلم، ماذا أعمل لأرث الحياة الأبدية؟ فقال له. ماذا كتبت في الناموس. كيف تقرأ؟ فأجاب وقال: أحبب الربَّ إلهك بكلِّ قلبك، وبكلِّ نفسك، وبكلِّ قدرتك، وبكلِّ ذهنك، وقريبك كنفسك. فقال بالصواب أجبت، افعل ذلك فتحيا. فأراد أن يزكي نفسه فقال لیسوع: ومن قريبي؟ فعاد يسوعُ وقال: كان إنسانٌ منحدرًا من أُورشليمَ إلى أريحا، فوقع بين لصوصٍ فعروه وأوسعوه ضرباً، ثم مضوا وقد تركوه بين حيٍّ وميت. فاتفق أن كاهناً كان منحدرًا في ذلك الطريق فأبصره وجاز. وكذلك لأويّ وافى المكان، فأبصره وجاز. ثم إنَّ سامرياً مسافراً مرَّ به، فلما رآه تحنن. فدنا إليه وضمد جراحاته، وصبَّ عليها زيتاً وخبثاً، وحمله على دابته الخاصة وأتى به إلى فندقٍ واعتنى به. وفي الغد، عند انطلاقه أخرج دينارين وأعطاهما لصاحب الفندق وقال: اعتن به. ومهما تُنفق فوق هذا فأنا أدفعه لك عند عودتي. فأبى هؤلاء الثلاثة تحسبهُ صارَ قريباً للذي وقع بين اللصوص؟ قال: الذي صنع إليه الرحمة. فقال له يسوع امض واصنع أنت أيضاً كذلك