



# OUR LADY OF THE CEDARS CHURCH

**A MELKITE CATHOLIC COMMUNITY**

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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 18, 2018**

**The Ninth Sunday After the Cross**

**The Commemoration of the holy Martyrs Plato and Romanos**

**THE 26<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, JESSICA LOMANNO,  
MAURICE PARE', RAFAEL PESCHIERA, PAUL ST. GERMAIN, AND JOHN SIWIK

**Parish Secretary:** ROBIN ANDERSON

**Cedars Society President:** MARYLOU LAZOS

**Sunday School Coordinator:** MARTHA DAGHER

**N.A.M.Y. Advisor:** ROBIN ANDERSON

**HOLY MYSTERY OF CONFESSION:** Before or after any service, or by appointment;

**HOLY MYSTERY OF CHRISTIAN ILLUMINATION:** Please contact the clergy in advance to arrange for the required baptismal instructions;

**HOLY MYSTERY OF CROWNING:** At least six months prior to the proposed wedding, please contact the clergy to arrange for the required interview and instructions;

**HOLY MYSTERY OF THE ANOINTING OF THE SICK:** Please contact the pastor at any time when this sacrament is needed;

**HOLY COMMUNION FOR THE SICK:** Anyone too infirm to attend our services may receive Communion in the home. Please advise the clergy whenever this sacrament is needed.

# THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (1<sup>st</sup> Tone) Page 51

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."

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THE PROKIMENON:

MAY YOUR KINDNESS, O LORD, BE UPON US,  
FOR WE HAVE HOPED IN YOU!

*Exult, you just, in the Lord; praise for the upright is fitting!*

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Today's Readings: Ephesians 5: 8-19 and Luke 12:16-21 & 8:8

## LITURGY INTENTIONS

Saturday (November 17) 4:30 PM:

For the repose of Khalil Attalla (49<sup>th</sup>), George Thomas (42<sup>nd</sup>),  
Andrew David (63<sup>rd</sup>), and Leo Cullen (54<sup>th</sup>)

Sunday, (November 11) 10:30 AM

For the repose of: Margaret (Peggy) Hikel Hunt (4<sup>th</sup> Anniversary),

Walter J. Hikel Jr. (15<sup>th</sup> Anniversary),

Edward J. Hikel, Sr. (24<sup>th</sup> Anniversary)

Hannah Nahil Hikel (30<sup>th</sup> Anniversary),

Edward J. Hikel, Jr. (38<sup>th</sup> Anniversary),

and Anthony P. Hikel (51<sup>st</sup> Anniversary),

by their family

Saturday (November 24) 4:30 PM:

For the repose of Alice Jadda (17<sup>th</sup>), Gerald Harper (14<sup>th</sup>),  
Habib Solomon (55<sup>th</sup>), Leo LaJoie (47<sup>th</sup>), Joseph Garrity (24<sup>th</sup>),  
Philip Ashooh (24<sup>th</sup>), Nicholas Ashooh (68<sup>th</sup>), and Walter Marchand (32<sup>nd</sup>)

Next Sunday (November 25) 10:30 AM

For the repose of Eleanor Leonarczyk (11 Anniversary),  
by her son Fr. Theophan and Family



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*Divine Liturgy for the Great Feast of the Entrance of the Theotokos into the Temple will be celebrated on Tuesday evening at 7:00 PM.*



## Parish Council News:

The votes have been counted, and here is your new parish council: Elected/appointed for a two year term: John Cullen, Tim Ermatinger, Ken Komisarek, Maurice Pare', Rafael Peschiera, Jessica Lomanno, Paul St. Germain, and John Siwik. *Ex Officio members:* Ken Monty, Robert Anderson, Robin Anderson, Marylou Lazos, and Martha Dagher.

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**Our annual Parish St. Nicholas Day Dinner  
will be held Sunday, December 2.**

### Don't be alone on Thanksgiving!

Come and share in a community Thanksgiving Dinner! All are welcome! A wonderful, traditional Thanksgiving Dinner prepared by the parishioners of Blessed Sacrament is served in our Church Hall at 14 Elm St. Manchester, NH. There is no cost for the dinner and the hall is handicapped accessible. Dinner will be served on Thanksgiving Day from 12-2 PM. **You must R.S.V.P. by November 20<sup>th</sup> to Blessed Sacrament Church, 622-5445.**

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**Sunday School News: Sunday School will not be held next Sunday.  
Classes will resume on Sunday, December 2.**



***On Thanksgiving Day, the Divine Liturgy  
will be offered at 10:00 AM.***

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**THE BISHOP'S APPEAL:** At this time of year when our nation offers thanksgiving for all God's blessings, Our Lord speaks to us in the Gospel about being rich in the things of God and about storing up treasure in Heaven instead of clinging to our worldly goods. Let us give back to the Lord in return for all the blessings he has bestowed upon us and our families. Offer thanks to God by giving a generous gift to the Bishop's Appeal. Extra Appeal envelopes are available in the narthex. Thank you for your generosity.

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**Attendance Last St. 4:30 PM: 12 Sun. 10:30 AM: 121**

**Last Weekend's Collection: \$758.<sup>00</sup>**

*The average Sunday envelope donation: \$26.<sup>67</sup>*

*The balance remaining on our mortgage is: \$67,354.<sup>17</sup>*

### SERVICES FOR THE WEEK

Tues., Nov. 20	7:00 PM	<b>Divine Liturgy: The Feast of the Entrance of the Theotokos into the Temple</b>
Thurs., Nov. 22	10:00 AM	<b>Divine Liturgy: Thanksgiving Day</b>
Sat., Nov. 24	4:30 PM	<b>Divine Liturgy: The 27<sup>th</sup> Sunday after Pentecost</b>
Sun., Nov. 25	9:30 AM	<b>Sunday Orthros</b>
Sun., Nov. 25	10:30 AM	<b>Divine Liturgy: The 27<sup>th</sup> Sunday after Pentecost</b>

# ***THE FATHERS SPEAK:***

## **On the Parable of the Rich Fool**

What does the rich man do, surrounded by a great supply of many blessings beyond all numbering? In distress and anxiety, he speaks the words of poverty. He says, “What should I do?” ... He does not look to the future. He does not raise his eyes to God. He does not count it worth his while to gain for the mind those treasures that are above in heaven. He does not cherish love for the poor or desire the esteem it gains. He does not sympathize with suffering. It gives him no pain nor awakens his pity. Still more irrational, he settles for himself the length of his life, as if he would also reap this from the ground. He says, “I will say to myself, ‘Self, you have goods laid up for many years. Eat, drink, and enjoy yourself.’ ” “O rich man,” one may say, ‘You have storehouses for your fruits, but where will you receive your many years? By the decree of God, your life is shortened.’ ” “God,” it tells us, “said to him, ‘You fool, this night they will require of you your soul. Whose will these things be that you have prepared?’ ”

-ST. CYRIL OF ALEXANDRIA: COMMENTARY ON LUKE, HOMILY 89

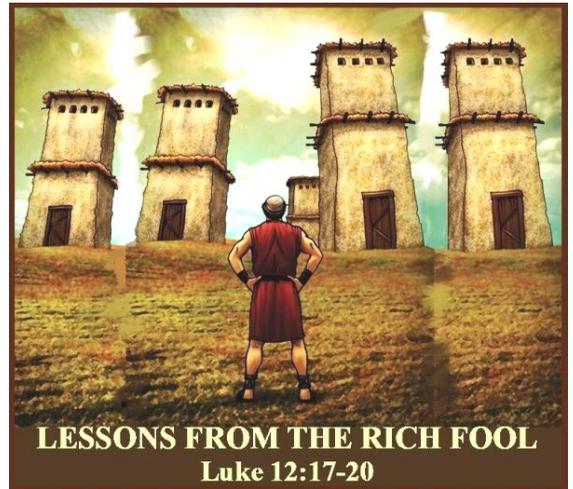
The devil, even in the midst of our efforts, does not relax his schemes. At certain periods of time, we must take care of the reenergizing of our strength. The mind, concerned with the goods of the present, can rejoice in the temperate weather and the fertile fields. When the fruits are gathered into great barns, it can say to its soul, “You have many good things; eat.” It may receive a kind of rebuke from the divine voice and may hear it saying, “Fool, this very night they demand your soul from you. The things you have prepared, whose will they be?”

This should be the careful consideration of wise people, that since the days of this life are short and the time uncertain, death should never be unexpected for those who are to die. Those who know that they are mortal should not come to an unprepared end.

-ST. LEO THE GREAT: SERMON 90.4.1

“The redemption of a man’s soul is his riches.” This silly fool of a man did not have that kind of riches. Obviously he was not redeeming his soul by giving relief to the poor. He was hoarding perishable crops. I repeat, he was hoarding perishable crops, while he was on the point of perishing because he had handed out nothing to the Lord before whom he was due to appear. How will he know where to look, when at that trial he starts hearing the words “I was hungry and you did not give me to eat”? He was planning to fill his soul with excessive and unnecessary feasting and was proudly disregarding all those empty bellies of the poor. He did not realize that the bellies of the poor were much safer storerooms than his barns. What he was stowing away in those barns was perhaps even then being stolen away by thieves. But if he stowed it away in the bellies of the poor, it would of course be digested on earth, but in heaven it would be kept all the more safely. –

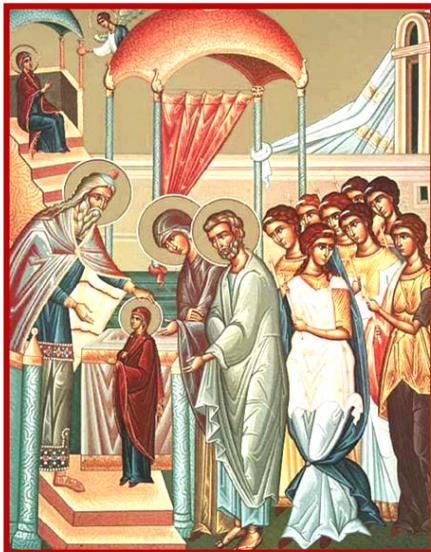
-ST. AUGUSTINE: SERMON 36.9



# A Feast of Theology

IT IS PROBABLY SAFE TO SAY that most people would prefer to read a story than an academic treatise. Both forms might be conveying the same point, but a narrative is likely to be more compelling – and more memorable – than a dissertation. The Entrance of the Theotokos into the Temple, the Great Feast we celebrate today, rests on such a narrative.

The story is found in The Protoevangelion of James, a second-century telling of the birth and infancy of the Theotokos. We know that in the first and second centuries AD a number of books were written about Christ and His Mother. Some were accepted by all the local Churches as presenting a true portrait of the Messiah. Others were rejected because the Christ they portrayed was not the One who had been preached by the Apostles. In some He was a Gnostic philosopher, in others a magician. We call these “apocryphal gospels” and do not see them as the voice of the Holy Spirit to us. Still other books, The Protoevangelion of James among them, were revered by the Christians of their day but not considered canonical Scriptures because their content was not at the heart of the apostolic proclamation or the early Creeds. Their subject matter treated things like Jesus’ physical appearance or the early periods of Christ’s life not covered in the Gospels. They may be true but not central to our faith.



## The Source of This Feast

The prayers and icon of this Feast focus on two elements of the Protoevangelion story. In the first, Mary at the age of three is presented to God in the Temple at Jerusalem accompanied, as the text reads, “by the daughters of the Hebrews that are undefiled.” There “the priest received her, kissed her and blessed her.” After describing the scene, the Protoevangelion continues: “And Mary was in the temple of the Lord like a dove that is being nurtured: and she received food from the hand of an angel” (8:1). The image of the Virgin receiving food from an angel, often represented in our icon of the Feast, points to the spiritual environment in which Mary was raised and which would prepare the holy Virgin for her future role as Theotokos.

The second vignette is shown in the upper left hand corner of this icon. There Mary sits in the innermost sanctuary of the temple, the Holy of Holies, ministered to by an angel. According to Jewish Law, no one entered the Holy of Holies: “*only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance*” (Heb 9:8). It is unthinkable that a child would be not only allowed there but actually live there as the Protoevangelion avows.

In the Epistle to the Hebrews we are given a reason why no one was allowed into the Holy of Holies: “*The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning*” (Heb 9:9). By placing Mary in the Holy of Holies, the Protoevangelion is saying that the way into the Holy Place – the presence of God – now is disclosed. It is Christ, who would be incarnate in the womb of this same Mary the

Theotokos. For this reason the story and its celebration have been embraced by the Tradition as affirmations of the Gospel.

Mary's coming into the temple is portrayed as an "Entrance" on this feast in the Christian East rather than as a "Presentation" as in the West. This term puts us in mind of things like the "Great Entrance" at our Divine Liturgy or the Entrance Procession in the Western rites. Her coming is not the blessing of an insignificant child given in a "side chapel," as it were, but a festive "prelude" or "overture" inaugurating the main event, the New Testament itself. Our celebration of this feast focuses on Mary as the temple of the incarnate God, the one for whom the Jerusalem temple was only a prefiguration.

After their entry with Christ into Jerusalem, His disciples came up to Him to call His attention to the temple and the buildings in its compound. Jesus replied, "*Do you see all these things?*" he asked. *Truly I tell you, not one stone here will be left on another; every one will be thrown down*" (Mt 24:2). This feast celebrates the fulfillment of His prophecy. God's people will no longer reach heaven via Jerusalem; rather the heavens have been opened to us and God's temple, the Theotokos, is become for us the way to heaven through her childbearing.

### **"Hail, Full of Grace"**

Perhaps the most popular hymn of this feast is the kontakion, which summarizes in a few lines the theology we have been presenting. It reads: "The most pure Temple of the Savior, the most precious and bright bridal chamber – the Virgin, sacred treasury of the glory of God – enters today into 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!"

In this hymn two teachings are affirmed. Mary is proclaimed by the angels as "the heavenly tabernacle." The tabernacle, we know, was the portable holy place which the Hebrews brought with them in the desert until they reached the Promised Land. It was rendered into a more permanent form as the temple. She, not any building, is the holy place where God dwelled.

Secondly we are told that Mary entered the temple "bringing with her the grace of the Most Holy Spirit." People went to the temple to encounter God, to receive His blessings. Mary, instead, brings God's grace with her. She is proclaimed as "full of grace," even as a child, by the angels themselves. This feast is thus a celebration of the holiness of Mary, sanctified from her earliest days by the Most Holy Spirit who dwelt in her.

As we have said it was unthinkable that a child, or anyone for that matter, should enter the Holy of Holies. But it is Mary's rightful place as the woman full of grace, the *Platytera* between earth and heaven, the foremost worshipper of the Lord whom she would contain within her.

### **Mary at Work**

The vignette of the icon is drawn from the Protoevangelion, which describes Mary as weaving a curtain for the Jerusalem temple with several other girls. The temple veil was like a giant patchwork quilt with each girl assigned by lots to weave a portion, each using different colors. The Virgin was given the most precious colors, scarlet and true purple. Our iconography designates these colors to represent divinity. Christ wears a scarlet or purple tunic with a blue cloak over it. This symbolizes that His divinity (scarlet) put on His humanity (blue) in the Incarnation. In icons of the Theotokos the colors are reversed. Her humanity (a blue tunic) took on divinity (a scarlet cloak) when she conceived the Lord.

## The Saints of the day: The Holy Martyrs Plato and Romanos



**The Holy Martyr Plato** (+266 AD) was born at the city of Ancyra in Galatia. While still a youth he left home and went through the cities, preaching the Word of God to pagans, amazing his audience with the beauty of his speech, and his profound knowledge of Greek learning.

Because of his preaching he was arrested and brought for trial to the temple of Zeus before the governor Agrippinus. The judge attempted to persuade the saint to turn away from Christ by flattery. Then the judge promised to give him his beautiful niece for his wife if he would deny Christ. He also threatened him with torture and death if he refused. Saint Plato replied that he chose a temporal death for the sake of eternal life. The patience of the governor was exhausted, and he gave orders to mercilessly beat the martyr, and then send him off to prison.

When they led Saint Plato off to prison, he turned to the people gathered about the temple, and he called on them not to forsake the Christian Faith. Seven days later they again led the Martyr Plato for trial before Agrippinus in the temple of Zeus, where they had the implements of torture already prepared: boiling cauldrons, red-hot iron and sharp hooks. The judge offered the martyr a choice: either to offer sacrifice to the pagan gods, or to feel the effects of these implements of torture on his body. The saint steadfastly refused to worship idols, and was subject to eighteen more days of starvation and torture. Seeing that this did not shake the martyr, they offered him his life and freedom if he would only say, "Great is the god Apollo." The martyr refused to deny Christ or to sacrifice to the idols. Therefore, Agrippinus ordered the holy Martyr Plato to be beheaded.

**The Holy Martyr Romanos** (+303 AD) was born in Palestine, and served as a deacon in Caesarea. At the time of the persecution against Christians, he was living in Antioch. Through his preaching, he encouraged the faithful to stand firm in their confession of Christ, assuring them that if they died in the faith that they would sing a hymn of victory in heaven.

At that time there a festival was being celebrated in honor of the idols, and Saint Romanos went to the pagan temple to upbraid the governor and the unbelievers for their impiety. As the governor Asclypiades was about to enter the temple, Saint Romanos fearlessly proclaimed that the idols were not gods, and that only Jesus Christ was truly God.

Asclypiades tried to persuade Saint Romanos to deny Christ. When this failed, he ordered that Saint Romanos be tortured. Bravely enduring these torments, Saint Romanos confessed Christ, and chastised Asclypiades for his obstinate refusal to see the truth. Saint Romanos was condemned to death by fire, but as soon as the fire was lit a rain fell and put it out. The governor ordered the saint's tongue to be cut out, because he still confessed Christ and reviled the idolaters. Even after his tongue was cut out, the saint continued to speak as before.

Finally, Saint Romanos was nailed to a keg, and he was strangled in his prison cell. Having completed his contest for Christ, he was found worthy of the heavenly Kingdom, where he continuously glorifies the Father, the Son, and the Holy Spirit throughout all ages.



**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.





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## Today's Readings:

### From to the Second Epistle of St. Paul to the Ephesians (5: 8-19)

**BRETHREN**, walk as children of light (for the fruit of the spirit is in all virtue and holiness and truth), testing what is well pleasing to the Lord, and have nothing to do with the unfruitful works of darkness, but rather expose them. For of the things that are done by people in secret, it is shameful even to speak; but all things that are exposed are made manifest by the light: for all that is made manifest is light. Thus there is a saying, Awake, sleeper, and arise from among the dead, and Christ will enlighten you. (Is.26: 19)

See to it, therefore, brethren, that you walk with care, not as unwise but as wise, making the most of your time, because the days are evil. Do not become foolish, then, but understand what is the Lord's will. And do not be drunk with wine, for in that is wantonness; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and chanting in your hearts to the Lord.

#### الرسالة (أفسس 5: 8-19)

يا إخوة، أسلكوا كأبناء النور، فإن ثمر الروح هو في كل صلاح وبردٍ وحق، مختبرين ما هو مرضي لدى الرب. ولا تشتركوا في أعمال الظلمة التي لا ثمر لها، بل بالحري وبخوا عليها. فإن الافعال التي يفعلونها سراً يفتح حتى ذكرها. لكن كل ما يُوبَّخ عليه يُعلن بالنور، لأن كل ما يُعلن هو نور. لذلك يقول: استيقظ أيها النائم، وطم من بين الاموات، فيضي لك المسيح. فاحرصوا أذن ان تسلكوا بحذرٍ لا كجهلاء، بل كحكماء مُفتدين الوقت، لان الايام شريرة. لذلك لا تكونوا أغبياء، بل أفهموا ما مشيئة الرب. ولا تسكروا من الخمر التي فيها الدعارة، بل امتلئوا من الروح، متحاورين فيما بينكم بمزاميرٍ وتسابيحٍ وأغاني روحية، مُرنمين ومُرتلين في قلوبكم للرب.

### The Holy Gospel according to St. Luke (12:16-21 & 8: 8)

The Lord told this parable: "The land of a certain rich man brought forth abundant crops. And he began to consider, saying, 'What shall I do, for I have no room to store my crops?' And he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store up all my grain and my goods. And I will say to my soul, 'Soul, you have many good things laid up for many years; take your ease, eat, drink, be merry.'

But God said to him, 'You fool, this very night, you must give up your life; and the things you have provided, whose will they be?' So is the man who lays up treasure for himself, and is not rich as regards God." After He had said this, He cried out, "He who has ears to hear, let him hear."

## الإنجيل التاسع بعد الصليب

### فصل من رسالة القديس لوقا الانجيلي البشير (لوقا 12: 16 - 21)

قال الربُّ هذا المثل: أنسانٌ غنيٌّ أخصَّبتْ ضيعتُهُ. فجعل يُفكرُ في نفسه قائلاً: ماذا افعلُ؟ فإنه ليس لي موضعٌ أُخزَنُ فيه غلالي. ثم قال: أفعلُ هذا، أهدِمُ أهرائي، وأبني أوسعَ منها، وأخزَنُ هناك جميعَ غلالي وخيراتي. وأقولُ لنفسي: يا نفسي، لكِ خيراتٌ كثيرةٌ موضوعةٌ لسنينَ كثيرة، فاستريحي وكُلي واشربي وتتعمي. فقال له الله: يا جاهل، في هذه الليلة تُطلبُ منك نفسك، فهذا الذي أعددتَهُ لمن يكون؟ هكذا مَنْ يدَّخرُ لنفسه ولا يَغتني لأجلِ الله. ولمَّا قال هذا صاح: مَنْ له أذنانِ للسمعِ فليسمع.