



# OUR LADY OF THE CEDARS CHURCH

**A MELKITE CATHOLIC COMMUNITY**

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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)*

**October 14, 2018**

## THE SUNDAY OF THE FATHERS OF THE SEVENTH ECUMENICAL COUNCIL

**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.

*Please remember to contact the church if a loved one is in the hospital and would like a visit from the priest. The hospitals do not always notify the church!*

## THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (4<sup>th</sup> Tone) Page 52

The Troparion of the Fathers (8<sup>th</sup> Tone)

O Christ our God, You are infinitely glorified, for You established our Fathers as radiant stars on earth. Through them, You led us to the True Faith. O Most Merciful One, glory to You!

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

Kondakion : O Never Failing Protectress ( 2<sup>nd</sup> Tone): Page 17

THE PROKIMENON:

**BLESSED ARE YOU, O LORD, GOD OF OUR FATHERS  
AND YOUR NAME IS WORTHY OF PRAISE AND GLORIOUS FOREVER!**

*For You are just in all You have done to us,  
and all Your works are true and Your ways right!*

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**Today's Readings: Titus 3:8-15 and Luke 8:5-15**

## LITURGY INTENTIONS

Saturday (October 13) 4:30 PM:

For the repose of John Koury (64<sup>th</sup>), Angele Hansel (10<sup>th</sup>),  
Peter Burkush (7<sup>th</sup>), Fred Thomas (25<sup>th</sup>), and Julia Bartlett(28<sup>th</sup>)

Sunday, (October 14) 10:30 AM

For the repose of Most Rev. Ignatius Ghattas,  
the 3<sup>rd</sup> Bishop for the Melkites in America (26<sup>th</sup> Anniversary)

Saturday (October 20) 4:30 PM:

For the repose of Theodora Smit (43<sup>rd</sup>), Alice Kalil (17<sup>th</sup>), Anna Deschuiteneer (2<sup>nd</sup>),  
Florence Burkush (22<sup>nd</sup>), John Ayoub (50<sup>th</sup>), and Leo Abood (23<sup>rd</sup>)

Next Sunday (October 21) 10:30 AM

For the repose of the deceased clergy members  
who have served in our Eparchy

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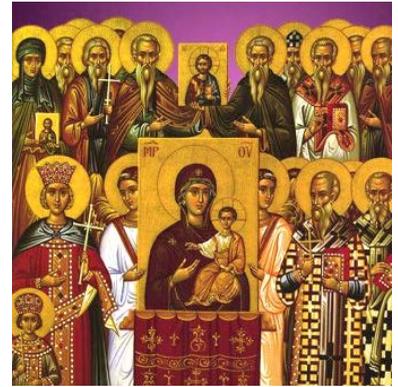
## **St. Francis School Fall Open House**

**Wednesday, November 7<sup>th</sup>**

Drop-in during the day to shadow classes, tour our school and meet with our Principal! St. Francis School provides excellence in academics and moral formation for Preschool - Sixth Grade. We are blessed with a 14-acre campus where all of our students learn to snowshoe and enjoy 2 daily recesses. To register for our Open House, please visit [StFrancisSchoolNH.org](http://StFrancisSchoolNH.org) or call (603) 424-3312.

# THE 7<sup>th</sup> ECCUMENICAL COUNCIL

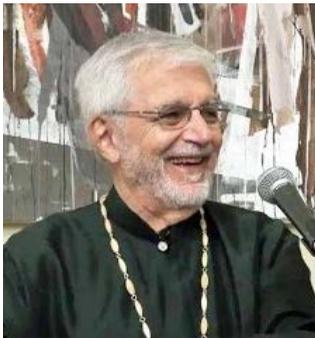
Today we are commemorating the 350 bishops who gathered in Nicaea in the year 787 to resolve the issue of iconoclasm. We know them as the Holy Fathers of the 7<sup>th</sup> Ecumenical Council. At the time of the Council, a controversy had raged in the Church for over a century as to whether or not it was proper to venerate the Holy Icons. The Fathers of this Council, the Second Council of Nicaea, defended the true faith and proclaimed that the Holy Images should be kept and honored with the same veneration that is shown to other material symbols, such as the life-giving Cross and the Book of the Gospels. The Council decided that all these things should be honored *“because the honor they receive refers to the subjects they represent, so that by kissing images, uncovering our heads, or kneeling before them, we adore Christ and venerate his saints whose likeness they represent.”*



## Parish Council News:

**We will hold nominations for parish council this weekend and next weekend. Nominees must be 18 years of age and active parishioners in good standing.**

## **The Bishop's Appeal**



Your generous gift to the Bishop's Appeal will ensure that our precious Melkite heritage and tradition are passed on faithfully to future generations. If you enjoy reading the informative *SOPHIA* magazine your appeal donation helps fund the cost of its production and distribution. Please do your duty as a Melkite: if you have not already sent your gift, please do so today so that 100% of our parish family may respond with a generous heart to the call of Bishop Nicholas. Help him sow the seeds of the Word of God for our children and grandchildren. Thank you for your generosity.

**Attendance Last St. 4:30 PM: 28 Sun. 10:30 AM: 91**

**Last Weekend's Collection: \$1, 206.<sup>02</sup>**

*The average Sunday envelope donation: \$45.<sup>65</sup>*

*The balance remaining on our mortgage is: \$67,917.<sup>11</sup>*

### SERVICES FOR THE WEEK

Wed. Oct. 17	7:00 PM	<b>Feast of St. Luke-Great Vespers with Artoclasia (<i>Blessing and breaking of bread wheat, wine and oil</i>)</b>
Sat., Oct. 20	4:30 PM	<b>Divine Liturgy: The 22<sup>nd</sup> Sunday after Pentecost</b>
Sun., Oct. 21	9:45 AM	<b>Sunday Orthros</b>
Sun., Oct. 21	10:30 AM	<b>Divine Liturgy: The 22<sup>nd</sup> Sunday after Pentecost</b>



## Oct. 18: The Feast of St. Luke

Luke was a companion of St Paul, probably since his stay at Troas, on the coast of Asia Minor. It is here that St Luke begins speaking of Paul and his companions as “we” (Acts 16:10). Luke is mentioned as St Paul’s companion in two epistles, Colossians and Philemon, both written towards the end of Paul’s life. When St Paul appealed to Caesar, St Luke accompanied him from Caesarea to Rome (see Acts 28:16). Towards the end of St Paul’s life, it seem that Luke was his only companion (see 2 Tim 4:11).

Ancient authors speak of Antioch as Luke’s birthplace (Eusebius’ *Church History* III and *Gospel Questions* IV) while St Paul says that he was a physician (Col 4:14). It seems that he was not a Jew. In the same passage others are mentioned as Jews but Luke is not. *“Aristarchus, my fellow prisoner greets you with Mark, the cousin of Barnabas, about whom you received instructions (if he comes to you, welcome him), and Jesus, who is called Justus. These are my only fellow workers for the kingdom of God who are of the circumcision”* (Col 4:10-11).

There is a tradition that St. Luke one of the Seventy Disciples called by Christ. This idea is even found in our Menaion, the liturgical book containing the service for his feast. However, there is no evidence that Luke, an educated Greek from Antioch, had been in Galilee or Judea during Christ’s ministry, although it cannot be ruled out. Perhaps the liturgical designation of Luke as an apostle and as one of the Seventy resembles calling St Paul one of the Twelve. “Twelve” and “Seventy” were understood in the early Church as designations of office rather than as historical references.

We know little about St. Luke after the martyrdom of St Paul. He is said to have returned to Asia Minor, preaching in the Churches there, in Greece and the Balkans. According to a fairly early tradition he died in Boeotia, a district in central Greece, and was buried in Thebes, its principal city. After the founding of Constantinople, when many well-known relics were brought to the capital, St Luke’s body was taken to Constantinople during the reign of the Emperor Constantius, son of St Constantine the Great.

Some time before 1187 – the circumstances are not known – the body was brought to Padua, Italy and enshrined in Padua’s Church of St. Justina where it remains. In 1992 the Orthodox Metropolitan of Thebes requested a portion of the relics from the Roman Catholic Bishop of Padua. Carbon-14 dating and other tests were carried out on the body and on the reputed skull of St Luke enshrined at St. Vitus Cathedral in Prague. The skull and the body were demonstrated to be that of a single individual from Syria who died sometime after AD 72. The Bishop of Padua sent to Thebes the rib closest to the heart which was then reburied in the original tomb of St. Luke.

In December 1997 the tomb began exuding myrrh and since then the interior of the tomb has been fragrant.

# When Icons Were Condemned

FOR MANY PEOPLE icons are synonymous with a Byzantine church, Catholic or Orthodox. It took centuries for church iconography to develop to the pattern we know today and the Seventh Ecumenical Council, commemorated today, played an important part in that development.

In 1932 archeologists discovered a 3<sup>rd</sup> century synagogue in Dura (Fort) Europos, Syria. The city fell during a Persian invasion at the end of that century and was never rebuilt. The synagogue included well-preserved frescos of Biblical scenes and personages in three tiers above a frieze with symbols at floor level. A Christian church with similar frescos was also unearthed.

Church iconography in the first centuries AD generally followed this same pattern. The upper walls, ceilings and domes were frescoed with images of Biblical – particularly Gospel - scenes, and icons of the saints. At floor level, below the frescoes, there would be a painted frieze or marble panels.

Panel icons were introduced much later and seem to have first been meant for private use. The oldest existing panel icons, at the Greek monastery of St. Catherine on Mount Sinai in Egypt, date from the sixth century. The custom of venerating icons so developed that images were banned by the Byzantine Emperor Leo III (the Isaurian) sometime between 726 and 730. Icons were removed from churches and public places in the capitol. The cross was the only image permitted.

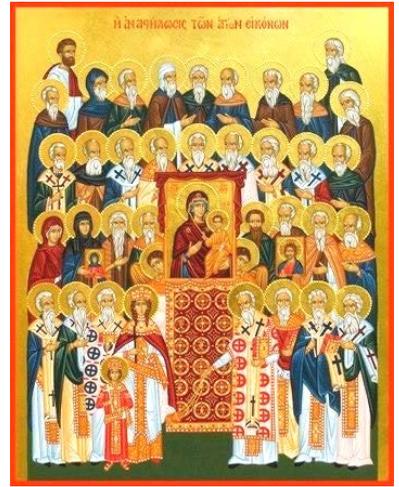
The emperor's iconoclastic efforts came to the attention of Pope Gregory III who convoked a local synod in Rome in 731 to affirm the veneration of icons. It decreed that "If anyone, for the future, shall take away, destroy, or dishonor the images of Our Lord God and Savior Jesus Christ, of His Mother, the immaculate and glorious Virgin Mary, or of the Saints, he shall be excluded from the body and blood of Our Lord and the unity of the Church."

Leo's son, Constantine V, sought formal Church endorsement for the ban on icons. He convoked a council at Hieria near Constantinople in 754. Over three hundred bishops attended, though none of the apostolic patriarchs or their representatives were present. The council supported the iconoclastic positions of Leo and Constantine and was proclaimed as the 7<sup>th</sup> ecumenical council.

Iconoclasm was not popular among the people of Constantinople or the monks who worked against the imperial decrees. The Council of Hieria was also condemned by a local council in Rome, the AD 767 Lateran Council, which reaffirmed the teaching of the earlier Synod of Rome. The West would not support the iconoclastic emperors severed communion with Constantinople.

## The Second Council of Nicea

Iconoclasm continued through Constantine's reign. His son, Leo IV, tried to reconcile the parties but died after only five years as emperor. His son, Constantine VI, became emperor at the age of nine, ruling with his mother, Irene, as regent. Irene began the movement to restore icon veneration in earnest. When Patriarch Tarasios was appointed in 784, he accepted on the condition that communion with the other Churches must be reestablished. This required calling an ecumenical council.



The council met in 787. Over 300 bishops attended, including two legates from Rome. Several bishops renounced iconoclasm. The Roman legates read letters of Pope Hadrian I asking for agreement with the veneration of images, to which question the bishops of the council answered: “We follow, we receive, we admit.” The council discussed the theology of icons and condemned the doctrine of the Council of Hieria.

The Second Nicene Council issued its own teaching on icons, saying: “As the sacred and life-giving cross is everywhere set up as a symbol, so also should the images of Jesus Christ, the Virgin Mary, the holy angels, as well as those of the saints and other pious and holy men be embodied in the manufacture of sacred vessels, tapestries, vestments, etc., and exhibited on the walls of churches, in the homes, and in all conspicuous places, by the roadside and everywhere, to be revered by all who might see them. For the more they are contemplated, the more they move to fervent memory of their prototypes. Therefore, it is proper to accord to them a fervent and reverent adoration, not the veritable worship which, according to our faith, belongs to the Divine Being alone — for the honor accorded to the image passes over to its prototype, and whoever adores the image adores in it the reality of what is there represented.”

Still, iconoclasm was not yet eradicated. Twenty-seven years later, Emperor Leo V began a second period of iconoclasm which lasted from 814 to 842. Another Synod ratified iconoclasm which remained the official teaching under the next two emperors, Michael II and Theophilos. When Theophilos died in 842 he left his two-year old son, Michael III, as emperor under the regency of his mother, Theodora.

Theodora repeated the pattern set by her predecessor Irene. She permitted the restoration of icons in the churches and appointed the like-minded Methodios I as patriarch. A week after his appointment Methodios carried icons in a triumphal procession from the church of Blachernae to Hagia Sophia, restoring their veneration to the church. This event is remembered on the first Sunday of the Great Fast, the Sunday of Orthodoxy.

### **Not Talismans but Pointers**

What caused iconoclasm to begin with? The seventh century had seen the increased popularity of panel icons. Some people began to see their icons, not as indicators of the presence of God in the world, but as charms. Icons became more important in some people’s eyes than the Holy Mysteries themselves.

Writing in the seventh century, Saint Anastasius of Sinai documented some of these abuses: “Many think that he sufficiently reveres his baptism who, entering the church, kisses all the icons without paying any attention to the Liturgy and the divine service.” Other curious practices became common: the customs of taking icons as godparents for one’s children, of adding paint scraped from icons to the Eucharistic chalice, of laying the sacrament upon an icon so as to receive it from a saint’s hand, etc. Legitimate reactions against such abuses crossed the line into iconoclasm, the complete rejection of icons.

If our icons are ends in themselves – whether collecting them or venerating them – they have become talismans or charms for us. Rather they are meant, as 2nd Nicaea taught, to point us to the ones they represent that we may have living relationships with them in prayer. It is surely right to venerate their icons. Our veneration of these icons reaches its true goal in the living relationship we have with the ones whose images are depicted on them.

## **The Fathers Speak....*On today's Gospel***

That which fell on the rock ... ” The good Lord revealed his mercy. Although the hardness of the ground was not cultivated, he did not withhold its seed from it. This ground represents those who turn away from his teaching like those who said, “This word is hard; who can listen to it?”<sup>22</sup> It is like Judas, who heard his word and flourished through his signs but was without fruit in the moment of testing. *-St. EPHREM THE SYRIAN*

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When you come out of the church, do not begin to be distracted toward empty and useless matters, lest the devil come and find you occupied with them. It is like when a crow finds on the plain a grain of wheat, before it has been covered with earth, and picks it up and flies off. The devil removes the memory of these words of catechetical lectures from your hearts, and you find yourselves empty and deprived of beneficial teaching.

*-St. SYMEON THE NEW THEOLOGIAN*

### **Living as Families of Faith: Evenings of Wine, Cheese, Formation, and Fellowship**

*A continuing series on living the Catholic Faith in today's world.*

*Join us for one evening or all three.*

**Session 1- Sacraments and Beyond** Thursday, October 18, 2018, 7-8:30 pm

St. Marie Parish Hall, 378 Notre Dame Ave, Manchester, NH

**Session 2—Connecting Life and Faith** Thursday, January 10, 2019 7-8:30 pm

St. Pius X Parish Center, 165 Sarto St., Manchester, NH

**Session 3—Keeping Kids Engaged in Faith** Thursday, March 21, 2019 7-8:30 pm St.

Elizabeth Seton Parish Hall, 190 Meetinghouse Rd., Bedford

Visit [www.cladnh.weebly.com](http://www.cladnh.weebly.com) for more information

### **Catholic Christianity**

Join us for a review of Peter Kreeft's wonderful work on the Catechism of the Catholic Church and the Statement of Beliefs it enunciates with compelling clarity. Commencing Monday, October 15th, for eight Mondays terminating on December 3<sup>rd</sup>, from 7:30pm until 9:30pm. Immaculate Conception Parish Center, 216 E. Dunstable Rd, Nashua, NH.

Each evening will consist of a short period of worship, a teaching presentation based on the book *Catholic Christianity* by Peter Kreeft, followed by a time of open discussion and Q&A. Handouts will be provided. No Fees, although it is desirable to purchase the book (available at the Parish Bookstore for \$15.)

Presenter: Peter F. Carpentier, ESQ, LL.M, M. Div. Director: North Shore Christian Ministries, Retired Attorney & Retired Naval Aviator.

To register, please contact the Parish Office at 603-888-0321 or email Eileen Bowes at [eileen@iccnashuanh.org](mailto:eileen@iccnashuanh.org).

**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 Lebel, 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, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvias, 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.



  <p><b>Joe Ashooh, Agent</b> 297 South Willow St Manchester, NH 03103 603-624-1000 <a href="http://www.joesthere.com">www.joesthere.com</a></p> <p><small>Providing Insurance and Financial Services Call us for a free quote</small></p>	<p><b>NORTH HILLS REALTY GROUP, LLC</b> <i>Residential Real Estate Brokers</i> <b>Abraham Dagher, Realtor</b> 814 Elm St., Suite # 302 Manchester, NH 03101 <b>(603) 629-9988</b></p>	 <p><b>Chuck Stephen</b> 814 Elm Street, Suite 503 Manchester, NH 03101 Tel # 603.606.3391 Toll Free 866.491.9675 <a href="mailto:chuck@glenwoodinvestment.com">chuck@glenwoodinvestment.com</a> <a href="http://www.glenwoodinvestment.com">www.glenwoodinvestment.com</a></p>
<p><b>THE STEPHEN GROUP</b></p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p><b>JOHN STEPHEN</b> <i>Managing Partner</i> <a href="mailto:jstephen@stephengroupinc.com">jstephen@stephengroupinc.com</a> <a href="http://www.stephengroupinc.com">www.stephengroupinc.com</a></p>		<p><b>Glenwood Investment Group</b> <i>“Grow and protect your hard-earned wealth”</i></p>  <p><b>Stephen LAW GROUP PLC</b></p> <p><b>Robert Stephen, Attorney at Law</b> 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 <a href="http://www.StephenLaw.com">www.StephenLaw.com</a></p>
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## Today's Readings:

### From to the Second Epistle of St. Paul to the Titus (3: 8-15)

My son Titus, this saying is true, and in this matter I want to insist that those who believe in God be careful to excel in good works: these are good and useful to people. But avoid foolish controversies and genealogies and quarrels, and disputes about the Law, for they are useless and futile. Avoid a factious man after warning him once or twice, knowing that such a man is perverted and sins, since he is condemning himself.

When I send Artemas or Tychicus to you, make every effort to meet me at Nicopolis, for I have decided to spend the winter there. Help Zenas the lawyer and Apollos on their way, taking care that they lack nothing. And let our people also learn to excel in good works, in order to help cases of urgent need so that they may not be unfruitful. All my companions greet you. Greet those who love us in the faith. The grace of God be with all of you. Amen.

### الرسالة (تيطس 3: 8-15)

يا ولدي تيطس، صادق القول، وأريد ان تُقرّر هذه الامور، حتى يكونَ الذين آمنوا بالله ذوي اهتمام في القيام بالأعمال الصالحة. فهذه هي الحسنَةُ والنافعة للناس. أما المباحثاتُ السخيفة والانساب، والخصوماتُ والمماحكاتُ على الناموسِ فأجتنبها، فإنها غيرُ نافعةٍ وباطلة. ورجلُ البدعة، بعد الانذارِ اولاً وثانياً، أعرض عنه، عالمًا ان مثلَ هذا قد زاغ، وهو في الخطيئةِ يقضي هو نفسه على نفسه. متى ارسلتُ اليك أرتماسَ او تيخيكسَ بادر ان يأتيني الى نيكوبولس. لأنني عوّلتُ ان اشنو هناك. اما زيناسُ معلمُ الناموسِ وأبلسُ، فجهّزهما باعتناءٍ لئلا يُعوزهما شيء. ليتعلّم ذونا ايضاً ان يقوموا بالأعمالِ الصالحةِ للحاجاتِ الضرورية، حتى لا يكونوا بدونِ ثمر. يُسلّم عليك جميعُ الذين معي. سلّم على الذين يُحبوننا في الايمان. النعمةُ معكم اجمعين. آمين

## From the Holy Gospel according to St. Luke (8: 5-15)

THE Lord told this parable: "The sower went out to sow his seed. And as he sowed, some seed fell by the wayside and was trodden under foot, and the birds of the air ate it up. And other seed fell upon the rock, and as soon as it had sprung up it withered away, because it had no moisture. And other seed fell among thorns, and the thorns sprang up with it and choked it. And other seed fell upon good ground, and sprang up and yielded fruit a hundred-fold." As he said these things he cried out, "He who has ears to hear, let him hear!"

But his disciples then began to ask him what this parable meant. He said to them, "To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that 'Seeing, they may not see, and hearing they may not understand.'

Now the parable is this: The seed is the word of God. And those by the wayside are they who have heard; then the devil comes and takes away the word from their heart, that they may not believe and be saved. Now those upon the rock are they who, when they have heard, receive the word with joy; and these have no root, but believe for a while, and in time of temptation fall away. And that which fell among the thorns, these are they who have heard, and as they go their way are choked by the cares and riches and pleasures of life, and their fruit does not ripen. But that upon good ground, these are they who, with a right and good heart, having heard the word, hold it fast, and bear fruit in patience." When he had said this, he cried out "He who has ears to hear, let him hear!"

### لوقا 8 : 5-15

قال الرب هذا المثل: خرّج الزارع ليزرع زرعهُ. وفيما هو يزرع، سقط الزرع على الطريق، فوطئ وأكلته طيور السماء. وسقط البعض على الصخر، فلما نبت يس لأنهُ لم تكن له رطوبة. وسقط البعض بين الشوك، فنبت الشوك معه فخنقه. وسقط البعض في الارض الجيدة، فلما نبت اثمر مئة ضعف. فسأله تلاميذه قائلين: ما عسى أن يكون هذا المثل؟ فقال: أنتم قد أعطيتكم معرفة أسرار ملكوت الله، وأمّا الباقون فبأمثال، لكي لا ينظروا وهم ناظرون، ولا يفهموا وهم سامعون. وهذا هو المثل: الزرع هو كلمة الله. والذين على الطريق هم الذين يسمعون، ثم يأتي ابليس ويزرع الكلمة من قلوبهم لئلا يؤمنوا فيخلصوا. والذين على الصخر هم الذين يسمعون الكلمة ويقبلونها بفرح، فهؤلاء ليس لهم أصل، فيؤمنون الى حين، وفي وقت التجربة يرتدون. والذي سقط في الشوك، هم الذين يسمعون، ثم يذهبون فيختنقون بهموم الحياة وغناها وملذاتها، فلا يأتون بثمر، وأمّا الذي سقط في الارض الجيدة، فهم الذين يسمعون الكلمة فيحفظونها في قلب جيد وصالح، ويثمرون بالصبر. ولما قال هذا صرخ: من له أذنان للسمع فليسمع.