



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)

March 4, 2018

The Third Sunday of the Great Fast

The Commemoration of our Venerable Father Gerasimos the Jordanite

THE SUNDAY OF THE HOLY CROSS

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 (6th Tone) Page 51

The Troparion of the Holy Cross (1st Tone)

O Lord, save Your people and bless Your inheritance, strengthen our public authorities in every good deed, and protect Your nation by the power of Your Cross.

The Troparion of the Dormition of the Theotokos (1st Tone): Page 15

The Kontakon of the Annunciation (8th Tone): Page 16

Instead of the usual Trisagion (Holy God, Holy Mighty one..) we sing:

We bow in worship before Your Cross, O Master,
and we give praise to Your Holy Resurrection.

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: Hebrews 4:14-16, 5:1-6 and Mark 8:34-9:1

LITURGY INTENTIONS

Saturday, (March 3) 4:30 PM:

For the repose of Rose Solomon (20th), Ernest Elhady (20th),
and Eugene McGrail (38th)

Sunday, (March 4) 10:30 AM

For the repose of Janice Terris,
the sister of our former pastor,
Rt. Rev. Gerasimos Murphy B.S.O.

Next Saturday, (March 10) 4:30 PM:

For the repose of John Devine (42nd) and Sada Kfoury (14th)

Next Sunday, (March 11) 10:30 AM

For the repose of John Kalil, who fell asleep in the Lord on February 23



The Third Sunday of Lent is the Sunday of the Holy Cross. The Cross stands in the midst of the church in the middle of the Lenten season not merely to remind us of Christ's redemption and to keep before us the goal of their efforts, but also to be venerated as that reality by which we must live to be saved. "He who does not take up his cross and follow me is not worthy of me" (Mt.10:38). For in the Cross of Christ Crucified lies both "the power of God and the wisdom of God" for those being saved (1 Cor.1:24). It is meant to be a source of power and inspiration, the support of the just and the hope of the sinner. The Cross is planted in the midst of Great Lent like the Tree of Life in the midst of Paradise, so that anyone looking upon it may find health, strength, and the courage to pursue the course of the Fast.



Have lunch with the parish!

The parish is invited to share a Lenten lunch of **Bulger Banadura (bulger with tomatoes)** following the Sunday Divine Liturgy. There is no charge for the lunch. Following the lunch there will be a video presentation from Bishop Robert Baron's acclaimed series "Catholicism." This week: *"The Ineffable Mystery of God."* Next week: *"The Indispensible Men: Peter, Paul, and Missionary Adventures."*

Our Annual Lenten Dinner will be held on Sunday, March 18, following the Sunday Divine Liturgy. It will feature a wonderful array of foods, and some lovely company. Tickets are \$10 for adults and \$3 for children, and are available at the door.

GET YOUR RAFFLE TICKETS!

The drawing for the winners of the Lenten Charity Raffle will be held at the Lenten Dinner. There are still some raffle tickets still remaining for those who wish to participate, and they will be available at the dinner. The tickets are \$100 each. Only 100 tickets will be sold. Prizes are: 1st prize \$2,000, 2nd prize \$1,000, 3rd prize \$500.

Attendance - Last Sat. 4:30 PM: 29 Last Sun. 11:00 AM: 121

Last Weekend's Collection: \$ 840.⁰⁰

The average Sunday envelope donation: \$27.³⁵

The balance remaining on our mortgage is: \$75,978.⁰¹

SERVICES FOR THE WEEK

Mon., Feb. 5	7:00 PM	Great Compline
Wed., Feb. 7	7:00 PM	Presanctified Liturgy
Fri., Mar. 9	7:00 PM	Akathist Hymn
Sat., Mar. 10	4:30 PM	Divine Liturgy: The Sunday of St. John Climacus
Sun., Mar. 11	9:45 AM	Sunday Orthros
Sun., Mar. 11	10:30 AM	Divine Liturgy: The Sunday of St. John Climacus

Prayers from Orthros on the Sunday of the Holy Cross

SESSIONAL HYMN

In Paradise of old, the Enemy stripped me bare. By making me eat from the forbidden tree, he brought in death. But the tree of the Cross was planted on earth. It brought mankind the garment of life and the whole world is filled with unbounded joy. Seeing the Cross exalted, let us all cry aloud to the Lord with one voice: "Your temple is filled with Your glory!"



KONTAKION

The Angel's fiery sword will no longer guard the gate of Paradise, for the Cross of the Lord has put it out wondrously. The power of Death has been broken, the victory of Hades wiped out, and You, my Savior, have stood up and called out to all those bound in Hell: "Come now; enter again into Paradise!"

IKOS

Pilate set up three crosses on Golgotha, two for the thieves and one for the Lord of life. Seeing this, Hades asked its servants: "Who has driven this spear into my heart? A wooden lance has pierced me, and I am torn apart. What pain has penetrated my womb and my heart! What sorrow stabs my spirit! I am forced to give up Adam and his children, those whom I had received from the forbidden Tree; for a new Tree leads them to enter again into Paradise."

Don't Forget the Weekday Service of Lent

Monday evenings, 7:00 PM: Great Compline:

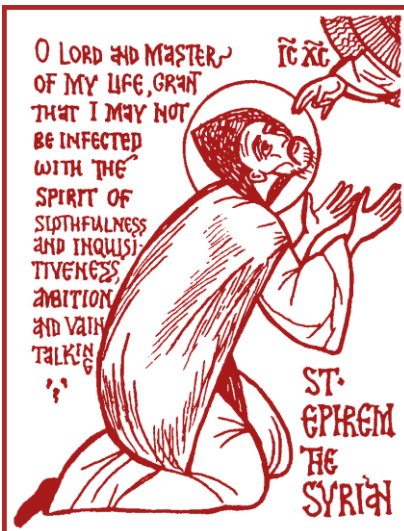
The Office of Compline is the nighttime prayer of the church. It is enhanced during Lent to contain beautiful prayers of repentance and to remind us during our Lenten struggle that "*God is with us!*"

Wednesday evenings, 7:00 PM: Presanctified Liturgy:

During the season of Great Lent, we traditionally "fast" from the joy of the Divine Liturgy on weekdays. However, so as not to be denied the strength that comes from receiving from the Lord's Table, the church offers us this service, which is Lenten vespers followed by Holy Communion.

Friday evenings, 7:00 PM: The Akathist Hymn:

This service presents a beautiful series of hymns to the Mother of God. We pray this service during Lent in anticipation of the great feast of the Annunciation that comes on March 25th.



O LORD AND MASTER
OF MY LIFE, GRANT
THAT I MAY NOT
BE INFECTED
WITH THE
SPIRIT OF
SINIFULNESS
AND INQUI-
SITIVENESS,
AMBITION
AND VAIN
TALKING

IC XC

ST.
EPHEM
THE
SYRIAN

Glory to Your Sacred Cross!

THE THIRD SUNDAY IN THE GREAT FAST is highlighted in the Byzantine Churches by the veneration of the holy cross. We adorn it with flowers, carry it in procession and prostrate ourselves before it. The Fast is preparing us to celebrate the death and resurrection of Christ; halfway through the Fast the cross is venerated to encourage us to persevere in our efforts for this season.



Honoring a cross in any way would seem ridiculous to a first-century citizen of the Roman Empire. Crucifixion was a humiliating disgrace and an extraordinarily painful method of execution reserved for slaves and other non-citizens, people who did not matter in Roman eyes. Yet St Paul found the cross of Christ a source of pride. *“God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world”* (Gal 6:14).

The cross had become the sole source of his boasting, knowledge of Christ his sole treasure. *“I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ”* (Phil 3:8).

The Ultimate Sign

For the apostles the cross represented the depth of the mystery of Christ. His passion showed the extent of His love for His people. *“Having loved His own who were in the world, He loved them to the end”* (Jn 13:1). It represents the totality of His incarnation. He became man in every way, accepting suffering, abandonment, and a painful death to be one with His creatures who endure such things every day. We can never portray our Savior as a “distant God” – He has shared the totality of humanity with us while remaining one with the Father.

The profundity of His descent in order to share our humanity is expressed in the term *kenosis*. St Paul uses it in what has become a well-beloved synopsis of the Christian’s faith in the incarnation and its meaning for us. *“Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bond-servant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.*

“Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil 2:5-11).

In this passage St Paul describes the condescension of the Word of God to us. The only-begotten Son and Word of God *“made Himself of no reputation”* by taking our nature, and then by accepting the degrading death of a convict, the cross. This self-abasement or *kenosis*, however, resulted in the resurrection and exaltation of Christ in glory, proclaimed as Lord by *“every tongue.”*

Paul saw the power of the cross uniting all peoples, even the Jews and Gentiles, separated by the barrier imposed by the Law. By His death Christ “...abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity” (Phil 2:15, 16).

Not only all peoples but all creation was affected by the cross. “... it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross” (Col 1:19, 20). Through the cross Christ overcomes all the divisions and separations in creation, bringing everything to the fullness and unity which was designed at the original creation and then lost.

The Sign Rejected

Not everyone had the insight of St Paul concerning the power of the cross “*For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God ... For Jews demand a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God*” (1 Cor 1:18, 22-24).

The idea of God emptying Himself and being crucified appeals to no human logic. The Jews expected the Messiah to be manifested with signs of divine power: “*glorious things which have never been,*” according to one ancient text in the Dead Sea Scrolls. Some of the signs Jews looked for were the ingathering of all Jews into the land of Israel and an era of world peace in which there would be no hatred, oppression, suffering or disease. They generally saw the picture of the Suffering Servant in Isaiah 53:3-7 as referring to the people of Israel, not to the Messiah.

The philosophically-minded Greeks “*seek after wisdom.*” There were a host of rival philosophical schools among first-century Greeks: Epicureans, Neo-Platonists, Sophists, Stoics and a host of others, all based on reason and logic. Thus when St Paul spoke about the resurrection in Athens (see Acts 17:16-34) some mocked him, others brushed him off. The Lord was not a philosopher; curiously many Gnostics sought to make Him one, which is why many of their writings (apocryphal gospels) were rejected by the early Church.

Imitating the Cross

As a rule, Jews today reject the notion that the Lord Jesus is the promised Messiah. Muslims teach that He only appeared to die on the cross and that God “took Him.” There are members of both groups who have a thinly disguised contempt for our display of the cross. When the president of Israel visited Pope Francis in 2015 his ultra-Orthodox assistant refused to shake the pope’s hand (because he was a man) or greet him with a bow (because he was wearing a cross). The pope responded by covering the cross and bowing to her.

Some other ultra-Orthodox Jews were triumphant, while some traditionalist Roman Catholics were ashamed of the pope. Others saw his action as an imitation of the kenosis of Christ who humbled himself. He venerated the cross, not by displaying it, but by living it.

Describing the kenosis of Christ, St Paul urged us, “*Let this mind be in you which was also in Christ Jesus*” (Phil 2:5). He would, no doubt, be pleased to see us reverence the cross today; he would be even more pleased to see us imitate the kenosis which brought Christ to that cross.

THE FATHERS SPEAK: *On the Meaning of the Cross*



The cross is the door to mysteries. Through this door the intellect makes entrance in to the knowledge of heavenly mysteries. The knowledge of the cross is concealed in the sufferings of the cross. And the more our participation in its sufferings, the greater the perception we gain through the cross. For, as the Apostle says, "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

-The Ascetical Homilies of St. Isaac of Syria

Of course, it would be easier to get to paradise with a full stomach, all snuggled up in a soft feather-bed, but what is required is to carry one's cross along the way, for the kingdom of God is not attained by enduring one or two troubles, but many!

-Elder Anthony of Optina

The Most High planted in the middle of Paradise the thrice blessed wood, the gift of life for us, In order that, in approaching it, Adam might find eternal and immortal life; But he did not strive earnestly to know this life, And he failed to attain it, and revealed death. However, the robber, seeing how the plant in Eden Had been beautifully transplanted in Golgotha, Recognized the life in it and said to himself: "This is what my father lost formerly In Paradise."

-St Romanos the Melodist

The knowledge of the Cross is concealed in the sufferings of the Cross.

-St. Gregory the Great

"The Cross of the Lord is unpleasant and sorrowful to the ear, but it consists of joy and gladness. It is the originator not so much of suffering as much as of passionlessness. For Jews the Cross is temptation, for pagans it is madness, but for us believers it reminds us of our salvation. When in church one reads about the Cross and one is reminded of the sufferings on the Cross, the faithful are indignant at the Cross and let out a plaintive wail and murmur not at the Cross but at the crucifiers and unbelievers. For the Cross is the salvation of the Church, the Cross is the praise of those who hope on it. The Cross has released us from the evil that possessed us and is the beginning of the blessings received by us. The Cross is the reconciliation of His enemies with God, the promise of sinners to Christ. For by the Cross we were freed from enmity and through the Cross we have become amiable to God. The Cross delivered us from the authority of the devil, the Cross saved us from death and destruction. The Cross changed human nature to the angelic, having released it from all that is corruptible, and have found lives worthy of immortality."

-St. John Chrysostom

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, Christine Freitas, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Eileen Kennedy, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Label, Haley Lesmerises, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, 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, 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>Joe Ashooh, Agent 297 South Willow St Manchester, NH 03103 603-624-1000 www.joesthere.com</p> <p>Providing Insurance and Financial Services Call us for a free quote</p>	<p>NORTH HILLS REALTY GROUP, LLC <i>Residential Real Estate Brokers</i> Abraham Dagher, Realtor 814 Elm St., Suite # 302 Manchester, NH 03101 (603) 629-9988</p>	 <p>Chuck Stephen 814 Elm Street, Suite 503 Manchester, NH 03101 Tel # 603.606.3391 Toll Free 866.491.9675 chuck@glenwoodinvestment.com www.glenwoodinvestment.com</p> <p>Glenwood Investment Group <i>“Grow and protect your hard-earned wealth”</i></p>
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Today's Readings:

A reading from the Epistle of St. Paul to the Hebrews: 4: 14-16; 5: 1-6

Brethren, since we have a great high priest who has passed into the heavens, let us hold fast out profession of faith. For we have not a high priest unable to pity our weaknesses, but one tried as we are in all things, save sin. Let us then approach the throne of grace with confidence, so that we may obtain mercy and find grace to help in time of need.

For every high priest taken from among men is appointed for men in matters pertaining to God, so that he may offer gifts and sacrifices for sins. He is able to have compassion on the ignorant and erring, because he himself also is beset with weakness, and therefore must make offerings for sin in his own behalf as in behalf of the people. And no one invests himself with this honor: only one who is called by God takes it, as Aaron was. So also Christ did not glorify himself with the high priesthood, but glorified the One who had spoken to him, "You are my son, I this day have begotten you (Ps. 2:7). "As he says also in another place, "You are a priest forever, according to the order of Melchisedek (Ps. 109:4)."

(عبرانيين 4 : 14 الى 5 : 6)

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّسِ بُرْسُولِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ

يَا إِخْوَةَ، إِذْ لَنَا رَئِيسُ كَهَنَةٍ عَظِيمٍ قَدْ أَجْتَازَ السَّمَاوَاتِ، يَسُوعُ ابْنُ اللَّهِ، فَلْتَنْتَمَسَّكَ بِالْإِعْتِرَافِ. فَإِنَّ رَئِيسَ الْكَهَنَةِ الَّذِي لَنَا لَيْسَ غَيْرَ قَادِرٍ أَنْ يَرْتِي لَأَمْرَاضِنَا، بَلْ هُوَ مُجَرَّبٌ فِي كُلِّ شَيْءٍ مِثْلَنَا مَا خَلَا الْخَطِيئَةَ. فَلْنُقْبَلْ إِذْنًا بِدَالَّةٍ إِلَى عَرْشِ النِّعْمَةِ، لِنَتَالَ رَحْمَةً وَنَجِدَ نِعْمَةً لِلْإِعَاثَةِ فِي أَوَانِهَا. فَإِنَّ كُلَّ رَئِيسِ كَهَنَةٍ مُتَّخِذٍ مِنَ النَّاسِ، يُقَامُ لِأَجْلِ النَّاسِ فِي مَا لِلَّهِ، لِيُقَرَّبَ قَرَابِينَ وَدَبَائِحَ عَنِ الْخَطَايَا، قَادِرًا أَنْ يَرِقَّ لِلَّذِينَ يَجْهَلُونَ وَيَضِلُّونَ، لِكُونِهِ هُوَ أَيْضًا مِثْلُنَا بِالضَّعْفِ. وَلِهَذَا يَجِبُ عَلَيْهِ أَنْ يُقَرَّبَ عَنِ الْخَطَايَا لِأَجْلِ نَفْسِهِ، كَمَا يُقَرَّبُ لِأَجْلِ الشَّعْبِ. وَلَيْسَ أَحَدٌ يَأْخُذُ لِنَفْسِهِ هَذِهِ الْكَرَامَةَ، إِلَّا مَنْ دَعَاهُ اللَّهُ كَمَا دَعَا هَرُونَ. كَذَلِكَ الْمَسِيحُ أَيْضًا لَمْ يَمَجِّدْ نَفْسَهُ حَتَّى يَصِيرَ رَئِيسَ كَهَنَةٍ، بَلِ الَّذِي قَالَ لَهُ: أَنْتَ ابْنِي، أَنَا الْيَوْمَ وَلَدْتُكَ. كَمَا يَقُولُ أَيْضًا فِي مَوْضِعٍ آخَرَ: أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلِكِيصَادَقُ.

The Holy Gospel according to St. Mark: 8: 34-9:1

The Lord said: "If anyone wishes to come after me, let him deny himself, and take up his cross and follow me. For anyone who would save his life will lose it; but anyone who loses his life for my sake and for the sake of Good News will save it.

For what does it profit a man, if he gains the whole world, but suffers the loss of his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes with the holy angels in the glory of his Father."

And he said to them, "Amen I say to you, there are some of those standing here who will not taste death, till they have seen the kingdom of God coming in power."

الانجيل (مرقس 8 : 3 الى 9 : 1)

قَالَ الرَّبُّ: مَنْ أَرَادَ أَنْ يَتَّبِعَنِي فَلْيُنْكَرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعَنِي. لِأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا، وَمَنْ أَهْلَكَ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ فَذَاكَ يُخَلِّصُهَا. فَإِنَّهُ مَاذَا يَنْفَعُ الْإِنْسَانَ لَوْ رِيحَ الْعَالَمِ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَمْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟ لِأَنَّ مَنْ يَسْتَحْيِي بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ، يَسْتَحْيِي بِهِ ابْنُ الْبَشَرِ أَيْضاً مَتَى أَتَى فِي مَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ وَالْقَدِيسِينَ. وَقَالَ لَهُمْ: الْحَقُّ أَقُولُ لَكُمْ، إِنَّ بَعْضَ الْقَائِمِينَ هَهُنَا لَا يَدُوفُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ آتِيًا بِقُوَّةٍ حَقًّا.