



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)

February 4, 2018

The Third Festive day of the Encounter of the Lord in the Temple
The Commemoration of our Holy Father Isodore of Pelusium

THE SUNDAY OF THE LAST JUDGMENT

Parish Advisory & Finance Council:

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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 (2nd Tone) Page 51

The Troparion of Encounter of the Lord in the Temple (1st Tone)

Hail, O full of grace, Virgin and Mother of God: from you has arisen the Sun of Justice, Christ our God, enlightening those who stand in darkness. You too, O just Elder Simeon, rejoice, for you carried in your arms the Redeemer of our souls, Who grants us Resurrection.

The Troparion of the Dormition of the Theotokos (1st Tone): Page 16

The Kontakon of the Sunday of the Last Judgment (1st Tone)

When You shall come down, O God, upon earth in Your glory, every creature shall tremble before You. A river of fire shall flow before Your judgment seat, the books shall be opened and all secrets revealed. On that day, O Righteous Judge, deliver me from the unquenchable fire, and make me worthy to stand at Your right.

The Kontakon of Encounter of the Lord in the Temple (1st Tone)

O Christ Our God, who through Your birth have sanctified the virginal womb and have blessed the arms of Simeon, You have come today to save us. When wars prevail, keep Your people in peace and strengthen our public authorities in every good deed, for You alone are the Lover of Mankind.

THE PROKIMENON:

**MY STRENGTH AND MY COURAGE IS THE LORD,
AND HE HAS BEEN MY SAVIOR!**

The Lord has chastised me through His teaching, yet He has not delivered me to death!

Today's Readings: 1 Corinthians 8: 8-13, 9:1-2, and Matthew 25: 31-46

LITURGY INTENTIONS

Saturday, (February 3) 4:30 PM:

For the repose of John Baroody (60th Anniversary)

Sunday, (February 4) 11:00 AM

For a good defense before the awesome judgment seat of Christ
for all parishioners, family members, & loved ones, living and departed,
that we may all be found worthy to stand at the right hand of Christ

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

For the repose of Zeady Jadda (65th), Joseph Anton (45th), and Alice Nassoura (15th)

Next Sunday, (February 11) 11:00 AM

For a blessed and holy Lent for all in our parish



THE SUNDAY OF THE LAST JUDGMENT

Today's Gospel reading is Matthew 25:31-46, the parable of the Last Judgment. As Father Alexander Schmemmann reminds us, sin is the absence of love, it is separation and isolation. We shall be judged on whether we have loved, or not loved, our neighbor. We show Christian love when we feed the hungry, give drink to the thirsty, clothe the naked, visit those who are sick or in prison. If we did such things for others, then we also did them for Christ.



Today is also known as the Sunday of Meatfare. Great Lent begins next Sunday evening. In this final week of preparation for the Great Fast, the traditional discipline suggests that we bid farewell to meat in our diet after today until Pascha, though eggs and dairy products are permitted every day during the coming week. This limited fasting prepares us gradually for the more intense fasting of Great Lent. The way we decide to adapt this discipline to our own situation is a matter of individual choice. Of greater importance is the need to formulate a spiritual plan for the coming Holy Season.

The Sunday Divine Liturgy during Great Lent (beginning February 18) will be celebrated at 10:30 AM. Each Sunday – except the Sunday of the Lenten Dinner – will be followed by a free lunch for the parish! After lunch, a session of adult education will be offered.

Hot Dogs, Fries, and Root Beer floats will be served by our youth group after the Sunday Divine Liturgy - only \$3!

Next Sunday is the Sunday of Forgiveness, also known as Cheesefare Sunday, the last day that dairy products are eaten according to the traditional fast, prior to the start of Great Lent. Next Sunday evening at 7:00 PM Great Lent begins with the service of the Vespers of Forgiveness.

Divine Liturgy will be celebrated at 7 PM on Monday and Wednesday evening this week. The Gospels appointed for these weekday liturgies are the gospels of the passion, crucifixion, and death of the Lord. These Gospels remind us of where we are going during Great Lent, and the Divine Liturgies are a good preparation for us as we enter the Lenten season.

Attendance - Last Sat. 4:30 PM: 21 Last Sun. 11:00 AM: 110

Last Weekend's Collection: \$ 1,314.⁰⁰ Mortgage: \$598.⁰⁰

The average Sunday envelope donation: \$31.⁰²

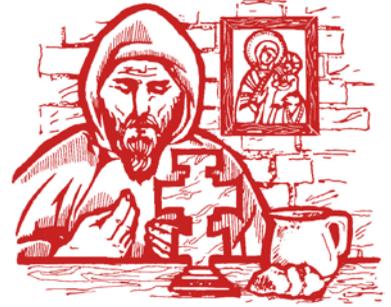
The balance remaining on our mortgage is: \$76,241.⁶⁰

SERVICES FOR THE WEEK

Mon., Feb. 5	7:00 PM	Divine Liturgy: Cheese-Fare Tuesday– with Passion Gospel
Wed., Feb. 7	7:00 PM	Divine Liturgy: Cheese-Fare Thursday– with Passion Gospel
Sat., Feb. 10	4:30 PM	Divine Liturgy: The Sunday of Forgiveness (Cheese-Fare)
Sun., Feb. 11	10:15 AM	Sunday Orthros
Sun., Feb. 11	11:00 AM	Divine Liturgy: The Sunday of Forgiveness (Cheese-Fare)
Sun., Feb. 11	7:00 PM	Vespers of Forgiveness-Great Lent begins!

Notes on Fasting

Fasting from foods is intended as spiritual preparation for an experience of deeper communion with God. Each person is a unity of body and soul. A right spiritual diet and a discipline of fasting go together and strengthen each other. Just as prayer benefits not only the soul but also the body so also fasting from foods benefits not only the body but also the soul. Fasting and prayer make us more sensitive to God's personal presence. At important times of their lives the Prophets fasted and prayed. So did Jesus, the Apostles, Saints and Church Fathers.



Fasting must be undertaken willingly and not by compulsion. God doesn't need our fasting. We don't fast as a kind of personal punishment for our sins. We cannot pay God back for sins but we can only confess them to Him to receive forgiveness. Fasting with a willing spirit and not just with an attitude of fulfilling a religious obligation means that we keep the purposes of fasting always before us which is to develop self control and to remember God and His Kingdom. That way we fast not only in what we eat but also in how *much* we eat. Fasting is simplicity of eating. We leave the table not with loaded stomachs. Being a little hungry during the day becomes a constant reminder of God, of our dependence on Him, and of the fact that the Lord alone can give us "food that lasts for eternal life" (Jn 6:27). In fasting and prayer, he reveals Himself to us as our true food and drink.

Reasons to Fast

God Himself established fasting. In the Old Testament, preparation for a special holy occasion included fasting and prayer. The New Testament often mentions fasting. Our Lord fasted Himself for 40 days before going out to preach. Fasting is clearly not optional inasmuch as Our Lord said, regarding fasting *When you fast* (Matt. 6:16), rather than *If you fast*. Our Lord, speaking of His disciples, said that after His departure, they would fast: *when the bridegroom shall be taken from them, and then they shall fast*.

Our Lord also said that we can overcome the devil only through prayer and fasting. When His disciples reported to Him that they had been unable to cast out a demon, Our Lord explained to them that *this kind* [the devil and his foul spirits] *can be cast out in no way but by prayer and fasting*. If we are given but two weapons--prayer and fasting-- in our battle against the demonic powers, we should not cast one of these weapons aside and ignore it. What soldier who knows only two weapons work against a particular enemy would throw one away?

Apostolic writings also mention fasting. St. Paul's first Letter to the Corinthians, speaking about marriage, counsels that husbands and wives not deny one another *except it be for a time, that ye may give yourselves to fasting and prayer, and come together again*. Clearly, fasting and praying together are a part of Christian marriage, according to the Apostle.

The original commandment that God gave to Adam and Eve was a fasting commandment: *eat of the fruit of all the trees but this one*. If the fall of mankind and the loss of paradise were the result of breaking a fasting commandment, we should probably not ignore the fasts.

-Father Alexander Lebedeff

Come to Expel the Darkness

EASTERN CHRISTIANS LOVE TO THINK in terms of forty days. The Great Fast and its echo, the forty days between the feasts of the Transfiguration and the Exaltation of the Holy Cross, the churching of an infant forty days after birth and the memorial service forty-days after death are the most obvious examples. This pattern is ultimately drawn from the Scriptures where significant events are regularly placed in this time frame. In the Old Testament, the great flood lasted for 40 days and 40 nights (*Gen 7*). Moses was on Mount Sinai for 40 days and 40 nights when he received the Ten Commandments (*Ex 24*). In Deuteronomy 9 we read that Moses interceded on Israel's behalf for 40 days and 40 nights. The Israelite spies took 40 days to spy out Canaan (*Num 13*). Goliath taunted Saul's army for 40 days before David arrived to slay him (*1 Sam 17*). When Elijah fled from Jezebel, he traveled 40 days and 40 nights to Mt. Horeb (*1 Kings 19*). It was after a 40-day fast that the Tempter came to test Jesus (*Mt 4: 1-11*).

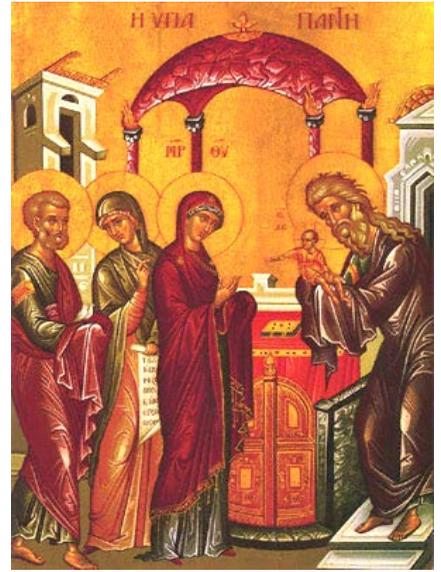
There is another 40-day period mentioned in the New Testament, and also observed in the life of our Church: the 40 days between Christ's nativity and the day when His parents brought Him to the temple, "to do for Him according to the custom of the Law" (*Lk 2:27*). While there the Lord encountered the elderly Simeon and Anna, who recognized God's decisive presence in this Child. Through them Christ encounters for the first time those who were awaiting the Messiah's coming. We celebrate this event on February 2 (the 40th day after Christmas) as the Hypapante, or Encounter, of the Messiah with His people, personified by Simeon and Anna.

What Did the Law Prescribe?

Jewish custom at the birth of a child was that **a mother must be purified** after 40 days. "She must not touch anything sacred or go to the sanctuary until the days of her purification are over" (*Lev 12:4*).

In Jewish law any participation in the intimate experiences of life and death, including the spilling of blood – the carrier of life – makes a person ritually unclean, that is, incapable of performing ceremonial act such as temple worship. Ceremonial uncleanness is not a question of moral impurity but a recognition that the worship of God transcends the earth and its ways. Someone touched by childbirth or death required purification in specified ways.

There was an additional prescription according to the Torah: **the redemption of the firstborn son**. "Every firstborn of man among your sons, you shall redeem" (*Ex 13:13*). The first of everything (crops, animals, etc.) was to be offered to God in sacrifice: an acknowledgement that every-thing comes from Him and is His. Children could be "redeemed" by offering a gift to the temple in exchange for the child. Orthodox Jews still observe this rite today, exchanging five silver shekels (or their equivalent in local currency) for the child.



The encounter with Simeon and Anna takes us beyond the practices of the Torah to the mystery of God's saving plan. As St. Luke tells it, "*it had been revealed to him [Simeon] by the Holy Spirit that he would not see death before he had seen the Lord's Christ*" (Lk 2:26). He takes the Christ child in his arms and prays what we call the Canticum of Simeon: "*Lord, now let Your servant depart in peace, according to Your word; For my eyes have seen Your salvation which You have prepared before the face of all peoples: a light to the revelation to the Gentiles, and the glory of Your people, Israel*" (Lk 2:29-32). We repeat this canticle at the end of every day (vespers) and on completing the Divine Liturgy, as well as when any child is presented in church 40 days after its birth.

Simeon is then joined by Anna who thanks God that she has seen this moment "*and spoke of Him to all those who looked for redemption in Jerusalem*" (Lk 2:38). This Encounter celebrated the coming of the One for whom the Jews longed, the Messiah, and recognized that the Gentiles too would be enlightened through Him.

Our Celebration of This Feast

As might be expected, this feast originated in Jerusalem where the event it remembers took place. It likely began in the era of St Constantine the Great who sponsored the development of Jerusalem as a Christian site. Sermons on this Feast by the bishops Methodius of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphilokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407) have come down to us.

Egeria, a Spanish nun who visited the Holy Land in 381-384, described what she saw: "The fortieth day after the Epiphany is undoubtedly celebrated here with the very highest honor, for on that day there is a procession, in which all take part, in the Anastasis, and all things are done in their order with the greatest joy, just as at Easter. All the priests, and after them the bishop, preach, always taking for their subject that part of the Gospel where Joseph and Mary brought the Lord into the Temple on the fortieth day, and Symeon and Anna the prophetess, the daughter of Phanuel, saw him, treating of the words which they spoke when they saw the Lord, and of that offering which his parents made. When everything that is customary has been done in order, the sacrament is celebrated, and the dismissal takes place."

The feast soon spread to Antioch and then, to Constantinople and the whole empire. It became particularly important in the Capital during the sixth century when a plague threatened the city. After a solemn procession on this feast, the plague ceased.

When this feast was instituted, the birth of Christ and His baptism at the Jordan were observed on the same day, January 6. The Hypapante was kept 40 days later, on February 14. When a separate feast of the Nativity on December 25 became common, the Hypapante was moved accordingly.

Light to the Gentiles

In the Western Church, candles are blessed on this feast (Candlemas) and a candlelight procession held in honor of the "Light to enlighten the Gentiles." This practice actually began in Jerusalem, as Egeria attests. When the feast was instituted in Constantinople, the procession was introduced there as well. Today some Slavic Churches bless candles on this day, but the procession has disappeared from the Byzantine feast.

ABOUT LENTEN FASTING:

The *traditional Lenten fast* consists of abstaining from all meat and fish and all dairy products throughout Lent. On weekdays there is a strict fast (abstinence from all food from midnight until noon), smaller meals are eaten, and there is abstinence from alcoholic beverages and from food between meals. Many follow a *modified fast*: abstaining from meat on all Wednesdays and Fridays and from all food and drink from midnight to noon (especially first day of Great Lent and on the last three days of Holy Week).

Whatever plan you choose to follow is commendable. You are free of course, to develop another plan that suits your own needs and spirituality. Remember -fasting is not a matter of legal observances or obligations, but an opportunity for spiritual renewal. Whatever you choose to do is a matter between yourself and God.

Why do we fast, and what do we fast from, during Great Lent?

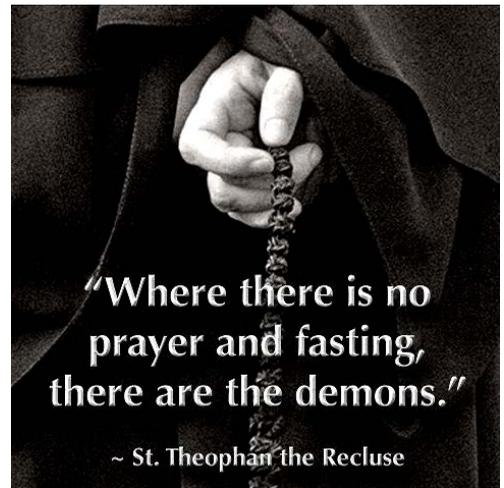
We fast before the Feast of Feasts, the Resurrection of Christ, to prepare ourselves for the celebration of Our Lord's eternal victory over sin, corruption, and death, and in anticipation of our own resurrection. Hence, Great Lent is a time of preparation, during which we focus on and anticipate the resurrection of Our Savior by fasting, prayer, and almsgiving.

When we fast, we “shift our focus” from ourselves to God and others, spending less time worrying about what to eat, when to eat, how much to eat, and so on in order to use our time in increased prayer and caring for the poor. We learn through fasting that we can gain control over those things that we too often allow to control us—and for many people, food is a controlling factor. While fasting from food, however, we are also challenged to fast from sin, from gossip, from jealousy, from anger, and from those other things which, while well within our control, we all too often allow to control us.

Further, just as we would refrain from eating a lot before going to an expensive restaurant for dinner—if we “ruin our appetite” we will hardly enjoy our dinner—so too we fast before Holy Pascha in order to more fully feast and celebrate on the Feast itself.

During the Great Fast—and all lenten seasons—we are called upon to *abstain* from meat, dairy, fish, wine, and olive oil. At the same time, we are challenged, within this framework, to *fast* to the best of our ability, and to do so consistently. If we must modify the extent to which we fast within this framework, it is of course possible, but in every instance our fasting should be consistent and regular, for Christ does not see fasting as an option, but as a “must.” In the Gospel of Saint Matthew, Our Lord says, “WHEN you fast, do not be like the hypocrites,” not “IF you fast” or “IF YOU CHOOSE to fast.”

-Fr. Thomas Hopko



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>
<p>THE STEPHEN GROUP</p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p>JOHN STEPHEN <i>Managing Partner</i> jstephen@stephengroupinc.com www.stephengroupinc.com</p>		 <p>Stephen LAW GROUP P.L.C.</p> <p>Robert Stephen, Attorney at Law 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 www.StephenLaw.com</p>
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Today's Readings:

The First Epistle of St. Paul to the Corinthians (1 Cor 8: 8-13, 9:1-2)

Brethren, food does not commend us to God. For neither shall we gain any advantage if we eat, nor suffer any loss if we do not. And yet, beware lest perhaps this right of yours become a stumbling-block to the weak. For if a man sees you who “have knowledge” sitting at table in a place dedicated to idols, will not his conscience, weak as it is, be emboldened to eat idol offerings? And through your “knowledge” the weak one will perish, the brother for whom Christ died. Now, when you sin in this way against the brethren and wound their weak conscience, you are sinning against Christ. Therefore if food scandalizes my brother, I will never again eat any more meat so as not to scandalize my brother.

Am I not an apostle? Am I not free? Have I not seen Jesus our Lord? Are you not my work in the Lord? And if to others I am not an apostle, yet to you I am. For you are the seal set upon my apostleship in the Lord.

الرسالة (1 كورنثس 8 : 8 الى 9 : 2)

يا إخوة، إِنَّ الطَّعَامَ لَا يُقَرِّبُنَا إِلَى اللَّهِ، لِأَنَّنا إِنَّا أَكَلْنَا لَمْ نَزِدْ وَإِنْ لَمْ نَأْكُلْ لَمْ تَنْفُصْ. وَلَكِنْ احذروا ان يَكُونَ سُلْطَانَكُمْ هَذَا مَعْتَرَةً لِلضَّعْفَاءِ. فَإِنَّهُ إِن رَأَى أَحَدٌ، أَنَّكَ الَّذِي لَكَ الْعِلْمُ، مُتَّكِنًا فِي بَيْتِ الْإِوثَانِ، أَفَلَا يَتَقَوَّى ضَمِيرَهُ، إِذْ هُوَ ضَعِيفٌ، عَلَى أَكْلِ ذَبَائِحِ الْإِوثَانِ؟ فِيهِلِكَ، بِسَبَبِ عِلْمِكَ، الْإِخُ الضَّعِيفُ الَّذِي مَاتَ الْمَسِيحُ لِأَجْلِهِ. وَهَكَذَا إِذْ تَخْطُونَ إِلَى الْإِخْوَةِ، وَتَجْرَحُونَ ضَمِيرَهُمُ الضَّعِيفِ، انما تَخْطُونَ إِلَى الْمَسِيحِ. فَلذَلِكَ إِن كَانَ الطَّعَامُ يَشْكَكُ أَخِي، فَلَا أَكُلُ اللَّحْمَ إِلَى الْإِبْدِ، لِنَلَّا أَشْكَكَ أَخِي. أَلَسْتُ رَسُولًا؟ أَلَسْتُ حَرًّا؟ أَمَا رَأَيْتُ يَسُوعَ الْمَسِيحَ رَبَّنَا؟ أَلَسْتُ أَنْتُمْ عَمَلِي فِي الرَّبِّ؟ إِن لَمْ أَكُنْ رَسُولًا إِلَى آخِرِينَ، فَإِنِّي رَسُولٌ إِلَيْكُمْ، لِأَنِّي خَاتَمَ رِسَالَتِي هُوَ أَنْتُمْ فِي الرَّبِّ.

Gospel: Matthew 25, 31-46

The Lord said, “At that time when the Son of Man shall come in his majesty, and all the angels with him, then he will sit on the throne of his glory; and before him will be gathered all the nations, and he will separate them one from another, as the shepherd separates the sheep from the goats; and he will set the sheep on his right hand, but the goats on the left.

Then the king will say to those on his right hand, Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a

stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me.’ Then the just will answer him, saying, ‘Lord, when did we see you hungry, and feed you; or thirsty, and give you to drink? And when did we see you a stranger, and take you in; or naked, and clothe you? Or when did we see you sick, or in prison, and come to you?’ And answering, the King will say to them, ‘Amen I say to you, every time you did it for one of these, the least of my brethren, you did it for me.’

Then he will say to those on his left hand, ‘Go away from me, accursed ones, into the everlasting fire which was prepared for the devil and his ministers. For I was hungry, and you did not give me to eat; I was thirsty and you gave me no drink; I was a stranger and you did not take me in; naked and you did not clothe me; sick, and in prison, and you did not visit me.’ Then they also will answer and say, ‘Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of you?’ Then he will answer them, saying, ‘Amen I say to you as long as you did not do it for one of these least ones, you did not do it for me.’ And these will go into everlasting punishment, but the just into everlasting life.”

أحد مرفع اللحم

الانجيل(متى 25: 31-46)

قال الرب: متى جاء ابنُ الانسانِ في مجده، وجميعُ الملائكةِ القديسين معه، حينئذٍ يجلسُ على عرشِ مَجْدِهِ. وَتُجْمَعُ لديه كل الامم فَيُمَيِّزُ بعضَهم من بعض، كما يُمَيِّزُ الراعي الخرافَ من الجداء. ويقِيمُ الخرافَ عن يَمِينَةِ والجداء عن يسارة. حينئذٍ يقول الملك للذين عن يمينه: تعالوا يا مباركي أبي، رثوا الملك المعدَّ لكم منذُ انشاء العالم. لأنِّي جعت فأطعمتموني، وعطشْتُ فسقَّتموني، كنتُ غريباً فأويئتموني، وعرياناً فكسوئتموني، ومريضاً فعدتُموني، وكنتُ محبوساً أتيتُم إليَّ. حينئذٍ يجيبه الصديقون قائلين: يا ربِّ، متى رأيناك جائعاً فأطعمناك، أو عطشان فسقيناك، ومتى رأيناك غريباً فأويئناك، أو عرياناً فكسوناك. ومتى رأيناك مريضاً أو محبوساً فأتينا إليك؟ فيجيبُ الملك ويقول لهم: الحقُّ أقولُ لكم، إنكم كلما فعلتم ذلك بأحدِ إخوتي هؤلاء الصغار فبي فعلتموه. حينئذٍ يقول أيضاً للذين عن يساره: اذهبوا عني يا ملاعين إلى النار الابدية المعدة لإبليس وملائكته. لأنِّي جعتُ فلم تطعموني، وعطشْتُ فلم تسقوني، وكنتُ غريباً فلم تؤنوني، وعرياناً فلم تكسوني، ومريضاً ومحبوساً فلم تزوروني. حينئذٍ يجيبونه هم أيضاً ويقولون: يا ربِّ متى رأيناك جائعاً أو عطشان أو غريباً أو عرياناً أو مريضاً أو محبوساً ولم نخدمك؟ حينئذٍ يجيبُ ويقول لهم: الحقُّ أقولُ لكم، كلما لم تفعلوا ذلك بأحدِ هؤلاء الصغار فبي لم تفعلوه. فيذهبُ هؤلاء إلى عقابِ أبدي، والصديقون إلى الحياة الابدية.