



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

140 MITCHELL STREET, MANCHESTER, NH 03103

TEL # (603) 623-8944 FAX # (603) 645-6017

Email: oloc.church@comcast.net

Website: www.olocnh.org

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)

September 3, 2017

***The Commemoration of the Holy Hieromartyr Anthimos of Nicomedia
and of our Holy Father Theoctistos, Companion of Euthymios the Great***

THE 13th SUNDAY AFTER PENTECOST

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 (4th Tone:) Page 52

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

Kondakion of the Nativity of the Theotokos (4th Tone):

Through your holy birth, O Immaculate One, Joachim and Anne were delivered from the shame of childlessness, and Adam and Eve from the corruption of death. Your people redeemed from the debt of their sins celebrate your birth crying out to you: The barren one gives birth to the Mother of God, the sustainer of our life.

THE PROKIMENON:

**HOW GREAT ARE YOUR WORKS, O LORD!
IN WISDOM YOU HAVE WROUGHT THEM ALL!**

Bless the Lord, O my soul! You are very great indeed, O Lord my God!

Today's Readings: 1 Corinthians 16: 13-24 and Matthew 21: 33-42

LITURGY INTENTIONS

Saturday, 4:30 PM:

For the repose of Delia Wetmore (48th), Nazira Wihby (29th), Daniel Wihby (8th), Isabel Pellerin (6th), Assad Burkush (38th) Norman Ashkar (61st), Charles Anton (27th), and Jack Cullen (12th)

Sunday, 10:00 AM:

For God's blessings upon our parish in the Church New Year

For the repose of those who have departed from this life
in the past Liturgical year:

Anna Deschuiteneer, Roger Lawrence, Nabil Migali, Lorette Leafe,
Mary Stephen, Richard Thomas, and Denis O'Keefe

For those suffering from the hurricane in Texas

Next Saturday, (September 9) 4:30 PM:

For the repose of Delia Wetmore (48th), Nazira Wihby (29th), Daniel Wihby (8th), Isabel Pellerin (6th), Assad Burkush (38th) Norman Ashkar (61st), Charles Anton (27th), and Jack Cullen (12th)

Next Sunday, (September 10) 11:00 AM

For the repose of John S. Lazos
who departed from this life on August 22



Sept. 8: The Nativity of the Theotokos

According to an ancient tradition, Joachim and Ann, who did not have children, received a visit from an angel of the Lord, who announced to them the conception of a daughter who was reserved for an exceptional gift: Destined before all ages to conceive God's Son, she is praised in hymns as the one from whom "rose the Sun of Justice, Christ our God. Taking away the curse, He imparted the blessing, and by abolishing death He gave us everlasting life."(Troparion of the Feast)



The Most Holy Virgin Mary surpassed in purity and virtue not only all mankind, but also the angels. She was manifest as the living Temple of God, so the Church sings in its festal hymns: "the East Gate... bringing Christ into the world for the salvation of our souls" (2nd Stikhera of Vespers). The Nativity of the Theotokos marks the change of the times when the great and comforting promises of God for the salvation of the human race from slavery to the devil are about to be fulfilled. This event has brought to earth the grace of the Kingdom of God, a Kingdom of Truth, piety, virtue and everlasting life. The Theotokos is revealed to all of us by grace as a merciful Intercessor and Mother, to whom we have recourse with filial devotion.

This is a major feast of the Church year. The feast will be commemorated with the celebration the Divine Liturgy Thursday evening at 7:00 PM. Please come for the celebration!

Next weekend: A Special Collection for Hurricane Relief

At the request of United States Conference of Catholic Bishops, Bishop Nicholas, has asked that all churches in our eparchy to take up a collection on next weekend for the relief of those suffering the effects of extreme flooding caused by Hurricane Harvey.

Next Sunday, Sept. 10, we will return to our regular Sunday Liturgy schedule. Sunday Liturgy will be offered at 11:00 AM beginning on that day. The Saturday Liturgy will continue to be offered at 4:30 PM.



Attendance Last Week: Sat., 4:30 PM: 28 Sun. 10 AM: 74

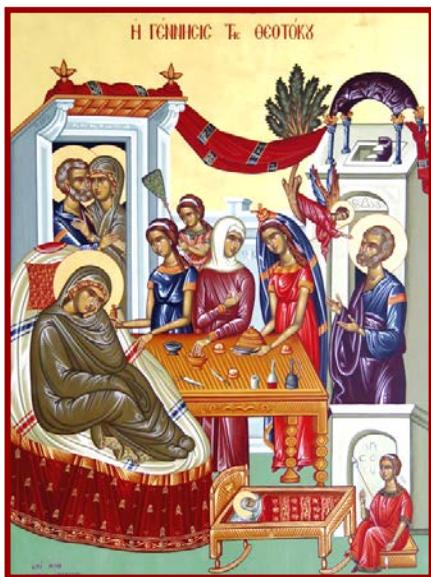
Last Weekend's Collection: \$ 1,431.⁰⁰ Mortgage: \$ 657.⁰⁰

The average Sunday envelope donation: \$47.⁶⁸

The balance remaining on our mortgage is: \$ 77,546.⁴⁸

SERVICES FOR THE WEEK

Tues., Sept. 5	7:00 PM	Vespers: The Miracle of St. Michael at Colossae
<i>Divine Liturgy for the persecuted Christians of the Middle East will be offered Wed.</i>		
Sept. 13 in conjunction with the Feast of the Exaltation of the Holy Cross		
Thurs., Sept. 7	7:00 PM	Divine Liturgy: The Feast of the Nativity of the Theotokos
Sat., Sept. 9	4:30 PM	Divine Liturgy: The Sunday before the Holy Cross
Sun., Sept. 10	10:15 AM	Sunday Orthros
Sun., Sept. 10	11:00 AM	Divine Liturgy: The Sunday before the Holy Cross



The Fathers Speak: **On the Nativity of the Theotoks**

What joy does the Nativity of the Mother of God bring us? Let us explain in more detail the Church hymn which explains the meaning of this feast's joy. Through the birth of the Ever-Virgin, through Her only-begotten Son and God, cursed and outcast mankind makes peace with God Who is immeasurably offended by man's sins, for Christ became the mediator of this peace (cf. Rom. 5:10-11). Man is freed from the curse and eternal death, made worthy of the blessing of the Heavenly Father; he is united and co-mingled with the Divine nature; he is raised to his first inheritance by this *co-mingling*, according to the Church hymn. Mankind, once an outcast, has been made worthy of sonship to the Heavenly Father, received the promise of the glorious resurrection and eternal life in the heavens together with the angels.

This has all been and is being wrought by the Son of God incarnate from the Most Pure Virgin from the Holy Spirit, and by the intercession of His Most Pure Mother. How honored and magnified is mankind through the Holy Virgin Mother of God, for it has been made worthy of renewal and sonship by God; She Herself was made worthy by Her immeasurable humility and exceedingly great purity and holiness to be the Mother of the God-man!

-St. John of Kronstadt

A vow was given by those who marvelously begot her to return her that was given to the Giver; so accordingly the Mother of God strangely changed her dwelling from the house of her father to the house of God while still an infant. She passed not a few years in the Holy of Holies itself, wherein under the care of an angel she enjoyed ineffable nourishment such as even Adam did not succeed in tasting; ...

-St. Gregory Palamas

Let there now be one common festal celebration in both heaven and on earth. Let everything now celebrate, that which is in the world and that beyond the world. Now is made the created temple for the Creator of all; and creation is readied into a new Divine habitation for the Creator. Now our nature having been banished from the land of blessedness receives the principle of theosis and strives to rise up to the highest glory.

...Today from Judah and David is descended a Virgin Maiden, rendering of Herself the royal and priestly worthiness of Him Who has taken on the priesthood of Aaron according to the order of Melchizedek (Heb 7:15). Now the renewal of our nature is begun, and the world responding, assuming a God-seemly form, receives the principle of a second Divine creation.

.....This Virgin is the Theotokos, Mary, the Most Glorious of God, from Whose womb the Most Divine came forth in the flesh, and by Whom He Himself arranged a wondrous temple for Himself.

-St. Andrew of Crete

September 6: The Miracle of the Holy Archangel Michael at Colossae



In Phrygia, not far from the city of Hieropolis, in a place called Cheretopos, there was a church named for the Archangel Michael, built over a miraculous spring. This church was built by a certain inhabitant of the city of Laodicia in gratitude to God for healing his mute daughter.

The holy Archangel Michael appeared to this man in a dream and revealed to him that his daughter would receive the gift of speech after drinking from the water of the spring. The girl actually did receive healing and began to speak. After this miracle, the father and his daughter and all their family were baptized. In fervent gratitude, the father built the church in honor of the holy Chief Commander Michael. Not

only did Christians begin to come to the spring for healing, but also pagans. In so doing, many of the pagans turned from their idols and were converted to the faith in Christ.

At this church of the holy Archangel Michael, a certain pious man by the name of Archippus served for sixty years as church custodian. By his preaching and by the example of his saintly life he brought many pagans to faith in Christ. With the general malice of that time towards Christians, and especially against Archippus, the pagans thought to destroy the church in order to prevent people from coming to that holy place of healing, and at the same time kill Archippus.

Toward this end they made a confluence of the Lykokaperos and Kufos Rivers and directed its combined flow against the church. St Archippus prayed fervently to the Chief Commander Michael to ward off the danger. Through his prayer the Archangel Michael appeared at the temple, and with a blow of his staff, opened a wide fissure in a rock and commanded the rushing torrents of water to flow into it. The temple remained unharmed.

Seeing such an awesome miracle, the pagans fled in terror. Archippus and the Christians gathered in church glorified God and gave thanks to the holy Archangel Michael for the help. The place where the rivers plunged into the fissure received the name “Chonae”, which means “plunging.”

Our Lady of Perpetual Help Melkite Church **256 Hamilton St., Worcester, MA**

Invites you to a

FAMILY OUTING

Sunday, September 17, 12-5 pm

Middle Eastern Food, Activities for Kids,

Entertainment by Mitch Kaltzunas, Free Admission



Sept. 4: The Commemoration of the Holy Prophet Moses

On Holy Ground



ONCE THE LORD JESUS entered Jerusalem on Palm Sunday He was in the stronghold of the Jewish political and religious elite: the high priests and the Sanhedrin (council of elders). Chapter 21 of the Gospel of Matthew shows Him challenging them dramatically in word (parables) and action (His attack on the money-changers). One of those parables, the story of the Vinedressers, was a clear indictment of those who abused their position as God’s representatives in the vineyard of Israel. And *“when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them”* (v.45).

Matthew does not depict Jesus as explaining this parable; in chapter 23, however, he describes the Lord as

using the same image, but with an explanation. *“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!”* (v. 37) The fate of the servants was an allusion to the fate of the prophets.

The Father of All the Prophets

Contemporary Jews still reverence the “Tomb of the Prophets” Haggai, Zechariah and Malachi on the west side of the Mount of Olives. Tombs of other prophets are venerated as holy sites in Israel (Hosea and Isaiah), Palestine (Zedekiah) and Iraq (Ezekiel). However the prophet whom Jews call the “Father of all the prophets” and whom our Church remembers this week (September 4) has no tomb. As we read in the Torah: *“So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day”* (Dt 34:5, 6). Some authors have suggested that Moses was buried in an unmarked grave to prevent the still semi-idolatrous Israelites from making it a shrine or place of worship.

The bulk of the Torah (Exodus through Deuteronomy) is concerned with the story of Moses. Exodus tells how Moses fled Egypt after killing a man who was abusing a Hebrew. He settled in Midian (on the northeastern shore of the Red Sea) and married Zipporah, a daughter of the local priest. While shepherding, Moses had this life-changing experience:

“And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. Then Moses said, ‘I will now turn aside and see this great sight, why the bush does not burn.’

“So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, ‘Moses, Moses!’ And he said, ‘Here I am.’ Then He said, ‘Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground. Moreover, He

said, *'I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.'* And Moses hid his face, for he was afraid to look upon God” (Ex 3:2-6). Thus Moses is known in our Tradition as “the God-Seer” - he beheld God at the burning bush and when receiving the Law.

Perhaps the most touching image of Moses’ relationship with God occurred just before the Israelites leave Sinai for the Promised Land: *“And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and the LORD talked with Moses. All the people saw the pillar of cloud standing at the tabernacle door, and all the people rose and worshiped, each man in his tent door. So the LORD spoke to Moses face to face, as a man speaks to his friend”* (Ex 33:9-11).

When Moses asked God to reveal His divine glory, God replied: *“... ‘I will make all My goodness pass before you, and I will proclaim the name of the LORD before you... But He said, ‘You cannot see My face; for no man shall see Me, and live... you shall see My back; but My face shall not be seen’”* (Ex 33:19-23). Moses’ vision of God was true, but imperfect. He would become the perfect seer of God on another mountain, Tabor, when he would appear with the prophet Elias at the Transfiguration of Christ.

Moses led the Israelites from slavery in Egypt to freedom. He lived to see the Promised Land before he died, but never got to enter it himself. Moses died on Mount Nebo, near Jericho. Our Church commemorates the Prophet and God-Seer Moses on September 4, the date on which, according to the Menaion, he had seen the Promised Land.

“A Prophet like Moses”

When the Hebrews were preparing to enter the Promised Land, Moses uttered this prophecy, *“The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear”* (Dt 18:15). After Moses’ death, his assistant Joshua assumed the leadership of the Israelites, but this prophecy was not thought to refer to him. While there would be many prophets among God’s People in the centuries that followed, none of them would attain the stature of Moses. The Torah concludes with this acknowledgement that the prophecy is not yet fulfilled: *“But since then there has not arisen in Israel a prophet like Moses, whom the LORD knew face to face”* (Dt 34:10).

Christians see that prophecy fulfilled and exceeded in Jesus Christ. He is the ultimate prophet, law-giver and God-Seer who leads His people – not out of Egypt, but out of Hades, delivering us from the power of Death. As we read in the Gospel of John, *“The Law was given through Moses, but grace and truth came through Jesus Christ”* (Jn 1:17).

The Gospel of Matthew portrays Jesus as the New Moses. He deepens our understanding of the Commandments and takes us beyond them (*“You have heard it said... but I say to you...”*). The Beatitudes set out a new way of life, based on self-emptying in imitation of Him.

The very structure of Matthew’s Gospel reinforces the idea of Jesus as the New Moses. The story of His ministry is set forth in five sections of teachings and miracles, just as the Torah is made up of five books. Each section ends with a passage such as this: *“And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, and not as the scribes”* (Mt 7:28, 29).

While this device may mean little to us today, its significance would not have been lost on Matthew’s Jewish readers. The Prophet like Moses had come.

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Paul Archambeault, Elizabeth Ashooh, Elsie Ashooh, Al Auclair, Alice Auclair, Erin Baroody, Michael Baroody, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Theresa Cullen, Sarah Dagher, Janet Drake, Bishop John Elya, Sher Farrow, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Marguerite Ganem, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Label, Fr. Theophan Leonarczyk, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Blaise Notter, Steve Notter, Steven O'Leary, Ellen Osgood, Josephine Paquette, Sheila Quinn, Susan Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvias, Denise Sherburne, Tarrant Smith, Catherine Waldron, George Webber, Martha Webber, 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 <i>814 Elm St., Suite # 302 Manchester, NH 03101</i> (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>
<p>Check out www.melkite.org -new educational material is posted regularly!</p>	<p>Your ad here: \$300 per year</p>	 <p>Your Ad Here \$300 per Year</p>

Today's Readings:

From the 1st Epistle of St. Paul to the Corinthians (16: 13-24)

BRETHREN, watch, stand fast in the faith, act like men, be strong. Let everything you do be done out of love. Now, I beg you, brethren: you know that the members of Stephanas' family are the first-fruits of Achaia and have devoted themselves to the service of the saints. To such as these, you too be come subject, and to every helper and worker.

I rejoice at the presence of Stephanas and Fortunatus and Achaicus, because what was lacking on your part they have supplied — for they have refreshed both my spirit and yours. To such as these, therefore, give recognition.

The churches of Asia greet you. Acuila and Priscilla with the church at their house greet you heartily in the Lord. All the brethren greet you. Greet one another with a holy kiss.

I, Paul, greet you with my own hand. If any man does not love the Lord Jesus Christ, let him be accursed. The grace of our Lord Jesus be with you. My love is with all of you in Christ Jesus. Amen.

الرسالة (1 كورنثس 16 : 13 - 24)

يا اخوة، أسهروا، أثبتوا في الايمان، كونوا رجالاً ، تشددوا. لتمكُنْ أموركم كلها بمحبة. وأطلبُ اليكم أيها الاخوة، بما انكم تعرفون بيتَ استِيفانا، انه باكورةُ أكائية، وقد خصَّصوا أنفسهم لخدمةِ القديسين، أن تكونوا أنتم أيضاً مطلوعين لمثل هؤلاء، ولكلِّ من يُعلوئهم ويتعب. اني أفرحُ بحضور استِيفانا وقرتُنائس وأخائِكس، لانهم سدُّوا ما أخلَّتم به. فأراحوا روحي وروحكم. فأعرفوا مثل هؤلاء. تُسلِّمُ عليكم كنائسُ آسية، يُسلِّمُ عليكم في الربِّ كثيراً أكيبلا وبرسِكِلَّة، مع الكنيسةِ التي في بيتهما. يُسلِّمُ عليكم جميعُ الاخوة. سلِّموا بعضُكم على بعضٍ بقبلةٍ مقدَّسة. السلامُ بخطِّ يدي أنا بولس. ان كانَ أحدٌ لا يُحبُّ ربَّنَا يسوعَ المسيحَ فليكن مُبْسَلًا. "مارانَ أتا". نعمةُ ربِّنا يسوعَ المسيحَ معكم. محبَّتِي معكم أجمعينَ في المسيحِ يسوع، آمين.

The Holy Gospel according to St. Matthew the Evangelist (21: 33-42)

The Lord told this parable: "There was a man, a landowner, who planted a vineyard, and put a hedge around it, and dug a wine vat in it, and built a tower; then he leased it to the vine-dressers, and went abroad. But when the fruit season drew near, he sent his servants to the vine-dressers to receive his fruits. And the vine-dressers seized his servants, and beat one, killed another, and stoned another.

"Again he sent another party of servants more numerous than the first; and they did the same to these. Finally he sent his son to them, saying, 'They will respect my son.'

"But the vine-dressers, on seeing the son, said among themselves, 'This is the heir; come, let us kill him, and we shall have his inheritance.' So they seized him, cast him out of the vineyard, and killed him. When, therefore, the owner of the vineyard comes, what will he do to those vine-dressers?"

They said to him, "He will utterly destroy those evil men, and will lease the vineyard to other vine-dressers, who will render to him the fruits in their seasons." Jesus said to them, "Did you never read in the Scriptures, *'The Stone which the builders rejected has become the corner stone; by the Lord this has been done, and it is wonderful in our eyes'*"

الانجيل الاحد الثالث عشر بعد العنصرة

الانجيل (متى 21: 33 - 42)

قال الربُّ هذا المَثَلُ: انسانٌ سيِّدٌ بيتِ غَرَسٍ كَرَمًا، وحوطُهُ بسياجٍ، وحقَّرَ فيه مَعَصْرَةَ، وبنى بُرجًا، وسلَّمَهُ الى كَرَّامين وسافر. فلَمَّا قَرَّبَ أوانَ الثَّمارِ، أرسلَ عبيدَهُ الى الكَرَّامينَ ليأخذوا ثَمَّارَهُ. فأخذ الكَرَّامونَ عبيدَهُ، فجلَّدوا بعضًا وقتلوا بعضًا، ورجَموا بعضًا. فأرسلَ من جَدِيدٍ عبيدًا آخرينَ أكثرَ من الأوَّلِين، ففعلوا بهم كذلك. وفي الآخرِ أرسلَ اليهم ابْنَهُ، قائلاً: إنَّهم سيهابون ابني. فلَمَّا رأى الكَرَّامونَ الابنَ قالوا في أنفُسِهِم: هذا هو الوارثُ، تعالوا نقتلُهُ ونستولي على ميراثِهِ. فأخذوه وأخرجوه خارجَ الكرمِ وقتلوه. فإذا جاء ربُّ الكرمِ، فماذا يفعلُ بأولئك الكَرَّامين؟ قالوا له إنه يُميتُ أولئك الأَردياءَ أَرداءً ميِّتةً. ويدفعُ الكَرَمَ إلحدى كَرَّامينَ آخرينَ يُؤدُّون اليه الثمرَ في أوَانِهِ. فقال لهم يسوع: أما قرأتُم قطُّ في الكُتُبِ، إنَّ الحجرَ الذي ردَّله البَنَّاؤون هو صارَ رأسًا للزاوية. من عندِ الربِّ كانَ ذلك، وهو عجيَّبٌ في أعيننا؟.