



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)

August 26, 2018

The Commemoration of the Holy Martyr Adrian and his wife Natalia

THE 14TH 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.

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 (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:

**YOU, O LORD, WILL KEEP US
AND PRESERVE US ALWAYS FROM THIS GENERATION.**

*Save me, O Lord, for there is no longer any holy man,
for truthfulness has vanished from among the children of men.*

Today's Readings: 2 Corinthians 1: 21-2:4 and Matthew 22: 2-14

LITURGY INTENTIONS

Saturday (August 25) 4:30 PM:

For the repose of Deeb Elias (61st), John Abood 56th), Alice Elhady (12th),
Juliette Ayyallah (30th), Esther Sanschagrin (26th), Minerva Lajoie (11th),
Joseph George (48th), Arthur Wright (46th), Dorothy Thomas (26th),
Peter Fawaz (40th), and Charlie Stephen (60th)

Sunday, (August 26) 10:30 AM

For the repose of John Lazos (One Year Anniversary),
by the Harry & Marylou Lazos Family

Saturday (September 1) 4:30 PM:

For the repose of Ruth Sahady (44th), Delia Wetmore (48th), Nazira Wihby (30th),
Daniel Wihby (9th), Isabel Pellerin (7th), Assad Burkush (39th), Salwa Sleiman (2nd),
Morman Ashkar (62nd), Charles Anton (28th), and Jack Cullen (13th)

Next Sunday (September 2) 10:30 AM

For the repose of Josephine Paquette,
by Alan and Carrie Blue



Dear parishioners and friends:

I am profoundly grateful for the hard work of so many in the parish who made Mahrajan 2018 such a great success. As you know, Sunday collections don't come close to paying our bills and our mortgage. Each month is a struggle, and so the success of our annual Mahrajan is critical to financial survival of our parish.

It is a sign of the strength and the unity of our parish that so many come together to work hard and long for our church. It is obviously a labor of love, done without complaint and in a spirit of joy and family. And people notice: A compliment that I hear over and over again from visitors is how happy all of our workers are. That is because all of us who worked and contributed see our church as something that is good, worth working for and supporting, and something that should continue for future generations.

And so with thanks to God - and to all of you - I wanted to share with you that Mahrajan 2018 was one of the most successful Mahrajan that we have ever held (in spite of a rainy Friday)! We had great attendance, and many people visited, prayed, and attended Divine Liturgy in our church. Finally I am estimating that our net profit will be approximately \$45,000!

Again, I thank all of you. Because of your work and support, the mission, ministry, and presence of our parish will continue. I am greatly blessed to be your pastor!

God bless you all!

Fr. Tom



Congratulations to the winners of the Mahrajan 2018 raffle:

1st Prize of \$1,000 – Jaime Water of Somerville, MA

2nd Prize of \$250 – Fr. Andre St. Germain

3rd Prize of \$100 – Carrie Blue of Chocowinty, NC

There is a second collection this weekend for the mortgage

Attendance Last St. 4:30 PM: 32 Sun. 10:30 AM: 108

Last Weekend's Collection: \$1,044.³⁰

The average Sunday envelope donation: \$33.²⁶

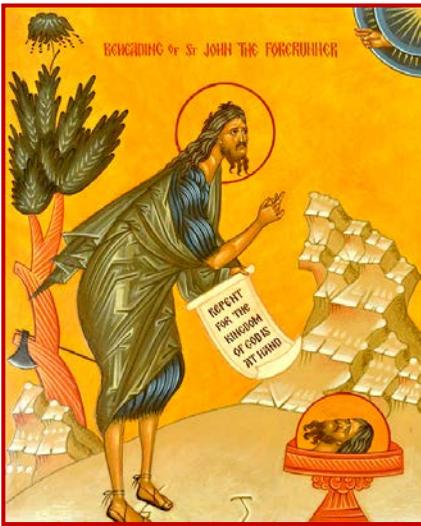
The balance remaining on our mortgage is: \$74,646.⁸²

SERVICES FOR THE WEEK

Tues., Aug. 28	7:00 PM	Divine Liturgy: The Commemoration of the Beheading of St. John the Baptist
Sat., Sept. 1	4:30 PM	Divine Liturgy: The 15th Sunday After Pentecost
Sun., Sept. 2	9:45 AM	Sunday Orthros
Sun., Sept. 2	10:30 AM	Divine Liturgy: The 15th Sunday After Pentecost

The Beheading of the Prophet and Forerunner John the Baptist

This day will commemorated with a celebration of Divine Liturgy on Tuesday at 7 PM.



Following the Baptism of the Lord, St John the Baptist was locked up in prison by Herod Antipas, the Tetrarch (ruler of one fourth of the Holy Land) and governor of Galilee. The prophet of God John openly denounced Herod for having left his lawful wife, the daughter of the Arabian king Aretas, and then instead cohabiting with Herodias, the wife of his brother Philip (Luke 3:19-20). On his birthday, Herod made a feast for dignitaries, the elders and a thousand chief citizens. Salome, the daughter of Herod, danced before the guests and charmed Herod. In gratitude to the girl, he

swore to give her whatever she would ask, up to half his kingdom.

The girl on the advice of her wicked mother Herodias asked that she be given the head of John the Baptist on a platter. Herod became apprehensive, for he feared the wrath of God for the murder of a prophet. He also feared the people, who loved the holy Forerunner. But because of the guests and his careless oath, he gave orders to cut off the head of St John and to give it to Salome.

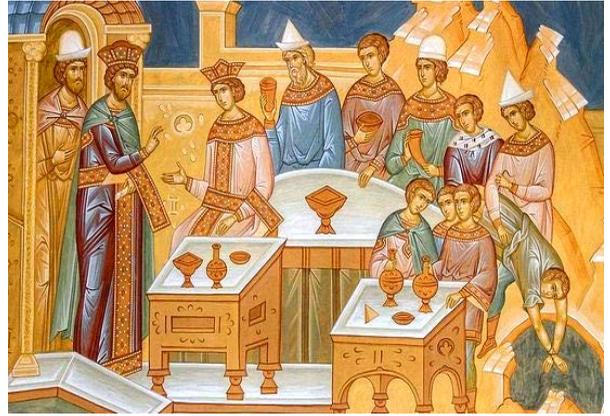
According to Tradition, the mouth of the dead preacher of repentance once more opened and proclaimed: “Herod, you should not have the wife of your brother Philip.” Salome took the platter with the head of St John and gave it to her mother. The frenzied Herodias repeatedly stabbed the tongue of the prophet with a needle and buried his holy head in a unclean place. But the pious Joanna, wife of Herod’s steward Chuza, buried the head of John the Baptist in an earthen vessel on the Mount of Olives, where Herod had a parcel of land. (The Uncovering of the Venerable Head is celebrated February 24). The holy body of John the Baptist was taken that night by his disciples and buried at Sebastia, there where the wicked deed had been done.

After the murder of St John the Baptist, Herod continued to govern for a certain time. Pontius Pilate, governor of Judea, later sent Jesus Christ to him, and Herod mocked Him. (Luke 23:7-12). The judgment of God came upon Herod, Herodias and Salome, even during their earthly life. Salome, crossing the River Sikoris in winter, fell through the ice. The ice gave way in such a way that her body was in the water, but her head was trapped above the ice. She remained trapped until that time when the sharp ice cut through her neck. Her corpse was not found, but they brought the head to Herod and Herodias, as once they had brought them the head of St John the Baptist. The Arab king Aretas, in revenge for the disrespect shown his daughter, made war against Herod. The defeated Herod suffered the wrath of the Roman emperor Caius Caligua (37-41) and was exiled with Herodias first to Gaul, and then to Spain.

The Church established August 29 as the day for commemorating the Beheading of St John the Baptist. It is a strict fast day because of the grief of Christians at the violent death of the saint. In some Orthodox cultures pious people will not eat food from a flat plate, use a knife, or eat food that is round in shape on this day.

The Marriage of the Lamb

PEOPLE USUALLY THINK of the Holy Mysteries according to the ways they have experienced them in churches which they have attended. Western Christians, for example, who are used to seeing a few drops of water poured on a baby's head in baptism, may be astounded to see a baby fully immersed at an Eastern Christian baptism.



The Scriptures contain a number of references to the rites which we call Holy Mysteries, but sometimes these references are not as obvious to us as they were to the first-century readers for whom they were written.

Christian Initiation

St Paul wrote two epistles to the first Christians in Corinth which have become part of the New Testament. The Corinthian believers were divided among themselves over rival teachers and practices. Before addressing any of these issues, he reminded the Corinthians of their baptism! The relationship we have with God in Christ should be our basis for dealing with any practical matters. What may surprise us is that he makes no mention of water at all, or even of baptism in the name of the Trinity. Rather he emphasized the gift of the Holy Spirit.

In the time of the apostles, Christian initiation already included a rite for the bestowal of the Holy Spirit. The Acts of the Apostles records that, even before the conversion of St Paul to Christ, baptism was not considered complete until the Spirit had been given. We read in Acts 8 how Philip, a deacon, preached the Gospel in Samaria and baptized many people there. The passage continues: *“When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to Samaria. When they arrived, they prayed for the new believers there that they might receive the Holy Spirit, because the Holy Spirit had not yet come on any of them; they had simply been baptized in the name of the Lord Jesus. Then Peter and John placed their hands on them, and they received the Holy Spirit”* (Acts 8:14-17). The Samaritans' baptism was not a complete Christian initiation until they received the Holy Spirit. The rite which the apostles employed was prayer, with the laying-on of hands.

St Paul, on the other hand, describes the bestowal of the Spirit in terms of anointing and sealing: *“He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come”* (2 Cor 1:21, 22). The anointing was a visible mark, attesting that the new believer belonged to Christ. This bestowal of the Spirit is what we call the Mystery of Chrismation.

The second image in this brief description is the mention of the Holy Spirit as a kind of “Deposit” or down-payment, guaranteeing the divinizing presence of the Spirit in us. This

presence would be fulfilled in the life of the world to come, “so that God may be all in all” (1 Cor 15:28).

The Wedding Banquet

Even more sacramental allusions are found in the image of the wedding banquet of the king’s son. This portrayal of a future when God is all in all is at the heart of Christ’s parable of the wedding banquet (Mt 22:1-14). A similar parable is found in Lk 14:15-24. In Luke Christ tells this parable in response to this praise of the kingdom to come by one of His hearers, “*Blessed is the one who will eat at the feast in the kingdom of God*” (Lk 14:15).

In Matthew, this feast is described as celebrating the union of the king’s son with his bride, which represents the Messiah becoming one with his people. It is the long-awaited union of the Lord and His beloved. St John Chrysostom explains the wedding imagery in this parable and connects it with similar expressions in other Scriptures.: “You may ask, ‘Why is it called a marriage?’ – That you may learn God’s tender care, His yearning toward us, the cheerfulness of it. There is no sorrow there: all things are filled with spiritual joy. This is why John also calls Him a bridegroom and Paul says, ‘I have espoused you to one husband’ and ‘This is a great mystery, but I speak concerning Christ and the Church.’”

Those who are invited, however, do not see the eternal significance of this event. They are busy with the things of this age – their view of reality was limited to their business interests. Their short-sightedness cost them everything and others were invited in their place. In Luke, even family life is considered a poor excuse for ignoring the invitation to the king’s banquet.

The setting of this parable in Matthew gives us a key to its meaning. The Lord has just entered Jerusalem on Palm Sunday. He teaches using three parables against the Jewish leaders: the parables of the two sons, the vineyard tenants and the wedding banquet. Each of them features an ungrateful and unresponsive reply to the master’s call.

The parable of the two sons (Mt 21:28-32) concludes with this admonition: “*Truly I tell you, tax collectors and prostitutes are entering the kingdom of God ahead of you. For John came to you to show you the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did. And even after you saw this, you did not repent and believe him*” (v. 32). This reference to John the Forerunner points to the coming of the Messiah as the event which people were called to acknowledge and to which they refused to respond. Official religious leaders will be replaced by prostitutes and the Jewish people by Gentiles in the Messianic age which has already begun.

Matthew adds a final scene describing the king welcoming his new guests to the banquet. One of the guests has come without a wedding garment. The parable ends with this man too losing his place at the table. Here Matthew has made the parable apply to us and the sacramental life to which we have been admitted. Having accepted Christ, we are invited to the table, provided that we have preserved the baptismal garment with which we were clothed. If it has been sullied, it may be laundered by repentance. But if we have not repented, we too shall lose our place at the table.

The Holy Martyr Adrian and his wife Natalia

The Martyrs Adrian and Natalia were married in their youth for one year prior to their martyrdom, and lived in Nicomedia during the time of the emperor Maximian (305-311). The emperor promised a reward to whomever would inform on Christians to bring them to trial. Then the denunciations began, and twenty-three Christians were captured in a cave near Nicomedia.

They were tortured, urged to worship idols, and then brought before the Praetor, in order to record their names and responses. Adrian, the head of the praetorium, watched as these people suffered with such courage for their faith. Seeing how firmly and fearlessly they confessed Christ, asked: "What rewards do you expect from your God for your suffering?" The martyrs replied: "Such rewards as we are not able to describe, nor can your mind comprehend." Saint Adrian told the scribes, "Write my name down also, for I am a Christian and I die gladly for Christ God."

The scribes reported this to the emperor, who summoned Saint Adrian and asked: "Really, have you gone mad, that you want to die? Come, cross out your name from the lists and offer sacrifice to the gods, asking their forgiveness."

Saint Adrian answered: "I have not lost my mind, but rather have I found it." Maximian then ordered Adrian to be thrown into prison. His wife, Saint Natalia, knowing that her husband was to suffer for Christ, rejoiced, since she herself was secretly a Christian.

They tortured Saint Adrian cruelly. The emperor advised the saint to have pity on himself and call on the gods, but the martyr answered: "Let your gods say what blessings they promise me, and then I shall worship them, but if they cannot do this, then why should I worship them?" Saint Natalia did not cease to encourage her husband. Finally, Saint Adrian was beheaded.

The authorities wanted to burn the bodies of the saints, but a storm arose and extinguished the fire. Many of the executioners even were struck by lightning. Saint Natalia took the hand of her husband and kept it at home. Soon an army commander asked the emperor's approval to wed Saint Natalia, who was both young and rich. But she hid herself away in Byzantium. Saint Adrian appeared to her in a dream and said that she would soon be at rest in the Lord. Saint Natalia, worn out by her former sufferings, in fact soon fell asleep in the Lord.



Greekfest!

**Assumption Greek Orthodox Church,
111 Island Pond Rd.**

Sat. Aug. 25, 11:00 AM to 9:00 PM

Sun. Aug. 26, 11:00 AM to 7:00 PM

**Lamb (Souvlaki), Gyro, Chicken, Homemade Greek Cuisine,
Homemade Greek pastries, Fine jewelry, gifts, crafts, ethnic, and religious items
Live Greek Music by Ta Pethia, Saturday 5 PM, Sunday 2:30 PM**

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, Louise Komisarek, 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, 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.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>Mahrajan 2018 is coming! August 17, 18, & 19</p>	 <p>Your Ad Here \$300 per Year</p>

Today's Readings:

From the 2nd Epistle of St. Paul to the Corinthians (1:21-2:4)

BRETHREN, the one who strengthened you and us in Christ, who anointed us, is God, who also stamped us with his seal and gave us the Spirit as a pledge in our hearts. Now, I call God to witness against my soul that it was to spare you that I did not come again to Corinth. Not that we lord it over your faith, but rather we are fellow-workers in your joy, for in faith you stand. (2: 1)

I made up my mind not to come to you again in sorrow. For if I make you sad, who can gladden me; save the very one who is grieved by me? And I wrote to you as I did, that when I come I may not have sorrow upon sorrow from those who ought to give me joy: for I trust in all of you that my joy is a joy to all of you. For I wrote to you in much affliction and anguish of heart, with many tears, not that you might be grieved, but that you might know the great love I have for you.

الرسالة (1 كورنثس 1: 21 الى 2: 4)

يا اخوة، ان الذي يُثَبِّتُنَا معكم في المسيح، وقد مَسَحَنَا، هو الله، الذي خَتَمَنَا أَيْضاً وَاَمْنَحْنَا عَرَبُونَ الرُّوحِ فِي قُلُوبِنَا. أَمَا أَنَا فَاسْتَشْهَدُ اللهُ عَلَى نَفْسِي، أَنِّي لِإِشْفَاقِي عَلَيْكُمْ لَمْ آتِ أَيْضاً إِلَى كُورِنْثُس، لِأَنَّ نَسُودَ إِيمَانِكُمْ، لَكُنَّا أَعْوَانُ فَرِحِكُمْ، لِأَنَّكُمْ ثَابِتُونَ فِي الْإِيمَانِ. وَقَدْ حَزَمْتُ بِهَذَا فِي نَفْسِي أَنْ لَا آتِيَكُمْ أَيْضاً مَغْمُوماً. لِأَنِّي إِنْ غَمَمْتُكُمْ فَمَنْ الَّذِي يَسْرُنِي غَيْرُ مَنْ عَمَّمْتُهُ أَنَا؟ وَقَدْ كَتَبْتُ إِلَيْكُمْ بِهَذَا عَيْنِهِ، لِئَلَّا يِنَالَنِي عِنْدَ قَدُومِي غَمٌّ مِمَّنْ كَانَ يَنْبَغِي أَنْ أَفْرَحَ بِهِمْ. وَإِنِّي لَوَائِقُ بِكُمْ أَجْمَعِينَ، أَنَّ فَرِحِي هُوَ فَرِحُكُمْ جَمِيعاً. فَإِنِّي مِنْ شِدَّةِ الْكَأَبَةِ وَكَرْبِ الْقَلْبِ، كَتَبْتُ إِلَيْكُمْ بِدُمُوعٍ كَثِيرَةٍ، لِأَتَعْتَمُوا، بَلْ لَتَعْرِفُوا مَا عِنْدِي مِنْ فَرَطِ الْمَحَبَّةِ لَكُمْ.

The Holy Gospel according to St. Matthew the Evangelist (22: 2-14)

The Lord told this parable: The kingdom of heaven is like a king who made a marriage feast for his son. And he sent his servants to call in those invited to the marriage feast, but they would not come. Again he sent out other servants saying: 'Tell those who are invited, behold. I have prepared my dinner: my oxen and fatlings are killed, and everything is ready; come to the marriage feast.' But they made light of it, and went off, one to his own farm and another to his business; and the rest laid hold of his servants treated them shamefully, and killed them. But when the king heard of it, he was angry; and he sent his armies, destroyed those murderers, and burned their city.

Then he said to his servants, 'The marriage feast indeed is ready, but those who were invited were not worthy; go therefore to the crossroads, and invite to the marriage feast whomever you shall find.' And his servants went out into the roads and gathered all those they found, both good and bad; and the marriage feast was filled with guests.

Now the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he said to him, 'Friend, how did you come in here without a wedding garment?' But he was speechless. Then the king said to the attendants, 'Bind his hands and feet, take hold of him, and throw him out into the darkness, where there will be weeping and the gnashing of teeth.' For many are called, but few are chosen.

الانجيل (متى 22: 2 - 14)

قال الربُّ هذا المثل: يُشَبِّهُ مَلَكُوتُ السَّمَاوَاتِ بِإِنْسَانٍ مَلِكٍ صَنَعَ عَرْسًا لِابْنِهِ. وَأَرْسَلَ عِبِيدَهُ لِيَدْعُوا الْمَدْعُوبِينَ إِلَى الْعَرْسِ، فَلَمْ يُرِيدُوا أَنْ يَأْتُوا. فَأَرْسَلَ مِنْ جَدِيدٍ عِبِيداً آخَرِينَ وَقَالَ: قُولُوا لِلْمَدْعُوبِينَ، هَا إِنِّي قَدْ أَعَدَدْتُ غَدَائِي، تِيرَانِي وَمُسَمَّنَاتِي قَدْ دُبِحَتْ، وَكُلُّ شَيْءٍ مُهَيَّأٌ، فَهَلُّمُوا إِلَى الْعَرْسِ. وَلَكِنْهُمْ تَهَاوَنُوا، فَذَهَبَ هَذَا إِلَى حَقْلِهِ الْخَاصِّ، وَذَلِكَ إِلَى تِجَارَتِهِ، وَالْبَاقُونَ قَبِضُوا عَلَى عِبِيدِهِ فَشَتَمُوهُمْ وَقَتَلُوهُمْ. فَلَمَّا سَمِعَ ذَلِكَ الْمَلِكُ غَضِبَ، وَأَرْسَلَ جِيُوشَهُ فَأَهْلَكَ أَوْلِيَاءَكَ الْقَتْلَةَ، وَأَحْرَقَ مَدِينَتَهُمْ. حِينَئِذٍ قَالَ لِعَبِيدِهِ: أَمَا الْعَرْسُ فَمُعَدَّةٌ، وَأَمَّا الْمَدْعُوبُونَ فغَيْرُ مُسْتَحِقِّينَ. فَاذْهَبُوا إِلَى مَفَارِقِ الطَّرِيقِ، وَكُلُّ مَنْ وَجَدْتُمُوهُ فَأَدْعُوهُ إِلَى الْعَرْسِ. فَخَرَجَ أَوْلِيَاءُ الْعَبِيدِ إِلَى الطَّرِيقِ، وَجَمَعُوا كُلَّ مَنْ وَجَدُوا مِنْ أَشْرَارٍ وَصَالِحِينَ، فَحَفَلَ الْعَرْسُ بِالْمُنْكَئِينَ. فَلَمَّا دَخَلَ الْمَلِكُ لِيَنْظُرَ الْمُنْكَئِينَ، رَأَى هُنَاكَ إِنْسَانًا لَيْسَ عَلَيْهِ حُلَّةُ الْعَرْسِ. فَقَالَ لَهُ: يَا صَاحِبَ، كَيْفَ دَخَلْتَ إِلَى هَهُنَا، وَلَيْسَ عَلَيْكَ حُلَّةُ الْعَرْسِ؟ فَسَكَتَ. حِينَئِذٍ قَالَ الْمَلِكُ لِلْخُدَّامِ: أَوْتِقُوا يَدَيْهِ وَرِجْلَيْهِ وَخَذُوهُ وَأَطْرَحُوهُ فِي الظُّلْمَةِ الْخَارِجِيَّةِ. هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرَيفُ الْأَسْنَانِ. فَإِنَّ الْمَدْعُوبِينَ كَثِيرِينَ، وَالْمَخْتَارِينَ قَلِيلِينَ.