



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)

June 25, 2017

The Commemoration of the Holy Woman Martyr Febronia

THE THIRD SUNDAY AFTER PENTECOST

Parish Advisory & Finance Council:

KEN MONTY (*PRESIDENT*), RICHARD ASHOOH, 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 (2nd Tone) Page 51

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

Kondakion : "O Never Failing Protectress of Christians": Page 17

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: Romans 5:1-10 and Matthew 6:22-33

LITURGY INTENTIONS

Saturday, 4:30 PM:

For the repose of Elias Ashooh (74th), Wilfred Burkush (31st),
and Nora Noyes (11th)

Sunday, 10:00 AM:

For the health and salvation of our newly elected Patriarch,
his Beatitude Joseph Absi

For the repose of the departed members of our parish,
and for all of our departed friends, relatives, and loved ones

Next Saturday, (July 1) 4:30 PM:

For the repose of Elias Solomon (49th), Joseph Baroody (46th),
Zahia George (44th), Theodora Smit (35th), Peter Flamant (26th),
Martha Khatler (24th) and Anthony Stephen (16th)

Next Sunday, (July 2) 10:00 AM

For the health and salvation of the members of our parish
who graduated from high school and college in 2017



+
**Pray.
Invite.
Encourage.
Affirm.**

Christ and Paul are calling us to check our focus on life: what is really central, what is really important, what is merely peripheral. The answer is clear: we are people loved and saved by God, living in communion with Him and one another in His Kingdom, already begun among us. Everything else must be put in order and perspective after and around that fact. Our priests are to constantly call us to "be attentive" to that reality in our lives and world. Pray that God stir up many vocations to the priesthood who will generously respond and serve us in that ministry.

Axios! Axios! Axios!

We have a new Patriarch!



Bishop Joseph Absi was elected by the Holy Melkite Synod of bishops last Wednesday as the new Patriarch of the Melkite Church. His Beatitude Patriarch Joseph was immediately enthroned as Patriarch following the vote.

His Beatitude Patriarch Joseph was born on June 20, 1946 in Damascus, Syria. He has also obtained Lebanese nationality. In 1973, he was ordained priest and became Chaplain of the Missionary Society of Saint Paul. On 22 June 2001, he was appointed Titular Archbishop of Tarsus of Greek Melkites and Curial Bishop and Auxiliary Bishop in the Melkite Patriarchate. Since 2007, he has served as Patriarchal Vicar in the Archdiocese of Damascus.

I will be out of town until Thursday night this week directing the National Melkite Youth Conference at Colombiere Conference Center in Clarkston, MI. You may continue to call me at the parish phone number, as the calls will forward to my cell phone. If I am unable to answer, please leave a message. I will check my messages regularly.

-Fr. Tom

Note: There is no Saturday Kitchen for the month of July!



Do you know someone in the parish that is graduating from high school or college? Let Fr. Tom know, so that we can congratulate and pray for them on at the Divine Liturgy on Sunday, July 2!

This is a second collection this week for the mortgage.

If you grow grape leaves, please help us keep our costs down by donating them to the Mahrajan. Grape leaves will be needed for the July 11 food prep session, so please wash and pack them in your freezer as they become available. We need about 3,000 grape leaves!

Attendance Last Week: Sat., 4:30 PM: 52 Sun. 11 AM: 86

Last Weekend's Collection: \$ 1,147.⁰⁰

The average Sunday envelope donation: \$31.⁵²

The balance remaining on our mortgage is: \$ 78,063.³⁸

SERVICES FOR THE WEEK

Wed., June 28	7:00 PM	Divine Liturgy: The Feast of Sts. Peter and Paul
Sat., July 1	4:30 PM	Divine Liturgy: The Fourth Sunday After Pentecost
Sun., July 2	9:15 AM	Sunday Orthros
Sun., July 2	10:00 AM	Divine Liturgy: The Fourth Sunday After Pentecost

The Feast of the Glorious and Praiseworthy Princes of the Apostles, Peter and Paul

On June 29 the Church observes the memory of the Holy and All-Praised Leaders of the Apostles Saints Peter and Paul. The Feast of Saints Peter and Paul concludes one of the four major fasting periods of the Church.

The divinely-blessed Peter was from Bethsaida of Galilee. He was a fisherman by trade, unlearned and poor, and was called Simon; later he was renamed Peter by the Lord Jesus Christ Himself, Who looked at him and said, "You are Simon the son of Jonas; you shall be called Cephas (which is by interpretation, Peter, meaning "Rock")" (John 1:42).



After the Resurrection of Christ and the descent of the Holy Spirit, he preached in Judea, Antioch, and certain parts of Asia, and finally came to Rome, where he was crucified upside down by Nero, and thus he ascended to the eternal habitations about the year 66 or 68, leaving two Catholic (General) Epistles to the Church of Christ.

Paul, the chosen vessel of Christ, the glory of the Church, the Apostle of the Nations and teacher of the whole world, was a Jew and a Roman citizen, fluent in the Greek language, a Pharisee, born of a Pharisee. In the beginning, Paul was a most fervent zealot and a great persecutor of the Church of Christ; at that time, his name was Saul (Acts 22:3-4).

While traveling on the road to Damascus, a light from Heaven suddenly shone upon him. Falling on the earth, he heard a voice saying to him, "Saul, Saul, why do you persecute Me?" And he asked, "Who are You, Lord?" And the Lord said, "I am Jesus Whom you are persecuting; it is hard for you to kick against the goad." The encounter left him blind. He was led by the into the city, and on account of a divine revelation to the Apostle Ananias, he was baptized by him, and both his bodily and spiritual eyes were opened to the knowledge of Christ.

And straightway, he spoke with boldness in the synagogues, proclaiming that "Christ is the Son of God" (Acts 9:1-21). In his zeal for preaching the Gospel he endured afflictions of diverse kinds – prison, beatings, stonings, a shipwrecks, hunger, thirst, nakedness - all endured for the Name of Christ. Having completed the work of his ministry, he likewise ended his life in martyrdom when he was beheaded in Rome during the reign of Nero, at the same time, some say, when Peter was crucified.

The icon of the Holy Apostles Peter and Paul is a beautiful presentation of their importance and prominence. The icon that shows both Apostles are standing together holding an image of the Church. In the icon, the Apostle Paul, the great missionary of the early Church, is holding a Gospel book, while the Apostle Peter offers a blessing with his right hand. At the top of the icon is a semicircle, representing the divine realm. Rays extend in the semicircle representing the blessings and presence of God upon His two chosen heralds of the True Faith.

June 30: The Synaxis of the Twelve Apostles

A SYNAXIS is an assembly for liturgical purposes, generally through the celebration of Vespers, Matins, Little Hours, and the Divine Liturgy. In Constantinople, the clergy and faithful would often gather together on specific feast days at a church dedicated to the saint of that day for liturgical celebrations. These gatherings were referred to as *synaxes*. These synaxes came to have services written specifically for them.

A Synaxis often occurs on the day following a Major Feast Day and is in honor of saints who participated in the event. For example Synaxis can also refer to a common commemoration of a number of saints in a single service, such as the Synaxis of the Twelve. Each individual saint may have his or her own separate feast day, but they are all commemorated together on their synaxis

The Synaxis of the Glorious and All-Praiseworthy Twelve Apostles of Christ appears to be an ancient Feast. The Church honors each of the Twelve Apostles on separate dates during the year, and has established a general commemoration for all of them on the day after the commemoration of the Glorious and First-Ranked among the Apostles Peter and Paul.

The holy God-crowned Emperor Constantine the Great (May 21) built a church in Constantinople in honor of the Twelve Apostles. There are instructions for celebrating this Feast which date from the fourth century.

The following is a list of the thirteen (including Paul) and how each died:

- | | |
|--|----------------------------------|
| 1. ANDREW – beheaded | 7. PAUL - beheaded |
| 2. BARTHOLOMEW
- crucified then saved; later beheaded | 8. PETER - crucified upside down |
| 3. JAMES - beheaded | 9. PHILIP – crucified |
| 4. JAMES the Lesser - crucified | 10. SIMON the zealot – crucified |
| 5. MATTHEW - burned alive | 11. THADDEUS – crucified |
| 6. MATTHIAS - stoned | 12. THOMAS – speared |
| | 13. JOHN – died in exile |



Today Christ the Rock gladly glorifies the rock of faith, the chosen disciple, together with Paul and the whole company of the Twelve. As we celebrate their memory we glorify Him who has glorified them. - *Kontakion of the Twelve Apostles*

Blessed are the Poor in Spirit

IN MATTHEW'S GOSPEL three important moments take place on a mountain: what we call the "Sermon on the Mount" (Mt 5-7), the Holy Transfiguration of Christ (Mt 17:1-9), and the eschatological discourse in which the Lord speaks to the signs of His coming (Mt 24:3 and following). Each of them evokes the memory of an Old Testament event in order to proclaim the person and message of Christ.

In both the Sermon on the Mount and the Transfiguration we see Christ depicted in terms recalling Moses' encounter with God on Mount Sinai. There are several points of comparison and/or contrast which have been identified since the first Christian centuries:

Location – Both events take place "on a mountain;" however there are no mountains in Galilee on the scale of Mount Sinai. The place traditionally identified as the site of the Sermon on the Mount is a hillside on the northwestern shore of the Sea of Galilee, near Capernaum. It overlooks a plain which can accommodate thousands. A Byzantine church was erected there in the fourth century. In the 1930s Italian dictator Mussolini sponsored the building of the Church of the Beatitudes on this site to commemorate the Sermon on the Mount.

The place of the Transfiguration is not identified in the Gospels. Jesus took Peter, James and John, we are told, and "led them up on a high mountain" (Mt 17:1). In the third century Origen identified the site of the Transfiguration as Mount Tabor, west of the Sea of Galilee, a monadnock, or rocky hill which rises dramatically from the plain which surrounds it. It was a pilgrimage site by the fourth century with several churches at its peak. Today there are two: one Greek Orthodox, the other Roman Catholic, each with a monastery attached. Identifying these Galilee sites as "mountains" emphasizes the connections with the experience of Moses.

The Cloud and Glory – In the days of Moses, "the glory of the LORD rested on Mount Sinai, and the cloud covered it six days" (Ex 24:16). When the Father spoke at Jesus' Transfiguration, the "high mountain" was overshadowed by "a bright cloud" (Mt 17:5). On Sinai "when the people saw it, they trembled and stood afar off" (Ex 20:18). On Tabor the disciples "were fearful as they entered the cloud" (Lk 9:34), sign of their greater intimacy with the divine presence.

On Sinai Moses asked to see the LORD's glory, but the LORD replied: "You cannot see My face; for no man shall see Me, and live" (Ex 33:20). At the Transfiguration, on the other hand, Jesus' face "shone like the sun and His clothes became white as the light" (Mt 17). What was concealed in the experience of Moses becomes manifested to the disciples on Mount Tabor. As John's Gospel has it, "we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth" (Jn 1:14).

The Giving of the Law – On Sinai Moses receives the Law from God, which he then transmits to the people. The heart of the Law is, of course, the Ten Commandments but there is



much more besides: ritual precepts, commercial laws, jurisprudence, reparations, money-lending, etc. Chapters 21 through 23 of the Book of Exodus are devoted to these laws.

On the mount near Capernaum the Lord Jesus also delivers a Law, the heart of which is expressed in the nine Beatitudes. While most of the Commandments are expressed negatively (“Thou shalt not...”), the Beatitudes are expressed positively as the path to perfection (“Blessed are the...”).

As the Ten Commandments were but a part of the Law given to Moses on Sinai, there is more to the Law of Christ than the Beatitudes. In the Sermon on the Mount Christ continues with an expansion of the Ten Commandments (Mt 5:28-47). Not only external actions (e.g. murder, adultery) but interior passions (e.g. anger, lust) deviate from the Law. Love must replace the desire for vengeance and that love must extend to all, even our enemies. The result is that “*Therefore you shall be perfect, just as your Father in heaven is perfect*” (Mt 5:48), which has been described as the summary of the Beatitudes.

Perhaps the most remarkable thing about the Sermon on the Mount concerns the way Christ proclaims His Law. On Sinai God gives His Laws to Moses with instructions to set them before the people of Israel. In the Sermon on the Mount it is Christ Himself who teaches in His own name, placing Himself as the equal of Him who gave the Law to Moses: “*You have heard that it was said to those of old... But I say to you...*” (Mt 5: 21, 27, 31-32, 33-34, 38-39, 43-44).

The Lord Jesus does not negate the Ten Commandments; rather, He gives them greater depth. As He said, “*Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill*” (Mt 5:17). He completes or fulfills the Law by addressing our inner motivations as well as our actions. If our aim as believers is to know God, then we must know Him from within, by assuming His attitudes and adopting His ways for living. As He is perfect, so ought we to be.

Is This for Everyone?

The Sermon on the Mount in Matthew’s Gospel is addressed to “the multitudes.” Yet in the medieval West a common opinion was that the Beatitudes were “intended for those who strive for perfection; they are based on poverty, chastity and obedience and are therefore primarily for those who join the religious life.” Ordinary Christians were counseled that salvation was assured for them if they devoutly observe the precepts of the Church. This opinion was rigorously denounced by Luther and others during the Protestant Reformation as undoing the Sermon on the Mount, but it is still frequently found even in contemporary Roman Catholic writings.

The East, on the other hand, has always seen the spirit of the Beatitudes as basic to the Christian life for both monastics and lay people. The ways in which monastics and laypeople will embrace humility, poverty of spirit, compassion, or the pursuit of righteousness will differ, but their essential importance is the same for both. The Beatitudes point out the path to the Kingdom of God, the goal for all Christians.

The Beatitudes climax the funeral hymns at funerals. They are sung with hymns such as the following inserted between the verses: “May Christ grant rest to you in the city of the living. May He open to you the gates of paradise and make you a citizen of His kingdom. May He remit your sins, for He loves you greatly.” Communion with Christ, is the ultimate goal of our life as Christians, whether clergy or laity. Living the Beatitudes is the universal means to that goal.

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, 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, Shirley Lanoue, Susan Latvis, Diana Lebel, Peggy Leclar, 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, Denis O'Keefe, 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.



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<p>Check out www.melkite.org -new educational material is posted regularly!</p>	<p>Mahrajan 2017 is coming! Aug. 18, 19, 20</p>	 <p>Your Ad Here \$300 per Year</p>

Today's Readings:

A Reading from the Epistle of St. Paul to the Romans (5: 1-10)

Brethren, now that we have been justified by faith, let us have peace with God through our Lord Jesus Christ, through Whom we have access by faith to that grace in which we stand and exult in the hope of God's glory. And not only this, but we exult also in tribulations, knowing that tribulation produces endurance, and endurance challenge, and challenge hope, and hope does not deceive, for God's love is poured forth in our hearts through the Holy Spirit, Who has been given to us.

For why did Christ die at the appointed time for the wicked while we were still weak? Hardly would someone die for a just man; perhaps someone would have the courage to die for a virtuous man. But God proves His love for us, since Christ died for us while we were still sinners. Much more now that we are made just in His blood, shall we be saved by Him from wrath. For if, while we were enemies, we were reconciled with God through His death, much more, now that we are reconciled, shall we be saved by His life.

الرسالة (رومة 5 : 1-10)

يا إخوة، إذ قد بُرِّرنا بالآيمان، لنا سلامٌ لدى اللهِ برِّبنا يسوعَ المسيح الذي نلنا به أيضاً الدخولَ بالآيمان الى هذه النعمة، التي نحنُ مقيمون فيها، ومفتخرون في رجاءِ مجدِ الله. وليس هذا فقط، بل نفتخرُ أيضاً في الشدائد، عالمين بأنَّ الشدَّة تُنشِئُ صبراً والصبرُ امتحاناً، والامتحانُ رجاءً، والرجاءُ لا يُخزي، لان محبَّةَ الله قد أُفيضت في قلوبنا بالروح القدس المُعطى لنا. لان المسيح، ونحنُ بعد ضعفاء، قد ماتَ في الاوانِ عن الكافرين. ولا يكادُ أحدٌ يموت عن باءٍ، فلعلَّ أحداً يُقدِّمُ أن يموتَ عن صالح. أما اللهُ فيُبهرهُنَّ على محبته لنا، بأنَّ المسيح، ونحنُ بعد خطاة، قد ماتَ عنا، فبالأحرى كثيراً إذ قد بُرِّرنا بدمه نخلصُ به من الغضب. لانا اذا كنَّا قد صولحنا مع الله بموتِ ابنه ونحنُ أعداء، فبالأحرى كثيراً ونحنُ مصالحوون نخلصُ بحياته.

The Holy Gospel according to St. Matthew the Evangelist (6:22-33)

The Lord said: The lamp of the body is the eye. If your eye is sound, your whole body will be full of light. But if your eye is evil, your whole body will be full of darkness. Therefore if the light that is in you is darkness, how great is the darkness itself! No man can serve two masters; for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and mammon. Therefore I say to you, do not be anxious for your life, what you shall eat and drink; nor yet for your body, what you shall wear. Is not life a greater thing than food, and the body than clothing? Look at the birds of the air; they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them. Are not you of much more value than they? But which of you by being anxious about it can add to his stature a single cubit? And as for clothing, why are you anxious? See how the lilies of the field grow; they neither toil nor spin, yet I say to you that not even Solomon in all his glory was adorned like one of these. But if God so clothes the wild flower of the field, which today is alive and tomorrow is thrown into the oven, how much more you, O you of little faith! Therefore do not be anxious, saying, 'What shall we eat?' or, 'What shall we drink?', or, 'What are we to wear?' (For all these things the Gentiles seek); for your heavenly Father knows you need all these things. But seek first the kingdom of God and His justice, and all the rest shall be given you besides."

انجيل الاحد الثالث بعد العصرة

الانجيل (متى 6 : 22-33)

قال الرب: سراج الجسد العين. فإن كانت عينك بسيطةً، فجسدك كله يكون نيرًا. وإن كانت عينك شريرةً، فجسدك كله يكون مظلمًا. وإذا كان النور الذي فيك ظلامًا، فالظلام كم يكون مدلهماً؟ لا يستطيع أحد أن يعبد ربين. فإنه إما ييغض الواحد ويحب الآخر، أو يلازم الواحد ويؤذّل الآخر. لا تقدرون أن تعبدوا الله والمال. فلهذا أقول لكم: لا تهتموا لنفسكم بما تأكلون، بما تشربون، ولا لجسدكم بما تلبسون. أليست النفس أفضل من الطعام، والجسد أفضل من اللباس؟ أنظروا الى طيور السماء، فإنها لا تزرع ولا تحصد ولا تجمع في الأهرار، وأبوكم السماوي يقوتها. أفلمستم أنتم أفضل منها؟ من منكم يقدر باهتمامه، أن يزيد على قامته ذراعاً واحدة؟ ولماذا تهتمون باللباس؟ تأملوا زنابق الحقل كيف تنمو. إنها لا تتعب ولا تعزل. وأنا أقول لكم: إن سليمان نفسه في كل مجده لم يلبس كواحدة منها. فإذا كان عشب الحقل الذي يكون اليوم، وغداً يطرح في الثور، يلبسه الله هكذا، أفلا يلبسكم بالأحرى أنتم يا قليلي الايمان. فلا تهتموا إذن قائلين، ماذا تأكل، أو ماذا تشرب، أو ماذا تلبس. فإن هذا كله تطلبه الأمم، وأبوكم السماوي يعلم أنكم تحتاجون الى هذا كله. بل اطلبوا أولاً ملكوت الله وبره، وهذا كله يزداد لكم.