



# OUR LADY OF THE CEDARS CHURCH

**A MELKITE CATHOLIC COMMUNITY**

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REV. ROGER BOUCHER - Weekend Ministry

REV. DEACON THOMAS MOSES

*"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)*

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**August 4, 2019**

***The Commemoration of the Seven Holy Youths, the Sleepers of Ephesus***

## **THE EIGHTH SUNDAY AFTER PENTECOST**

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**Parish Advisory & Finance Council:**

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**Sunday School Coordinator:** MARTHA DAGHER

**N.A.M.Y. Advisor:** ROBIN ANDERSON

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**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 (7<sup>th</sup> Tone) Page 53

The Troparion of the Dormition of the Theotokos (1<sup>st</sup> Tone): Page 16

Kondakion of the Transfiguration (7<sup>th</sup> Tone):

On the mountain You were transfigured, O Christ our God, and Your disciples saw as much of Your glory as they could hold, so that when they should see You crucified, they would know that You suffer willingly, and would proclaim to the world that You are verily the Splendor of the Father.

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THE PROKIMENON:

**THE LORD WILL GIVE STRENGTH TO HIS PEOPLE;**

**THE LORD WILL BLESS HIS PEOPLE WITH PEACE.**

*Give to the Lord, you sons of God, give to the Lord glory and praise.*

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**Today's Readings: I Corinthians 1: 10-17 and Matthew 14: 14-22**

## LITURGY INTENTIONS

Saturday (August 3) 4:30 PM:

For the repose of Salem "Sam" Solomon (6<sup>th</sup>), Peter Freije (6<sup>th</sup>),  
and Denis O'Keefe (2<sup>nd</sup>)

Sunday, (August 4) 10:30 AM:

For the repose Daniel Komisarek (11<sup>th</sup> Anniversary),  
by his brother Kenneth Komisarek

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

For the repose of David Gula (57<sup>th</sup>), Steven George (5<sup>th</sup>),  
Wady George (46<sup>th</sup>) and Wilfred Leblanc (44<sup>th</sup>)

Next Sunday (August 11) 10:30 AM:

For peace in the whole world,  
and for the well-being of the Holy Churches of God



**God Invites  
Vocations.**

**You Can Help  
Close the Deal.**

In today's Gospel, Jesus calls upon the Apostles to act: "You give them something to eat," the Lord tells them, and so calls upon the Apostles to participate in His Divine Mission. This call continues to this very day. It is a call made to all Christians, but in a particular way it addressed to bishops, priests, deacons, monks, and nuns who are called to feed, strengthen, and minister all members of the Church. Because the Church needs this ministry, the Holy Spirit continues to call men and women to these offices. Is God calling you, or perhaps someone you know or love? If so, help support and nurture this calling your heart and theirs!



## ***Mahrajan 2019: August 16, 17, 18***

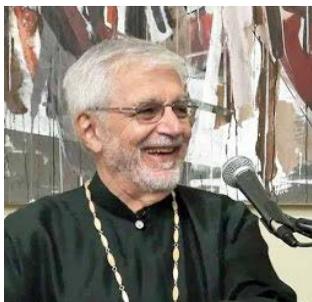
### ***How you can you help:***

**Make a donation for food:** Help us with our costs is by donating a food or ingredient. There are sign-up sheets in the back of the church, along with the cost. Envelopes are also available there, if you would like to use them. We are counting on your generosity. All donors will be recognized in our annual souvenir book.

**Help us find ads:** We need ads for our Mahrajan 2019 souvenir book. This book is critical to the success of the Mahrajan. You can help us to get ads by soliciting places where you do business.

**Add your own message to our book:** Please consider placing your message or memorial in the Mahrajan 2019 souvenir book – only \$100 per page!

**Sign up to Volunteer:** Sign up is fast and easy. You can sign up in the church hall or go on line to: <https://tinyurl.com/sign-up-mahrajan>. You can also email Rachel Minsinger at [rcullen.clarinet@gmail.com](mailto:rcullen.clarinet@gmail.com), or call her at (603) 296-5038.



### **Bishop Nicholas' 30<sup>th</sup> Anniversary Celebration**

**Thursday, October 3, 2019**

**Our Lady of Annunciation Cathedral**

**7 VFW Parkway, West Roxbury, MA**

**5 PM Divine Liturgy followed by a Celebration Banquet at 7 PM**

**Invite your family and friends!**

**Ticket Donation: \$50 per person**

**More details available in the back of the church!**

**Attendance Last Sat. 4:30 PM: 75    Sun. 10:30 AM: 101**

**Last Weekend's Collection: \$1,596.<sup>00</sup>**

*The average Sunday envelope donation: \$49.<sup>41</sup>*

*The balance on our mortgage is: \$64,679.<sup>75</sup>*

#### **SERVICES FOR THE WEEK**

Mon., Aug. 5	7:00 PM	<b>Fest of Transfiguration - Divine Liturgy &amp; blessing of grapes</b>
Wed., Aug. 7	7:00 PM	<b>Paraclisis</b>
Sat., Aug. 10	4:30 PM	<b>Divine Liturgy: The Ninth Sunday After Pentecost</b>
Sun., Aug. 11	9:45 AM	<b>Sunday Orthros</b>
Sun., Aug. 11	10:30 AM	<b>Divine Liturgy: The Ninth Sunday After Pentecost</b>



## The Seven Holy Youths of Ephesus

were friends from childhood, and all were in military service together. When the emperor Decius (249-251) arrived in Ephesus, he commanded all the citizens to offer sacrifice to the pagan gods. Torture and death awaited anyone who disobeyed. The seven youths were denounced by informants, and were summoned to reply to the charges. Appearing before the emperor, the young men confessed their faith in Christ.

Their military belts and insignia were quickly taken from them. Decius permitted them to go free, however, hoping that they would change their minds while he was off

on a military campaign. The youths fled from the city and hid in a cave on Mount Ochlon, where they passed their time in prayer, preparing for martyrdom.

Learning where the young men were hidden, the emperor ordered that the entrance of the cave be sealed with stones so that the saints would perish from hunger and thirst. Two of the dignitaries at the blocked entrance to the cave were secret Christians. Desiring to preserve the memory of the saints, they placed in the cave a sealed container containing two metal plaques. On them were inscribed the names of the seven youths and the details of their suffering and death.

The Lord placed the youths into a miraculous sleep lasting almost two centuries. In the meantime, the persecutions against Christians had ceased. The owner of the land, discovered the stone construction, and his workers opened up the entrance to the cave. The Lord had kept the youths alive, and they awoke from their sleep, unaware that almost two hundred years had passed. Their bodies and clothing were completely undecayed, and the coinage they possessed was issued in the time of the emperor Decius.

At the entrance to the cave the bishop found the sealed container and opened it. He read upon the metal plaques the names of the seven youths and the details of the sealing of the cave on the orders of the emperor Decius. Soon the emperor himself arrived in Ephesus and spoke with the young men in the cave. Then the holy youths, in sight of everyone, lay their heads upon the ground and fell asleep again, this time until the General Resurrection.

On the slopes of Mount Pion, near the ancient city of Ephesus, is an early Christian catacomb over which a 5<sup>th</sup> century church had been constructed. The place is known as the Grotto of the Seven Sleepers. The cave was once lined with bricks that created the impression of a building. In the side walls of the church, there are niches with arched vaults, and in the depths of the cave there is an apse. When the catacomb was first excavated in 1927-28, archeologists found inscriptions dedicated to the Seven Sleepers on the walls of the church and in the graves. During the Crusades, victorious troops transported bones from the graves, identified as relics from the Seven Sleepers, back with them to Marseilles in a large stone coffin.



**The Grotto of the Seven Sleepers**

# The Transfiguration of the Lord

**The Great Feast of the Transfiguration will be commemorated with a celebration of the Divine Liturgy and Blessing of Grapes Monday evening at 7:00 PM.**

This feast commemorates the transfiguration of Christ on Mount Tabor, when our Lord appeared in His divine glory before the Apostles Peter, James, and John. The brightness was not something added to Christ but the manifestation of His true divine nature. For Peter, James, and John, it was also a glimpse of the glories of heaven and of the resurrected body promised to all Christians.

As Christ was transfigured, two others appeared with Him: Moses, representing the Old Testament Law, and Elijah, representing the prophets. Thus Christ, Who stood between the two and spoke with them, appeared to

the disciples as the fulfillment of both the Law and the prophets.

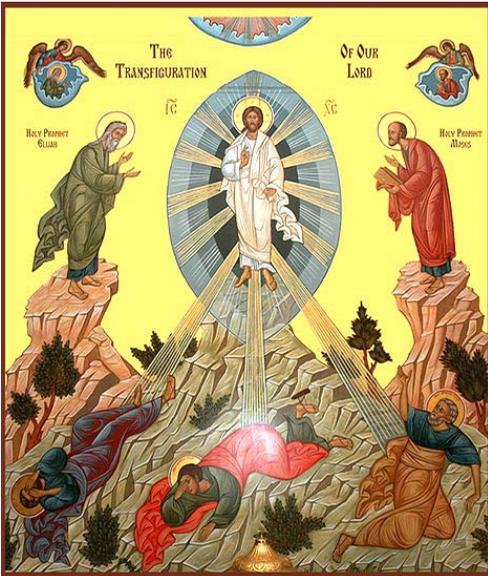
Elijah and Moses also represented the living and the dead, for Moses had died, while Elijah was taken alive into heaven in order to appear again to announce the time of God's salvation in Christ the Messiah. Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah has come, and that he is the Son of God to whom the Father himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead.

The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendor of God himself.

The event of the Transfiguration of Christ is believed to have taken place during the Jewish Festival of Booths. This festival celebrated the dwelling of God with men, whereas the transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. The Transfiguration is this the New Testament fulfillment of the Old Testament feast in a way similar to the feasts of Passover and Pentecost

Since the Transfiguration is closely connected with the approaching death and resurrection of Christ, it was at first celebrated during the pre-Easter season of the Church. It was probably moved because the joyous nature of the feast was thought not suitable for Lent.

Presently it is celebrated on the sixth of August, forty days before the Feast of the Exaltation of the Holy Cross. Just as Peter, James, and John saw the transfiguration before the crucifixion so that they might know Who it is that will suffer for them, the Church connects these two feasts to help the faithful understand the mission of Christ and that his suffering was voluntary. The blessing of grapes, as well as other fruits and vegetables on this day - the blessing of first fruits for the year - is a beautiful sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God's unending Kingdom of Life where all will be transformed by the glory of the Lord.



# Our Summer Pascha

OUR CHURCH YEAR may be said to alternate between feasts and fasts. There are two fast days in most weeks – Wednesdays and Fridays – as well as four fasting seasons (before the Nativity, Pascha, Ss. Peter and Paul, and the Dormition of the Theotokos). Those who observe all these fasts are keeping approximately one-third of the year as days of fasting.

As we know, the Great Fast and the Great Week before Pascha are the most diligently observed fasts in the Church. After that, the most thoroughly kept fast is that before the Dormition, which in our Tradition lasts from August 1 through August 14. While there are no special services during the fast of SS. Peter and Paul and only a few during the Nativity Fast, there are many liturgical observances during the Dormition Fast.

The first day, August 1, is marked by the Procession of the Holy Cross. In the Byzantine era the Cross was carried solemnly through the streets of the city each day. We also serve the Lesser Blessing of Water on this day, to solemnize the start of this fast.

Like the Great Fast, the Dormition Fast has special services to set this time apart. In many Slavic Churches the daily offices (vespers, matins, etc.) are prayed in the Lenten format. In Greek Churches an intercession service, the Paraclisis to the Mother of God, is held nightly. This Fast also includes the Great Feast of the Holy Transfiguration of Christ which is kept from August 6 to 13. This period is so rich in opportunities for prayer and worship that it has traditionally been called our “Summer Pascha.” The Transfiguration celebrates Christ as the radiant Light of the Father’s glory, while in the Dormition we see Christ, who trampled down Death by His death, take His Mother into the light of His resurrection. In many churches a service resembling the Matins of Holy Saturday is held in which the shroud of the Theotokos is carried in procession to recall her burial.

## Asceticism in Our Church

At first not all these fasts were connected to a feast day as they are today. Pope St Leo the Great in c. 450 explained these fasts as seasonal ascetical exercises: “The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each season. Thus, for spring there is the spring fast – the Forty Days; for summer there is the summer fast... ; for autumn there is the autumn fast, in the seventh month; for winter there is the winter fast.” The Christian is called to practice at least part of the time the ascetical struggle which monastics observe every day.

Christians say the Lord’s Prayer often – perhaps several times each day. We repeat “*Thy will be done*” so regularly that its meaning may be blunted for us. We offer lip service to the idea of doing God’s will while spending most of our time satisfying our own will. In Christian asceticism we practice setting aside our own will so that we may be ever more open to God’s



will, so often expressed in the needs of others.

The Fathers teach that, since the Fall, each person's will has tended to serve its own ego exclusively. And so, being open to the will of another does not come easily. We have to develop new habits – habits of putting our needs and desires aside to serve God and others. It takes much practice before we can say, as Christ did to the Father “*not My will, but Yours, be done*” (Luke 22:42).

Our modern world makes self-denial even harder for us to practice. Even working class Americans have more luxury than the royals and aristocrats of previous ages. We expect central heating and air conditioning, a refrigerator and a dishwasher, not to mention the rapid travel and instant communication which other generations never imagined. We have the possibility of doing whatever we want – and a culture of consumerism which pushes us to indulge ourselves at every turn.

As a result we find our spiritual life smothered. We become the person in Christ's parable “*who hears the word, but the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful*” (Matthew 13:22). The regular observance of Christian asceticism, as in the fasting seasons, offers us a remedy against the rampant egoism of our age.

During the fasts the committed Christian makes a concerted effort to reverse that direction by using the means which the Lord indicated in the Sermon on the Mount. We strive to put God first through increased *prayer*. We seek to serve our neighbor through more intense *almsgiving* (the “alms” being the sharing of our time as well as our resources). Trying to distance ourselves from self-indulgence through *fasting* reminds us how little the rest of our life is open to God and to others.

### **The “How” of Fasting**

Many people approach fasting in terms of abstinence from meat and dairy products. We eat only “the food of paradise,” the fruit of the earth that our first parents enjoyed in the Garden of Eden. Some take this in a strictly chemical sense avoiding these foods while indulging themselves in meat and dairy substitutes. They fast from the substance of these foods but not the pleasure which the taste of them brings.

Some cultures, such as the Mediterranean, are so rich in fasting foods that it is possible to indulge oneself in delightful dishes without eating meat or dairy products. Here we must note that the Eastern Christian tradition of fasting tells us to avoid, not only meat and dairy, but eating any kind of food to excess.

Many Fathers say that there are three ways of eating. The first way, appropriate to non-fasting days, is to eat adequately. We should rise from the table not feeling hungry but not feeling overstuffed either. On fasting days, however, we should eat temperately, eating simply to sustain life and remaining a little hungry after eating. As St Gregory of Sinai said, the third kind of eating – eating more than one needs – “is the door to gluttony through which lust comes in.” How much food is “enough” will vary from person to person, but the Fathers' principle is general enough to apply to us all.

**Please remember** to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Elizabeth Ashooh, Elsie Ashooh, Erin Baroody, Michael Baroody, Henry Bilodeau, 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, 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, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Barbara Schultz, Raymond Sherburne, Tarrant Smith, Iris Angelina Velasquez, Catherine Waldron, George Webber, Martha Webber, Kathy Wise, and Marilyn Whitmore.

**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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## **A Reading from the Epistle of St. Paul to the Corinthians (1: 10-17)**

Brethren, I beseech you, by the name of our Lord Jesus Christ, that you all say the same thing, and that there be no dissensions among you, but that you be perfectly united in one mind and one purpose. For I have been informed about you, my brethren, by those of the house of Chloe, that there are quarrels among you. Now this is what I mean: each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."

Has Christ been divided? Was Paul crucified for you? Or were you baptized in Paul's name? I thank God that I baptized none of you but Crispus and Caius, lest anyone should say that you were baptized in my name. I baptized also the household of Stephanas. I am not aware of having baptized anyone else. For Christ did not send me to baptize, but to preach the Good News, not with the skill of eloquence, lest the cross of Christ be made useless.

### **الرسالة (1 كورنثس 1: 10 - 17)**

يا اخوة، أُحَرِّضُكُمْ بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ، انْ تَقُولُوا جَمِيعَكُمْ قَوْلًا وَاحِدًا، وَاِنْ لَا تَكُونُ بَيْنَكُمْ شِفَاقَاتٌ، بَلْ تَكُونُوا مُلْتَمِئِينَ بِفِكْرٍ وَاحِدٍ وَرَأْيٍ وَاحِدٍ. فَقَدْ أَخْبَرَنِي عَنْكُمْ يَا اخوتي اهلُ كَلُوءَةَ، اَنَّ بَيْنَكُمْ خِصُومَاتٍ. اعْنِي اَنَّ كُلَّ وَاحِدٍ مِنْكُمْ يَقُولُ اَنَا لِبُولَسَ، اِنْ اَنَا لِأَبُلُسَ، اَوْ اَنَا لِكَيْفَا، اَوْ اَنَا لِلْمَسِيحِ، هَلْ تَجَزَّأَ الْمَسِيحُ؟ اَلْعَلَّ بُولَسَ صُلِبَ لِأَجْلِكُمْ؟ اَمْ بِاسْمِ بُولَسَ اَعْتَمَدْتُمْ؟ اَشْكُرُ اللهَ اَنِّي لَمْ اَعْمِدْ مِنْكُمْ اَحَدًا، سِوَى كَرَسْبُسَ وَغَايُوسَ، لِئَلَّا يَقُولَ اَحَدٌ اِنِّي عَمَدْتُ بِاسْمِي. وَقَدْ عَمَدْتُ اَيْضًا اهلَ بَيْتِ اِسْتِفَانَا. وَمَا عَدَا ذَلِكَ لَا اَعْلَمُ هَلْ عَمَدْتُ اَحَدًا غَيْرَهُمْ. لِأَنَّ الْمَسِيحَ لَمْ يُرْسَلْنِي لِأَعْمَدَ بَلْ لِأُبَشِّرَ، لَا بِحِكْمَةِ الْكَلَامِ، لِئَلَّا يُبْطَلَ صَلِيبُ الْمَسِيحِ.

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

At that time when Jesus saw a large crowd, out of compassion for them he cured their sick. Now when it was evening, his disciples came to him, saying, "This is a desert place and the hour is already late; send the crowds away, so that they may go into the villages and buy themselves food." But Jesus said to them. "They do not need to go away; you yourselves give them some food." They answered him, "We have here only five loaves and two fishes." He said to them, "Bring them here to me."

And when he had ordered the crowd to sit down on the grass, he took the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples, and the disciples gave them to the crowd. And all ate and were satisfied; and they gathered up what was left over, twelve baskets full of fragments. Now the number of those who had eaten was five thousand men, not counting women and children. And immediately afterwards he made his disciples get into the boat and cross ahead of him, while he dismissed the crowd.

## الانجيل (متى 14: 14 - 22)

في ذلك الزمان، أبصر يسوعُ جمعاً كثيراً ، فتحنّن عليهم وأبرأ مرضاهم. ولما أقبل المساء، دنا إليه تلاميذه وقالوا له: إن المكان قفرٌ، والساعة قد فاتتُ، فأصرفِ الجُموعَ ليذهبوا إلى القرى ويبتاعوا لهم طعاماً. فقال لهم يسوع: لا حاجةٌ لهم إلى الذّهاب، أعطوهم أنتم ليأكلوا. فقالوا له: ليسَ عندنا ههنا إلا خمسة أرغفةٍ وسمكتان. فقال لهم: إليّ بها إلي ههنا. وأمرَ الجموعَ أن تتكئَ على العشب. ثم أخذَ الخمسةَ الارغفةَ والسمكتين، ونظرَ إلى السماءِ وبارك، ثم كسّرَ وأعطى الأَرغفةَ للتلاميذ، والتلاميذُ للجموع. فأكلَ جميعُهُم وشبعوا، ورفعوا ما فضلَ من الكِسْرِ اثنتي عشرةَ فُقَّةً مملوءة. وكانَ الأكلونَ نحوَ خمسةِ آلافِ رجلٍ سوى النساءِ والاولاد. وللوقتِ اضطرَّ يسوعُ تلاميذه أن يركبوا السفينةَ، ويسبقوه إلى العبرِ حتى يصرفَ الجُموع.

