



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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REV. DEACON JOHN FLESHMAN

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)*

August 23, 2020

The Leave-Taking of the Feast of the Dormition;

The Commemoration of the Holy Martyr Luppus

and of the Holy Hireomartyr Irenaeus, bishop of Lyons

THE 12TH SUNDAY AFTER PENTECOST

Parish Advisory & Finance Council:

**KEN MONTY (PRESIDENT), ROBERT ANDERSON, ROBIN ANDERSON, JOHN CULLEN,
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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 (3rd Tone) Page 50

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

Kondakion of the Dormition (2nd Tone):

Neither death nor the tomb could hold the Mother of God, our Watchful Protectress and our Unfailing Hope. Since she is the Mother of Life, Christ, who dwelt in her ever-virginal womb, lifted her up the eternal life.

THE PROKIMENON:

SING PRAISE TO OUR GOD, SING PRAISE!

SING PRAISE TO OUR KING, SING PRAISE!

All you peoples, clap your hands! Shout to God with cries of gladness!

Today's Readings: 1 Corinthians 15: 1-11 and Matthew 19: 16-26

LITURGY INTENTIONS

Saturday (August 22) 4:30 PM:

**For the repose of Dr. James Tenn, who fell asleep in the Lord on April 3,
by his sister Almaz Ashooh, and Family**

**For the repose of Deeb Elias (64th), John Abood (48th), Alice Elhady (14th),
Juliette Attalla (30th), Esther Sanschagrín (28th), Minerva Lajoie (13th),
and Joseph George (50th)**

Sunday (August 23) 10:30 AM:

**For the repose of Marco Enrique Peschiera,
who fell asleep in the Lord last Monday,
by his son Rafael and family**

**For the repose of Louise Komisarek (2nd Anniversary),
by her son Ken**

Next Saturday (August 29) 4:30 PM:

**For the repose of Arthur Wright (48th), Dorothy Thomas (28th),
Peter Fawaz (42nd), Charlie Stephen (62nd), Ruth Sahady (46th), Delia Wetmore (51st),
Nazira Wihby (32nd), Daniel Wihby (11th), and Isabel Pellerin (9th)**

Next Sunday (August 30) 10:30 AM:

**For the repose of Salwa Sleiman (4th Anniversary),
by her daughter Najwa Moussoba and Family**



MAHRAJAN 2020 WAS A GREAT SUCCESS!

I would like to express my sincerest thanks to everyone who worked and supported the Mahrajan last week. Those who contributed to the success of this effort are too numerous to name individually, but to all involved, a most sincere "Thank you!"

I'm so proud of our parish for persevering, after all other fairs and festivals in our area decided to cancel due to COVID-19 restrictions. Compliance with State and local requirements required a lot of re-thinking. In spite of the adversity of getting a late start and having to re-think the Mahrajan from top to bottom, we were able to provide a wonderful and enjoyable event for the parish and for the city - and we were able to do it in a manner that was safe!

We would not have gone forward without full approval for all government agencies involved. We did not receive approval of our overall plan from the Manchester Health Department until about two weeks before the Mahrajan began, and we had final inspection from them only hours before we opened. The Health Department extremely impressed with our plan, and with our diligence in providing a safe environment for our patrons and praishioners.

This year the attendance and the profit (about \$30,000) was not record-setting, and yet we raised over \$5,000 for relief in Lebanon as a result of our festival! And so, all you members of Our Lady of the Cedars Church, stand proud for what we accomplished last weekend, and God bless you for always being there for your church!

-Fr. Tom

Newborn in Christ!

The Servant of God. Roman William Waters will receive the Holy Mysteries of Illumination - Baptism and Chrismation on Saturday afternoon and Holy Communion at the Saturday afternoon Divine Liturgy. Roman is the son of Jaime and Roseanne Waters. Congratulations to Roman and to all his family! May God grant them all many years in health and happiness.



Attendance Last Saturday 4:30 PM: 21 Sunday 10:30 SAM: 89

Last Weekend's Collection: \$1,111.⁰⁰

The average Sunday envelope donation: \$50.⁴⁸

The balance on our mortgage is: \$51,967.⁵⁵

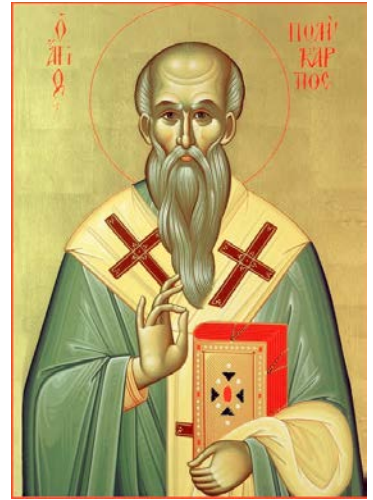
SERVICES FOR THE WEEK

Wed., Aug. 26	7:00 PM	Vespers
Fri., Aug. 28	7:00 PM	Divine Liturgy: The Beheading of St. John the Baptist
Sat., Aug. 29	4:30 PM	Divine Liturgy: The Thirteenth Sunday after Pentecost
Sun., Aug. 30	9:45 AM	Sunday Orthros
Sun., Aug. 30	10:30 AM	Divine Liturgy: The Thirteenth Sunday after Pentecost

The Hieromartyr Irenaeus, Bishop of

Lyons, was born in the year 130 in the city of Smyrna (Asia Minor). He received there the finest education, studying poetics, philosophy, rhetoric, and the rest of the classical sciences considered necessary for a young man of the world.

His guide in the truths of the Christian Faith was a disciple of the Apostle John the Theologian, St Polycarp of Smyrna. St Polycarp baptized the youth, and afterwards ordained him presbyter and sent him to a city in Gaul then named Lugdunum [the present day Lyons in France] to the bishop Pothinus. After the Bishop Pothinus was martyred, St Irenaeus was chosen a year later (in 178) as Bishop of Lugdunum. “During this time,” St Gregory of Tours (November 17) writes concerning him, “by his preaching he transformed all Lugdunum into a Christian city!”



When the persecution against Christians quieted down, the saint expounded upon the Orthodox teachings of faith in one of his fundamental works under the title: Detection and Refutation of the Pretended but False Knowledge. It is usually called Five Books against Heresy (Adversus Haereses).

At that time there appeared a series of religious-philosophical gnostic teachings. The Gnostics [from the Greek word “gnosis” meaning “knowledge”] taught that God cannot be born in human flesh, since matter is imperfect and manifests itself as the bearer of evil. They taught also that the Son of God is only an out-flowing (“emanation”) of Divinity and that the world is not made by God Himself, but by the “Demiourgos,” powers of the heavenly realm below God.

In refuting the heresy of Valentinus, St Irenaeus presented the Orthodox teaching of salvation. “The Word of God, Jesus Christ, through His inexplicable blessedness caused it to be, that we also, should be made that which He is ... ,” taught St Irenaeus. “Jesus Christ the Son of God, through exceedingly great love for His creation, condescended to be born of a Virgin, having united mankind with God in His own Self.” Through the Incarnation of God, creation becomes co-imaged and co-bodied to the Son of God. Salvation consists in the “Sonship” and “Theosis” (“Divinization”) of mankind.

In the refutation of another heretic, Marcian, who denied the divine origin of the Old Testament, the St. Irenaeus affirmed the same divine inspiration of the Old and the New Testaments: “It is one and the same Spirit of God Who proclaimed through the prophets the precise manner of the Lord’s coming,” wrote the saint. “Through the apostles, He preached that the fullness of time of the had arrived, and that the Kingdom of Heaven was at hand.”

St Irenaeus also taught that the bishops, as the successors of the Apostles, have received from God the certain gift of truth (Adv. Haer. 4, 26, 2). “Anyone who desires to know the truth ought to turn to the Church, since through Her alone did the apostles expound the Divine Truth. She is the door to life.”

The exact date of the Saint’s death is unknown. St Gregory of Tours, in his *Historia Francorum*, suggests that St Irenaeus was beheaded by the sword for his confession of faith in the year 202, during the reign of Severus.

In What Is Our Joy?

THE THREE SYNOPTIC GOSPELS – Matthew, Mark and Luke – all record Christ’s meeting with a rich young man who sought His guidance. The young man (Luke calls him a “ruler”) seeks to know what to do to have eternal life. Christ responds by telling him to keep the commandments. When pressed to be more specific, the Lord begins by listing the Ten Commandments. Then He quotes the Great Commandment from Leviticus, “*You shall love your neighbor as yourself.*”

The young man says that he has kept all these commandments from his youth and presses the Lord to tell him what more he should do. The Lord Jesus then attempts to lead him from a stage of merely being obedient to God’s commandments, to one of being in a relationship of love with God. Christ tells the young man what must happen “*If you want to be perfect*” (v. 21): he must give his wealth to the poor and follow Jesus as He went from place to place proclaiming the kingdom of God. The Lord offered this inquirer the chance to join the company of His disciples, to show that he preferred life with Christ to enjoying his possessions. The young man declined.



What Does It Mean to Be Perfect?

The Lord has held out this goal of “perfection” before, in the Sermon on the Mount. Being “perfect” seems an impossible task if we think it means absolute perfection without any fault or stain. In the Greek of the New Testament (and our Liturgy), however, to be “perfect” or to be “complete” might best be translated “to be all that we were meant to be:” living in the light of the Lord, walking in His way. Jesus pushed His hearers to go beyond the commandments to arrive at a more godly way of life.

The Lord then contrasted regard for God with attachment to one’s belongings. They will ever be competing for a person’s devotion; as Christ tells His listeners, “*Where your treasure is there your heart will be also*” (Mt 6:21). The path to perfection begins with making a choice between following Christ and devoting oneself to enjoying the things of the world. As He said so clearly, “*No one can serve two masters: for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon*” (Mt 6:24).

Do I Serve Mammon?

Most of us do not think that we are “serving mammon.” We may even look down on the greedy or on people driven by addictions. Yes, there are people who “serve” money, drugs or sex. They may be slaves to alcohol or tobacco. We don’t believe that we are controlled like that.

We may not be overly driven to making inordinate amounts of money, but we should consider that dependency on mammon takes many forms. We should become more conscious of how many of this world’s riches we feel that we “need,” that we “can’t do without,” from our morning coffee to the latest smart phone. We don’t physically need these things; it is our ego that requires them. Is this not another form of serving mammon?

To reflect on just how our ego may be tied to the things of this world, consider how difficult it is to fast for any length of time: how much we feel the loss of a favorite food and to what lengths we go to find a pleasing substitute. In addition, “mammon” can also include the non-material wealth of this world: power, prestige or social position. How do we feel when another is promoted over us, receives a bigger bonus or a more lucrative assignment. Serving mammon takes many forms and they all interfere in some way with our relationship to God.

The Fathers on the Power of Mammon

When St John Chrysostom commented on this Gospel passage, he noted that being devoted to the things of this world did not make you free. “The rich man is a slave, being subject to loss, and in the power of everyone wishing to do him harm” (Homily 46 on Matthew). Serving mammon is a form of slavery.

In another place, Chrysostom said, “If you see someone greedy for many things, you should consider him the poorest of all, even if he has acquired everyone’s money. Be accustomed to judge poverty and affluence by the disposition of the mind, not by the substance of his possessions.”

A century before and on another continent, St Cyprian of Carthage had said much the same thing. “The property of the wealthy holds them in chains... which shackle their courage and choke their faith and hamper their judgment and throttle their souls. They think of themselves as owners, whereas it is they rather who are owned: enslaved as they are to their own property, they are not the masters of their money, but its slaves.”

Asceticism and the Pursuit of Perfection

The choice between serving God and mammon is at the heart of Christian asceticism, where making that choice is lived and experienced on a daily basis. It is most intensely observed by monastics, but also by Christians living in this world, married or single. A person living an ascetic life tries to distance himself or herself from being tied to the passing pleasures of the world so as to be more open to following Christ and living the life of God.

Our earthly attachments have no place in heaven. A recent installment in Dan Piraro’s widely syndicated cartoon strip, *Bizarro!* makes this point. Two long-time residents of heaven are observing two younger ones. “Most of the new arrivals seem incapable of conversation,” the eldest notes. “They just stare at their hands in despair,” - but there are no electronic devices in heaven!

Yes, there are no electronic devices, no wealth, no cigarettes, no movies, no alcohol in heaven. To be without them would surely frustrate someone who has made enjoying these things the focus of life. Thus some Christian thinkers have observed that to be in heaven without the object of one’s passions would actually be to dwell in hell.

But the differences between this age and the age to come are not really the point. Life with God, transformation into the image of God, begins *now*, with baptism. That life is meant to be experienced in ever deeper ways as we mature in the Christian life here, as well as in the life of the age to come. The Christian seeks to avoid anything which can captivate our minds and, at best, distract us from that relationship to God. Following Christ is meant to be the real source of our joy here on earth, as well as in the world to come. Serving Christ in worship and ministering to Him in the needy should be our joys, rather than obligations to be gotten through as quickly as possible. The Christian life, to paraphrase St Catherine of Siena, is meant to be “heaven all the way to heaven.”

The Beheading of the Prophet and Forerunner John the Baptist

This day will be commemorated with a celebration of Divine Liturgy on Friday 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 Caligula (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.

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Erin Baroody, Michael Baroody, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Dagher, Sher Farrow, Julie Fregeau, Peter Fregeau, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Arthur Goldberg, Bonnie Gomez, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Leila Khoury, Shirley Lanoue, Sarah Lavery, Susan Latvis, Diana Lebel, Haley Lesmerises, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Jessica Nehme, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Richard J. Palazollo II, Alice Paymant, MaryJo Pond, Noreen Pond, Ellen Powell, Michael Proulx, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Kara Salvas, Barbara Schultz, Iris Angelina Velasquez, Gina Walcott, Catherine Waldron, George Webber, Martha Webber, Angela Wise, and Marilyn Whitmore.

If you are visiting our church, our parish family is delighted to welcome you here! 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 PLC</p> <p>Robert Stephen, Attorney at Law 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 www.StephenLaw.com</p>
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Sunday's Readings:

From the 1st Epistle of St. Paul to the Corinthians (15: 1-11)

BRETHREN, I remind you of the Good News I preached to you, and which you received, and in which you stand, through which also you are being saved, if you hold fast to it as I preached it to you — otherwise you would have believed in vain. For I delivered to you first of all what I had also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He appeared to Kephaz, and after that, to the Twelve. Then He was seen by more than five hundred brethren at one time, many of whom are still with us, while some have fallen asleep. After that, He was seen by James, then by all the apostles, and last of all, as by one born out of due time, He was seen also by me.

For I am the least of the apostles, and am not worthy to be called an apostle, because I persecuted God's Church. But by God's grace, I am what I am, and His grace in me has not been fruitless — in fact, I have labored more than any of them, yet not I, but God's grace with me. Whether it be I or they (who speak), this is what we preach, and this you have believed.

الرسالة (1 كورنثس 15 : 1-11)

يا اخوة، أذكركم الانجيل الذي بشرتكم به، وقبلتموه وانتم ثابتون فيه، وتخلصون به ايضاً إن حافظتم عليه كما بشرتكم به، إلا أن تكونوا قد آمنتم باطلاً. لأنني سلمت اليكم اولاً ما قد تسلمته انا ايضاً: أن المسيح مات من أجل خطايانا، على ما في الكتب، وأنه فُبر، وأنه قام في اليوم الثالث على ما في الكتب، وأنه تراءى لكيفا ثم للاثني عشر. ثم تراءى لأكثر من خمس مئة اخ معاً، اكثرهم باق حتى الآن، وبعضهم رقدوا. ثم تراءى ليعقوب، ثم لجميع الرسل. وآخر الكل تراءى لي انا ايضاً كأنه للسقط. لأنني انا اصغر الرسل، بل لست أهلاً لأن أسمي رسولاً، لكوني قد اضطهدت كنيسة الله. غير اني بنعمة الله صرت على ما انا عليه، ونعمته التي في لم تكن باطلاً، بل تعبت اكثر من جميعهم، ولكن لا أنا بل نعمه الله التي معي. فسوء كنت انا أم اولئك، هكذا نكرت وهكذا آمنتم.

The Holy Gospel according to St. Matthew the Evangelist (19: 16-26)

At that time a certain young man came to Jesus and said, "Good Master, what good work shall I do to have eternal life?" He said to him, "Why do you call Me good? No one is good but God. But if you will enter into life, keep the commandments." He said to Him, "Which?" And Jesus answered, -*Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and mother, and, thou shalt love thy neighbor as thyself.*"

The young man said to Him, "All these I have kept; what is still lacking in me?" Jesus said to him, "If you will be perfect, go, sell what you have, and give to the poor, and you shall have treasure in heaven; and come, follow Me."

But when the young man heard these words, he went away sad, for he had great possessions. But Jesus said to His disciples, "Amen I say to you, with difficulty will a rich man enter the kingdom of heaven. And further I say to you it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven." The disciples, hearing this, were exceedingly astonished, and said, "Who then can be saved?" And looking upon them, Jesus said to them, "With men, this is impossible, but with God all things are possible."

(الانجيل متى 19: 16 - 26)

في ذلك الزمان، دنا الى يسوع شابٌ وجنًا له وقال: أَيُّهَا الْمَعْلَمُ الصَّالِح، ماذا أَعْمَلُ مِنَ الصَّلَاحِ لِتَكُونَ لِي الحَيَاةُ الابدية؟ فقال له: لماذا تَدْعُونِي صالِحاً، ما صالِحُ الاَّ واحدٌ هُوَ اللهُ. ولكن ان كنت تُريدُ ان تَدْخُلَ الحَيَاةَ، فأحفظِ الوصايا. قال له: ما هي؟ قال يسوع: لا تَقْتُلْ، لا تَزِنْ، لا تَسْرِقْ، لا تَشْهَدَ بِالزُّورِ، أَكْرَمِ أَبَاكَ وَأُمَّكَ، أَحِبِّ قَرِيبَكَ كِنَفْسِكَ. قال له الشاب: هذه كُلُّهَا قد حَفِظْتُهَا مُنْذُ صِبَايَ، فماذا يَنْقُصُنِي بَعْدَ؟ قال له يسوع: ان كُنْتَ تُريدُ أَنْ تَكُونَ كاملاً، فأذْهَبْ وبع ما هُوَ لَكَ وَأَعْطِهِ لِلْمَساكِينِ، فيكونَ لَكَ كَنْزٌ في السماءِ، وتعالِ اتَّبِعْنِي. فلَمَّا سَمِعَ الشابُّ هذا الكلامَ، مضى حزيناً، فَإِنَّهُ كانَ ذا مالٍ كثير. فقال يسوع لتلاميذه: الحَقُّ أَقُولُ لَكُمْ: إِنَّهُ يَعْسُرُ عَلَيَّ أَنْ يَدْخُلَ مَلَكُوتَ السَّمَاوَاتِ. بَلْ أَقُولُ لَكُمْ: انه لِأَسْهَلُ أَنْ يَدْخُلَ جَمَلٌ فِي ثَقَبِ اِبْرَةٍ مِنْ أَنْ يَدْخُلَ غَنِيٌّ مَلَكُوتَ اللهُ. فلَمَّا سَمِعَ تلاميذهُ بُهتُوا جَدًّا وَقَالُوا: مَنْ يَسْتَطِيعُ اذْنَ أَنْ يَخْلُصَ؟ فَحَدِّقَ اليهم يسوعُ وقالَ لهم: ذلكَ غيرُ مستطاعٍ عِنْدَ النَّاسِ، وَأَمَّا عِنْدَ اللهُ فَكُلُّ شَيْءٍ مُسْتَطاع.