



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 16, 2020

The Second Festive Day of the Dormition;

**The Commemoration of the Transfer of the Icon not made by hands
from Edessa to Constantinople;**

The Commemoration of the Holy Martyr Diomedes

THE 11TH SUNDAY AFTER PENTECOST

Parish Advisory & Finance Council:

KEN MONTY (*PRESIDENT*), ROBERT ANDERSON, ROBIN ANDERSON, JOHN CULLEN,
MARTHA DAGHER, TIM ERMATINGER, KEN KOMISAREK, MARYLOU LAZOS, JESSICA LOMANNO,
MAURICE PARÉ, RAFAEL PESCHIERA, PAUL ST. GERMAIN, AND JOHN SIWIK

Parish Secretary: ROBIN ANDERSON

Cedars Society President: MARYLOU LAZOS

Sunday School Coordinator: MARTHA DAGHER

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

HOLY MYSTERY OF CONFESSION: Before or after any service, or by appointment;

HOLY MYSTERY OF CHRISTIAN ILLUMINATION: Please contact the clergy in advance to arrange for the required baptismal instructions;

HOLY MYSTERY OF CROWNING: At least six months prior to the proposed wedding, please contact the clergy to arrange for the required interview and instructions;

HOLY MYSTERY OF THE ANOINTING OF THE SICK: Please contact the pastor at any time when this sacrament is needed;

HOLY COMMUNION FOR THE SICK: Anyone too infirm to attend our services may receive Communion in the home. Please advise the clergy whenever this sacrament is needed.

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (2nd 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 Protrectress 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:

**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: 1 Corinthians 9: 2b-12 and Matthew 18: 23-35

LITURGY INTENTIONS

Saturday (August 15) 4:30 PM:

**For the repose of Wilfred Leblanc (45th), Rachel George (50th), Paul Nassoura (34th),
Theodora Solomon (18th) Edna Kfoury (12th), and Frederick Wihby (33rd)**

Sunday (August 16) 10:30 AM:

For the health and salvation of our parish

Next Saturday (August 22) 4:30 PM:

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

Next Sunday (August 23) 10:30 AM:

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

Newborn in Christ!

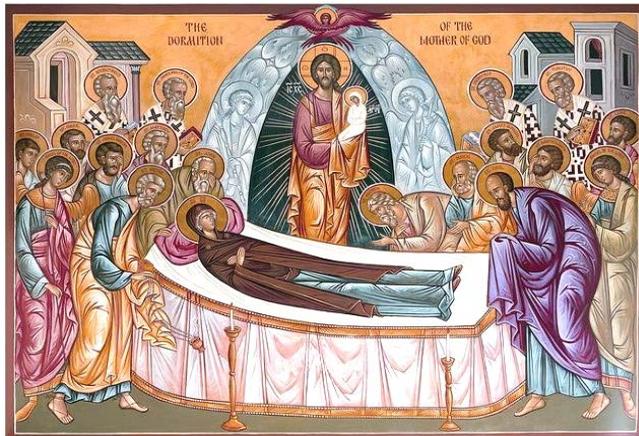
The Handmaid of God, Margaret Dorothy Peschiera received the Holy Mysteries of Illumination - Baptism and Chrismation and Holy Communion last Sunday afternoon. Margaret is the daughter of Rafael and Alyssa Peschiera. Congratulations to Margaret and to all of her family! May God grant them many years in health and happiness.



The Fathers Speak....

On the Dormition of the Theotokos

On this, the second day after the Great Feast of the Dormition, the Church continues to honor the passage of the Most Holy Theotokos from death to life. Just as Christ once dwelt in the virginal womb of His Mother, now He takes her to dwell in His courts.



“It was right that the eyewitnesses and ministers of the Word should see the Dormition of His Mother according to the flesh, even the final mystery concerning her: hence, they might be witnesses not only to the Ascension of the Savior but also it to the translation of her who gave Him birth. Assembled from all parts obey divine power, they came to Sion, and sped on her way to heaven the Virgin who is higher than the cherubim.” -*St. John of Damascus*

“Today the Holy Church solemnly glorifies the honorable Dormition or translation of the Mother of God from earth to heaven. A wonderful translation – she died without serious illness, peacefully. Her soul is taken up in the divine hands of Her Son and carried up into the heavenly abode, accompanied by the sweet singing of angels. And then, her most pure body is transferred by the apostles to Gethsemane where it is honorably buried, and on the third day it is resurrected and taken up to heaven. You see this on the icon of the Dormition of the Theotokos. You see the life-bearing body of the Theotokos laying on a bier, surrounded by the apostles and hierarchs, and in the center of the icon the Lord holding in His hands the most pure soul of the Theotokos. The translation of the Mother of God is a paradigm of the translation in general of the souls of Christians to the other world.” –*St. John of Kronstadt*

“The Apostles took up her body on a bier and placed it in a tomb; and they guarded it, expecting the Lord to come. And behold, again the Lord stood by them; and the holy body having been received, He commanded that it be taken in a cloud into paradise: where now, rejoined to the soul, Mary rejoices with the Lord's chosen ones...” –*St. Gregory of Tours*

Attendance Last Saturday 4:30 PM: 26 Sunday 10:30 SAM: 89

Last Weekend's Collection: \$1,718.⁰⁰

The average Sunday envelope donation: \$50.⁰⁰

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

SERVICES FOR THE WEEK

Wed., Aug. 19	7:30 PM	Divine Liturgy
Sat., Aug. 22	4:30 PM	Divine Liturgy: The Twelfth Sunday after Pentecost
Sun., Aug. 23	9:45 AM	Sunday Orthros
Sun., Aug. 23	10:30 AM	Divine Liturgy: The Twelfth Sunday after Pentecost

The Dormition of the Most Holy Theotokos

The circumstances of the Dormition of the Mother of God were known in the Church from apostolic times. Already in the first century, the Hieromartyr Dionysius the Areopagite wrote about Her "Falling-Asleep." In the second century, the account of the bodily ascent of the Most Holy Virgin Mary to Heaven is found in the works of Meliton, Bishop of Sardis. In the fourth



century, St Epiphanius of Cyprus refers to the tradition about the "Falling Asleep" of the Mother of God. In the fifth century, St Juvenal, Patriarch of Jerusalem, told the holy Byzantine Empress Pulcheria: "Although there is no account of the circumstances of Her death in Holy Scripture, we know about them from the most ancient and credible Tradition."

According to these traditions Mary was living in Jerusalem when God revealed to her that she was about to die. She desired to see the Twelve Apostles for a final time before she died, and each of them was miraculously transported to her deathbed. As Mary passed to the Lord, they observed Christ come down from heaven and receive the soul of His mother into His arms.

The most-pure body of the Mother of God was buried in the family tomb. For three days they did not depart from the place of burial, praying and chanting Psalms. Through the wise providence of God, the Apostle Thomas was not to be present at the burial of the Mother of God. Arriving late on the third day at Gethsemane, he lay down at the tomb and with bitter tears asked that I he might be permitted to look once more upon the Mother of God and bid her farewell. The Apostles out of heartfelt pity for him decided to open the grave and permit him the comfort of venerating the holy relics of the Ever-Virgin Mary. When they opened the grave, they found the air was filled with a fragrant smell and with the sounds of an angelic concert, and the tomb was empty. Only the grave wrappings remained and they were thus convinced of the bodily ascent of the Most Holy Virgin Mary to Heaven.

On the evening of the same day, the Apostles had gathered at a house to strengthen themselves with food. The Mother of God appeared to them, confirmed to them that she had been taken into heaven and said: "Rejoice! I am with you all the days of your lives."

Christians honored the sepulcher of the Mother of God, and they built a church on this spot. Within the church was preserved the precious funeral cloth, which covered Her all-pure and fragrant body. The holy Patriarch Juvenal of Jerusalem sent to the empress, St Pulcheria, the grave wrappings of the Mother of God from Her tomb. St Pulcheria then placed these grave-wrappings within the Blachernae church.

The sash of the Mother of God, and Her holy garb, preserved with reverence and distributed over the face of the earth in pieces, have worked miracles both in the past and at present. Her numerous icons everywhere pour forth signs and healings, and Her holy body, taken up to Heaven, bears witness to our own future life there. Her body was not left to the vicissitudes of the transitory world, but was incomparably exalted by its glorious ascent to Heaven.

Gazing on the Image of His Face

MANY AMERICANS ARE FAMILIAR with the image of Our Lady of Guadalupe, miraculously imprinted on the cape (tilma) of a Nahuatl Aztec in sixteenth-century Mexico. Such an image is called “not made with hands,” meaning that its origin is spiritual or even divine.

The Guadalupe cape is not the first image of this sort in Christian history. The most famous icon not made with hands is the image of Christ’s holy face known as the Mandylion (sometimes translated as “towel” or “napkin”): Its history is fascinating and not altogether clear.

The Image of Edessa

From at least the sixth to the tenth century a “God-made image” of Christ was venerated in Edessa, a Syriac city on the Persian border. In the year 525 the Daisan River, a tributary of the Euphrates, flooded part of the city. During the reconstruction of the city wall the image, on cloth, was discovered hidden in the wall over one of the city gates, reportedly inscribed “O Christ our God, no one who hopes in You will ever be put to shame.”

Contemporary writers associated this image with the story of the first-century king of Edessa, Abgar, who had written to Christ asking Him to visit Edessa and heal him of an illness. The Lord reportedly wrote back saying that He could not come but would send one of His disciples in due time. After the resurrection, the disciple Thaddaeus (Addai) brought the Gospel to Edessa and reportedly healed the king. The fourth-century historian Eusebius of Caesarea recorded this story in his *History of the Church* and claimed to have seen the letter in the Edessa chancery and translated it. The pilgrim nun Egeria, who visited Edessa in 384 also claimed to have seen this letter.

In 593 Evagrius the Stoic in his *Ecclesiastical History* mentions that Edessa was home to a “God-made image” of the face of Christ imprinted on cloth. The story quickly spread throughout the Churches. The eighth-century Pope of Rome, Gregory II, described it as a commonly known fact and St John of Damascus cited it in his work *On the Holy Images*. This image was regularly connected to the stories of Christ, Abgar and Addai. In the version recounted by John of Damascus, a painter sent by King Abgar to make “a likeness of the Lord” could not do so “because of the brightness that shone from His countenance.” The Lord then placed a garment over His face to create the image.

From Edessa to Constantinople

From the sixth century to the eighth an icon of Christ on cloth served as a banner for the Byzantine army. It had led the army of Heraclius in his seventh-century battles against the Persians but had disappeared in 705, according to the Byzantine writer Georgios Kedrenos, during an interruption in the reign of Justinian II.



In 944 Edessa, then under Islamic rule, was besieged by a Byzantine army led by its leading general, John Kourkouas, who exchanged a group of Muslim prisoners for the “God-made image.” It was taken to Constantinople where it was received in triumph and enshrined in the chapel of the imperial palace. It is this event which the Byzantine Churches still commemorate on August 16.

The Mandyllion remained in Constantinople until the city was sacked by the Crusaders in 1204. Many of its treasures were looted and taken to western Europe. The Crusader-King Baldwin II sold a number of Byzantine treasures to King Louis IX of France. The relics were enshrined in his Sainte Chapelle in Paris until they disappeared during the French Revolution.

The Mandyllion and the Shroud of Turin

The image of Edessa was described in a sixth-century Greek text as a “*tetradiplon*” (folded four times). Several modern authors have argued that the Shroud of Turin, folded in this manner, would display only the holy face. They also point to the distinct crease marks on the Shroud, suggesting that it had been folded for a long time. Finally they cite a certain Gregory, a tenth-century treasurer at Hagia Sophia, who said that the image of Edessa was painted “in sweat and blood.” They also note that scientists have identified traces of pollen on the Shroud native to all three of the locations associated with the Mandyllion: Jerusalem, Edessa and Constantinople.

Images of the Image

The earliest known Byzantine icon of the Mandyllion is preserved at the Monastery of St. Catherine on Mount Sinai. It has been dated to mid-tenth century, when the actual Mandyllion was brought to Constantinople. Since then many icons have appeared, some showing the cloth; others depicting only the holy face.

Icons of the Mandyllion present us with a problem when we go to venerate them. Iconographic etiquette dictates that we kiss the hands or feet of Christ in icons, never the face. On icons of the Mandyllion it is proper to kiss the cloth, if shown, or the hair but not the face. As we say in the prayer before Communion, “I will not give You a kiss like Judas did.”

The Holy Mandyllion itself or icons of it – indeed any icon of Christ – point to the divine icon truly made without hands: the Lord Jesus Himself. “*He is the image of the invisible God, the firstborn over all creation; for by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him*” (Col 1:15-16). He is, as St. Gregory of Nyssa, wrote, “The Wisdom of God, not made by human hands, now become a creature for our sake.”

When Christ chose His disciples and sent them forth He said to them, “*Blessed are the eyes which see the things you see; for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it*” (Lk 10:23, 24). The Mandyllion, the Shroud and icons of them give us a glimpse of what they saw and more.

Before Your most pure image we bow in worship, begging forgiveness for our sins, O Christ God; because You chose of Your own free will to ascend upon the cross in the flesh in order to deliver from the Enemy’s bondage those You had created. For this reason we cry out to You in thanksgiving, “You have filled all things with joy, O our Savior, when You came to save the world!” (*Troparion*)

The Icon of the Dormition of the Theotokos

The Icon of the Feast of the Dormition of the Theotokos shows her on her deathbed surrounded by the Apostles. Christ is standing in the center looking at His mother. He is holding a small child clothed in white representing the soul of the Virgin Mary. With His golden garments, the angels above His head, and the mandorla surrounding Him, Christ is depicted in His divine glory.

The posture of the Apostles directs our attention toward the Theotokos. On the left Saint Peter

censures the body of the Theotokos. On the right Saint Paul bows low in honor of her. Together with the Apostles are several bishops and women. The bishops traditionally represented are James, the brother of the Lord, Timothy, Heirotheus, and Dionysius the Areopagite. They are shown wearing episcopal vestments. The women are members of the church in Jerusalem.

In front of the bed of the Theotokos is a candle that helps to form a central axis in the icon. Above the candle is the body of the Theotokos and Ever-Virgin Mary. Standing over His mother is Christ holding her most pure soul. Above Christ the gates of heaven stand open, ready to receive the Mother of God.

Sometimes depicted in the icon is the presence of the Jewish priest Athonios. It is said that, out of spite and hatred for the Mother of Jesus of Nazareth, he wanted to topple the funeral bier of the Most Holy Mother of God. As he reached out to push over the bier an angel of God invisibly cut off his hands. Athonios repented and with faith confessed the majesty of the Mother of God. He received healing and joined the crowd accompanying the body of the Mother of God, and he became a zealous follower of Christ.

This great Feast of the Church and the icon celebrates a fundamental teaching of our faith—the Resurrection of the body. In the case of the Theotokos, this has been accomplished by the divine will of God. Thus, this Feast is a feast of hope, hope in Resurrection and life eternal. Like those who gathered around the body of the Virgin Mary, we gather around our departed loved ones and commend their souls into the hands of Christ. As we remember those who have reposed in the faith before us and have passed on into the communion of the Saints, we prepare ourselves to one day be received into the new life of the age to come.

Vocation View

Paul realizes that in his ministry he is “sowing spiritual things” for the benefit of the faithful, and that he needs their cooperation to do his work. Jesus, in His ministry, sows the teachings about sharing God’s forgiveness and compassion with others. We still need “sowers of the good seed” as priests in our diocese. Can we, the faithful, pray for such vocations and encourage those who may have received the call?



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, Marco Enrique Peschiera, 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.

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<p>Check out www.melkite.org -new educational material is posted regularly!</p>	<p>Your message here- \$300/year</p>	 <p>Your Ad Here \$300 per Year</p>

Sunday's Readings:

From the 1st Epistle of St. Paul to the Corinthians (9:2b-12)

BRETHREN, you are the seal set upon my apostleship in the Lord. My defense against those who question me is this: Have we not a right to eat and to drink? Have we not a right to take around with us a sister woman, as do the other apostles, and the brethren of the Lord, and Cephas? Or is it only Barnabas and I who have not the right of exemption from manual labor? What soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit? Who tends the flock and does not drink of the flock's milk? Do I speak these things on human authority? Or does not the Law also say these things? For it is written in the Law of Moses. *Thou shalt not muzzle the ox that treads out the grain.* (Dt.25:4) Is God concerned about the oxen, or does he say this simply for our sakes? These things were written for us.

For he who plows should plow in hope, and he who threshes, in the expectation of partaking of the fruit. If we have sown for you spiritual things, is such an affair if we reap from you material things? If others share in this right over you, why should it not rather go to us? Yet, we have not used this right, but we bear all our expenses, lest we be a hindrance to Christ's Good News.

الرسالة (1 كورنثس 9 : 2ب - 12)

يا اخوة، ان خاتم رسالتي هو انتم في الرب. واحتجاجي عند الذين يفحصونني هو هذا: أما لنا سلطان ان نأكل ونشرب؟ أما لنا سلطان ان نجولَ بامرأةٍ اختٍ، كسائر الرسل واخوة الرب وكيفا؟ ام وحدي انا وبرنابا لا سلطان لنا ان لا نشغل؟ من يسعى يوماً الى الحرب والنفقة على نفسه؟ من يغرس كرمًا ولا يأكل من ثمره؟ ام من يرعى قطيعاً ولا يأكل من لبن القطيع؟ أَلَعَلِّي اقولُ هذا بحسب البشرية؟ ام ليس الناموسُ ايضاً يقول هذا؟ فانه قد كُتِبَ في ناموسِ موسى: لا تَكُمَّ الثورَ في دِباسِهِ. أَلَعَلَّ اللهُ تَهْمُهُ الثيران؟ ام يقولُ ذلك من اجلنا بلا مرء؟ بل انما كُتِبَ من اجلنا، لأنه ينبغي للحارث ان يحرث على الرجاء، وللدَّائِسِ على أمل ان يكونَ شريكاً في رجائه. إن كنا نحنُ قد زرعنا لكم الروحيات، أفَيكونُ عظيماً ان نحصدَ منكم الجسديات؟ إن كان آخرونَ يشتركونَ في السلطانِ عليكم، أفلسنا نحنُ أولى؟ لكنَّا لم نستعملُ هذا السلطان، بل نحتملُ كلَّ شيءٍ لئلا نعوقَ بشارَةَ المسيحِ بشيءٍ.

The Holy Gospel according to St. Matthew the Evangelist (18: 23-35)

The Lord told this parable: "The kingdom of heaven may be compared to a king who desired to settle accounts with his servants. And when he had begun the settlement, one was brought to him who owed him millions. And as he had no means of paying, his master ordered him to be sold, with his wife and children and all he had, and payment to be made. But the servant fell down and begged him, saying, 'Have patience with me and I will pay you all.' And moved with compassion, the master of that servant released him, and forgave him the debt.

But as that servant went out, he met one of his fellow-servants who owed him a small amount, and he laid hold of him and throttled him, saying, 'Pay what you owe.' His fellow-servant therefore fell down and began to entreat him, saying, 'Have patience with me and I will pay you all.' But he would not; but went away and threw him into prison until he would pay what was due.

His fellow-servants therefore, seeing what had happened, were very much saddened, and they went and informed their master of what had taken place. Then his master called him, and said to him, 'Wicked servant, I forgave you all the debt, because you begged me. Should not you also have had pity on your fellow-servant, even as I had pity on you?' And his master, being angry, handed him over to the torturers until he would pay all that was due to him. So also my heavenly Father will do to you, if you do not each forgive your brothers from your hearts."

(الانجيل متى 18 : 23 - 35)

قال الربُّ هذا المثل: يُشَبِّهُ ملكوتُ السماواتِ بِإنسانٍ مَلِكٍ أرادَ أَنْ يحاسبَ عبيدَه. فلَمَّا بدأَ بالمحاسبةِ، قُدِّمَ اليهِ واحدٌ عليه عشرةُ آلافِ وزنة. واذ لم يكن له ما يُوفى، أَمَرَ سيدهُ ان يُباعَ هو وامراتهُ وبنوهُ وكلُّ ما له ويُوفى عنه. فخرَّ ذلك العبدُ وسجدَ له قائلاً: يا سيد، تمهَّلْ عليَّ فأوفيكَ كلَّ ما لك. فتحنَّنَ سيّدُ ذلك العبدِ وأطلقهُ وتركَ له الدين. وبعد أن خَرَجَ ذلك العبدُ، وجدَ واحداً من رفقائه العبيدِ له عليه مئةُ دينار، فأمسكهُ وأخذَ بخناقِه قائلاً: أوفني ما لي عليك. فخرَّ رفيقُه العبدُ على قدميه، وجعلَ يتضرَّعُ اليه قائلاً: تمهَّلْ عليَّ فأوفيكَ كلَّ ما لك. فلم يُردْ، بل مضى وطرحهُ في السجنِ حتى يُوفىَ الدين. فلَمَّا رأى رفاقهُ العبيدُ ما كان، حزنوا جداً وجاؤوا فأعلموا سيدهمُ بكلِّ ما جرى. حينئذٍ دعاه سيدهُ وقالَ له: أيها العبدُ الشريرُ، كلُّ ما كان لي عليك قد تركتهُ لك لأنك تضرَّعتَ اليّ. أفما كان ينبغي أن ترحمَ أنتَ ايضاً رفيقكَ كما رحمتكُ أنا؟ وغضبَ سيدهُ ودفعهُ الى الجلادين، حتى يُوفىَ جميعَ ما له عليه. فهكذا يفعلُ أباي السماويُّ بكم، ان لم تتزكوا كلُّ واحدٍ منكم لأخيه زلاته من كلِّ قلوبكم.