



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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REV. THEOPHAN LEONARCZYK, Eparchial Chancellor RT. REV. ANDRE ST. GERMAIN (retired)

REV. ROGER BOUCHER - Weekend Ministry

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)*

July 5, 2020

**The Commemoration of our Holy Father Athanasius of Athos,
of our Holy Father Lampados the Wonderworker,
and of Holy Martha, the Mother of Simeon the Hermit**

THE FIFTH 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 (4th Tone) Page 52

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

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

THE PROKIMENON:

HOW GREAT ARE YOUR WORKS, O LORD!

IN WISDOM YOU HAVE WROUGHT THEM ALL!

Bless the Lord, O my soul! You are very great indeed, O Lord my God!

Today's Readings: Romans 10:1-10 and Matthew 8:28-9:1

LITURGY INTENTIONS

Saturday, (July 4) 4:30 PM:

**For the repose of Robert McCullough Jr.,
by Robert and Robin Anderson**

**For the repose of Joseph Baroody (49th), Anthony Stephen (19th),
Zahia George (47th), Theodora Smit (38th), Martha Khatter (27th),
Peter Flamant (29th), and Elias Solomon (52nd), and Afef Nassif (32nd)**

Sunday (July 5) 10:30 AM:

**For the repose of Louis P. Abdou,
by William and Cheryl Koury**

Next Saturday (July 11) 4:30 PM:

**For the repose of Mary Maloley (37th), Joseph Jadda (37th),
Rachel Jykil (23rd), Mabeeha Baroody (31st), Milia Elias (60th),
Edmund Bednarowski (19th), Rasheedy Ashooh (60th), and Mark Abu-Haidar (35th)**

Next Sunday (July 12) 10:30 AM:

**For the repose of Virginia Kearney (40 Day Memorial),
by her son Paul Kearney and Family**



**Do you have
collar I.D.?**



Today's epistle speaks of Christ touching people so that they can become free children of God. In the Gospel, Christ frees two men, restoring their dignity and identity to them as children of God. It is the role of the priest to continue this ministry of Christ today. Are you being called to a religious vocation? If so, what is your answer to God?

Remember to pray for your priests, and to pray for an increase of vocations to the priesthood.



WE ARE REALLY COOKING NOW!

It is time to roll grape leaves and Grape leaves are still needed! If you have fresh grape leaves that you can donate, please bring them by the end of this weekend.

We will be rolling the grape leaves Wednesday evening, 6:00 PM in the Church Hall. We need to roll about 3,000 grape leaves, and we really need your help - No experience necessary!

Livestreamed Services:

Sunday beginning at 9:45 AM, Monday at 7:00 PM.

They can be found at <https://www.facebook.com/OurLadyoftheCedars/> or <https://www.facebook.com/OurLadyoftheCedars/live/>.

Our Lady of the Cedars Church On-Line Bible Study

With Deacon Thomas Moses

Date: Every Thursday Evening through August 13, 2020

Time: 7:00 pm-7:30 pm **Location:** Zoom Conference Room

Join Zoom Meeting: <https://us02web.zoom.us/j/6033684154>

Meeting ID: 603 368 4154 **Password:** 354554

Topic: Each Thursday evening, during the summer months, we will look at the Epistle reading for the coming Sunday together. The Bible study will be both informative and devotional. Please bring a journal or notebook and a Bible.

Attendance Last Saturday 4:30 PM: 23 Sunday 10:30 SAM: 79

Last Weekend's Collection: \$ 893.⁰⁰

The average Sunday envelope donation: \$29.³⁸

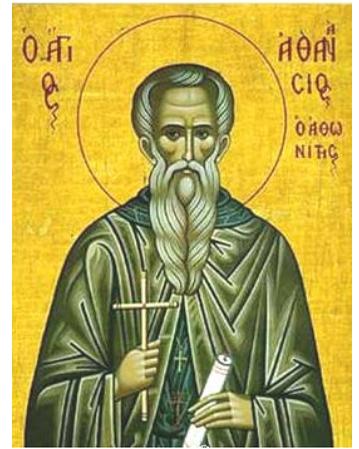
The balance on our mortgage is: \$52,319.²¹

SERVICES FOR THE WEEK

Tues., July 7	7:00 PM	Divine Liturgy: The Feast of the Holy Great Martyr Procopios
Sat., July 11	4:30 PM	Divine Liturgy: The Sixth Sunday After Pentecost
Sun., July 12	9:45 AM	Sunday Orthros
Sun., July 12	10:30 AM	Divine Liturgy: The Sixth Sunday After Pentecost

St. Athanasius of Athos

St. Athanasius, whom we commemorate today, was born about the year 920, and was given the name Abraham. He was orphaned at an early age and was raised by a pious nun. After the death of his adoptive mother, Abraham was taken to Constantinople, to the court of the emperor Romanus the Elder. There, he was enrolled as a student under the renowned rhetorician Athanasius. Soon, he attained the mastery of skill of his teacher, and he himself became an instructor of youths. During his time in Constantinople, Abraham met St. Michael Maleinus, igumen of Kyminas Monastery. Abraham told St. Michael about his life and revealed to him his desire to become a monk. Michael recognizing in Abraham the Holy Spirit taught him much in questions of salvation. During their spiritual talks Michael was visited by his nephew, Nicephorus Phocas, a military officer who was to be a future emperor. Nicephorus became impressed with Abraham's spirit, and for all his life Nikephoros regarded Abraham with reverent respect and love.



Consumed with zeal for the monastic life, Abraham left everything behind and went to the Kyminas Monastery. There, he fell down at the feet of Igumen Michael and begged to be received into the monastic life. Fulfilling Abraham's request with joy, the igumen tonsured him with the name Athanasius. Later in 958, having left Kyminas in search of a solitary place, Athanasius came to a place called Melanos, at the very extremity of Mount Athos, where he settled far from the other monastic dwellings. Here, he struggled, intending to leave after a year, when on the last day as he set to pray, a heavenly light suddenly shined upon him, filling him with an indescribable joy. All the thoughts of leaving dissipated and his eyes welled up, graced with tears. From that moment St. Athanasius received the gift of tenderness, and he became as strongly fond of the place of his solitude as he had formerly loathed it.

During this time Nicephorus Phocas, remembering his vow to become a monk, besought Athanasius to build a monastery. At first reluctant, Athanasius set about the building of the monastery. While having to defend the monks from raids by the Muslim Saracens, and incorporating already established sketes in his community, he built what would eventually become known as the Great Lavra. This monastery was dedicated in 963. The monastery is still in use today and is often referred to by people of the area simply as "Lavra", or "The Monastery". Three other monasteries were also founded during the lifetime of Athanasius.

Athanasius established at the monastery a cenobitic monastic Rule on the model of the old Palestinian monasteries. Yet, Athanasius met with considerable opposition from the hermits already at Mount Athos during the construction of his monasteries. They resented his intrusion and attempts to bring order and discipline to their lives.

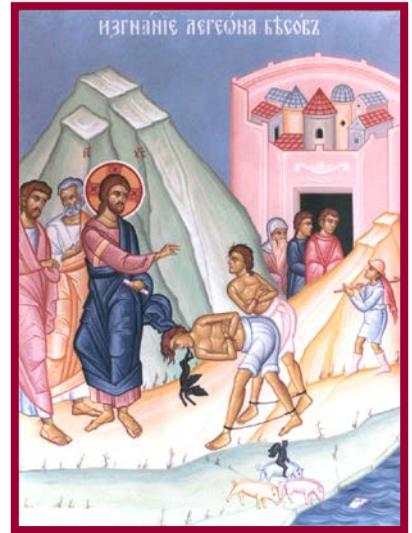
Upon the death of emperor Nicephorus in 969, the enemies of Athanasius prevailed, and he was forced to leave Athos for Cyprus. There he lived until the new emperor, John Tzimiskes, resumed patronage of the Great Lavra and bestowed upon the monastery its first charter in 971.

Athanasius died about the year 1000, during an accident. He was killed by falling masonry when the cupola of new construction on his church collapsed.

Galilee of the Gentiles

THE PASSAGE FROM ST MATTHEW'S GOSPEL describing the healing of the demoniac begins with the words, "When Jesus had come to the other side..." (Mt 8:28). "The other side of what?" we may ask, raising questions of where Jesus went and what it meant for His ministry. How does knowing where He lived and where He travelled contribute to our understanding of who He is and to our way of following Him?

The Lord Jesus spent most of His earthly life in the province of Galilee, the northernmost district of the Holy Land. Galilee, north of Samaria, was the ancient territory of the Israelite tribes of Zebulon and Naphtali. With Samaria it had formed the northern kingdom, Israel, after the split following Solomon's death (c. 931 BC). In 740 BC the northern kingdom had been conquered by the Assyrians; it would not be ruled again by Jews until 140 BC.



Galilee of the Gentiles

Already in the eighth century BC the prophet Isaiah referred to this territory as "Galilee of the Gentiles" (9:1), a phrase which will be quoted in Mt 4:16. Isaiah may have been referring to an event mentioned in *1 Kings* 9: 10-13. There we read that Hiram, the King of Tyre, had supplied cedar, cypress and gold to build the temple at Jerusalem. To repay him, "King Solomon then gave Hiram twenty cities in the land of Galilee..."

The story of Hiram is the first of two rather disparaging references to Galilee in the Scriptures. Solomon's gift did not please the King of Tyre "So he said, 'What kind of cities are these which you have given me, my brother?' And he called them the land of Cabul, [good for nothing] as they are known to this day."

For the 600 years after the Assyrian conquest much of Galilee had been all but abandoned by the Jews, who concentrated on rebuilding Jerusalem and Judea. Like Samaria, Galilee saw foreigners – in this case Phoenician farmers and Greek mercenaries employed by the Persians – among its new residents, apparently not the result of any intentional efforts by the various ruling powers, none of whom introduced a substantial number of colonists.

Jewish resettlement of Galilee proceeded very slowly until the reestablishment of Jewish rule in the second century BC. According to the evidence of archaeology, there was a sudden change at the beginning of the first century BC. Within a few decades, dozens of new villages appeared, indicating that a new population had come into Galilee. By the first century AD Galilee included 204 prosperous villages and 15 fortified cities (Josephus, *Vita*, 45).

Nazareth vs. Sepphoris

The town of Nazareth where Jesus was raised was on the outskirts of one such city, Sepphoris, the administrative center of Galilee and the home of the region's prosperous Jewish elite. Nazareth was a working man's town in the shadow of Sepphoris, of no importance to anyone but its residents. When the Lord's disciple Philip told Nathanael that he had found the Messiah, Jesus of Nazareth,

Nathaniel responded, “*Can anything good come out of Nazareth?*” (*Jn 1:46*)

The cosmopolitan and deeply Hellenized city of Sepphoris is never mentioned in the Gospels. Jesus is never depicted as going there – although it was only 3½ miles from Nazareth – and none of His closest followers are said to have lived there. Instead the Lord spent His time in and called disciples from the nearby working-class towns of Cana and Capernaum where He found “*the poor in spirit*” (*Mt 5:3*), people more likely to accept His words.

The contrast between Nazareth and Sepphoris exemplifies Christ’s preference for the poor in spirit, the attitude of spiritual poverty before God contrasted with the proud, exemplified in the Beatitudes, and which He personified in the parable of the Publican and the Pharisee. The figures associated with His birth – the holy Virgin, St Joseph, the shepherds, Simeon and Anna, even the magi – all display this quality.

Contemporary writers often use the Hebrew term *Anawim* to describe those people who look to God for everything. It was the word used by the Essene community to describe themselves. The *Anawim* usually have nothing that the world wants; their “wealth” consists in God. These are the people to whom Jesus referred in His first sermon at the synagogue in Nazareth, quoting *Isaiah 61:1, 2*: “*The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor*” (*Lk 4:18*).

The Lord’s identification with the humble – the needy widow, Lazarus the beggar, the blind, the lame, and the lepers – has led churchmen throughout the ages to assert that the Church is called to imitate Christ by declaring its preference for the poor and powerless of this world. “Prove yourself a god to the unfortunate by imitating the mercy of God,” wrote St. Gregory the Theologian (*Oration XIV, On the Love of the Poor*). “There is nothing so godly in human beings as to do good works.” Sixteen centuries later Pope Benedict XVI taught that “love for widows and orphans, prisoners, and the sick and needy of every kind, is as essential as the ministry of the sacraments and preaching of the Gospel” (*Deus Caritas Est, 22*).

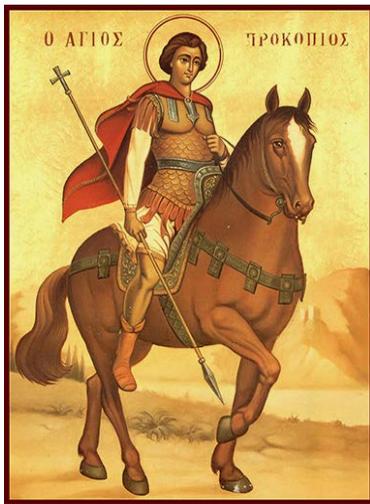
Foreigners and Samaritans

Archaeologists suggest that the population of Galilee at the time of Christ included transplanted Judeans. They joined many Gentile Galileans (Phoenicians and Greeks) and Idumeans who some scholars say had been forcibly converted to Judaism. If so, Galilee in Jesus’ day contained many Jews whose ancestors had only been Jewish for about a century.

At the same time the Galileans were surrounded by native pagan peoples: Phoenicians to the north, Amonites and Moabites to the east, Edomites to the south and Palestinians to the west, while their immediate neighbors to the south were the Samaritans. Strict Jews like the Pharisees reviled all these peoples as unbelievers or as heretics and therefore unclean.

The Lord Jesus was not put off by the isolationism of the scribes and Pharisees. Not only did He eat with sinners and tax collectors (i.e. collaborators with the occupying Romans), He ministered to Samaritans (*Jn 4:5-42*) and soldiers of the Roman occupation (*Lk 7:1-9*). He visited pagan territories such as Tyre and Sidon, where He helped the Syro-Phoenician woman (*Mk 7:24-30*), and Gadara, across the Jordan, as we see in today’s reading.

A Galilean befriending sinners, embracing the poor and powerless, foreigners and Samaritans despite the precepts of the Torah – is it any wonder, then, that the Lord Jesus made enemies among the scribes, the Pharisees and the teachers of the Law?



The Holy Great Martyr Procopios

The Feast of the Great Martyr Procopios will be commemorated with the celebration the Divine Liturgy on Tuesday at 7:00 PM. St. Procopios was born with the name Neanius, was a native of Jerusalem, and lived and suffered during the reign of the emperor Diocletian (284-305). His father, an eminent Roman by the name of Christopher, was a Christian, but was raised by his mother, Theodosia, who was a pagan. Having received an excellent secular education, he was introduced to Diocletian in the very first year of the emperor's accession to the throne, and he quickly advanced in government service. Towards the year 303, when open persecution against Christians began, Neanius was sent as a proconsul to Alexandria with orders to mercilessly persecute the Church of God.

On the way to Egypt, Neanius had a vision of the Lord Jesus, like the vision of Saul on the road to Damascus. A divine voice exclaimed, "Neanius, why do you persecute Me?" Neanius asked, "Who are you, Lord?" "I am the crucified Jesus, the Son of God." At that moment a radiant Cross appeared in the air. Neanius felt an inexpressible joy in his heart and he was transformed from being a persecutor into a zealous follower of Christ. From this point in time Neanius became kind towards Christians and fought victoriously against the barbarians.

The words of the Savior came true for the saint, "A man's foes shall be those of his own household" (Mt. 10:36). His mother, a pagan herself, went to the emperor to complain that her son did not worship the ancestral gods. Neanius was summoned to the procurator, where he was solemnly handed the decree of Diocletian. Having read through the decree, Neanius quietly tore it up before the eyes of everyone. This was a crime, which the Romans regarded as an "insult to authority." Neanius was held under guard and in chains sent to Caesarea of Palestine, where the Apostle Paul once languished. After terrible torments, they threw the saint into a dank prison. That night, a light shone in the prison, and the Lord Jesus Christ Himself appeared to the suffering confessor and gave him the name Procopios.

St Procopios was subjected to many tortures but stood fast in his faith. Inspired by his example, many of the holy martyr's former guards and Roman soldiers went beneath the executioner's sword together with their tribunes Nikostrates and Antiochus and twelve Christian women.

Struck by the great faith and courage of the Christians and seeing the firmness of her son in bearing terrible sufferings, Theodosia became repentant and stood in the line of confessors and was executed. Finally, the new procurator, Flavian, convinced of the futility of the tortures, sentenced the holy Great Martyr Procopios to beheading by the sword. By night Christians took up his much-tortured body, and with tears and prayers, they committed it to the earth. This was the first martyrdom at Caesarea (303). The intercession of the Holy Great Martyr Procopios is invoked in the dismal prayers of the marriage ceremony.

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, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Noreen Pond, Ellen Powell, Michael Proulx, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Fr. Andre St. Germain, 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><small>Providing Insurance and Financial Services Call us for a free quote</small></p>	<p>NORTH HILLS REALTY GROUP, LLC <i>Residential Real Estate Brokers</i> Abraham Dagher, Realtor <i>814 Elm St., Suite # 302 Manchester, NH 03101</i> (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>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 PLLC</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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Today's Readings:

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

Brethren, my heart's desire and my prayer to God in their behalf is for salvation. For I bear witness to them that they have zeal for God, but a zeal that is not informed. For ignorant of God's holiness and seeking to establish their own, they have not submitted to the sanctification offered by God. For Christ is the consummation of the Law in terms of justification for everyone who believes.

For Moses has written that *the man who brings about that justification which is of the Law shall live by it.* (Lv.18: 5) But the justification which is of faith says, *Do not ask in your heart, who shall go up to heaven* that is, -- to bring down Christ. Or, *Who will descend into the abyss* (Dt.30: 12) that is, to bring up Christ from the dead? But what does it say? *The word is near you, in your mouth and in your heart.* (Dt.30: 14) that is, the word of faith which we preach.

For if you confess with your mouth that Jesus is the Lord, and believe in your heart that God has raised him from the dead, you shall be saved. For a man believes with the heart and attains justification, but he professes his faith with his mouth and attains salvation.

الرسالة (رومة 10: 1-10)

يا إخوة، أن مَيَّلَ قلبي وابتهالي إلى الله، هما لأجل اسرائيل لكي يَخْلُصُوا. فإني أشهدُ لهم أن فيهم غيرَةٌ لله، لكنَّها ليست عن معرفة. فإنهم اذ جهلوا برَّ الله، وطلبوا أن يقيموا برهم الخاص، لم يخضعوا لبر الله. لان غايةَ الناموس هي المسيحُ للبرِّ لكل من يؤمن. فإن موسى يصفُ البرَّ الذي من الناموس بأنَّ الانسانَ الذي يعملُ هذه الاشياء سيحيا فيها. وأمَّا البرُّ الذي من الايمان، فيقولُ فيه هكذا: لا تَقُلْ في قلبِكَ مَنْ يصعدُ إلى السماء، أي ليُنزَلَ المسيح؟ أو من يهبطُ الى الهاوية، أي ليُصعدَ المسيح من بين الاموات؟ لكن ماذا يقول؟ ان الكلمةَ قريبةٌ منك، في قلبِكَ وفي قلبِكَ، يعني كلمةَ الايمانِ التي نُبشِّرُ بها. لأنك إن اعترفتَ بقلبِكَ بالربِّ يسوع، وأمَّنتَ في قلبِكَ أنَّ الله قد أقامه من بين الاموات، ستَخْلُصُ. لأنهُ بالقلبِ يُؤمَّنُ للبرِّ، وبالفمِ يُعترفُ للخلاص.

The Holy Gospel according to St. Matthew the Evangelist (8:28-9:1)

At that time as Jesus reached the country of the Gergesenes, there met him two men who were possessed, coming from the tombs, so exceedingly fierce that no one could pass by that way. And behold, they cried out, saying, "What have we to do with you, Jesus Son of God? Have you come here to torment us before the time?"

Now at a distance from them there was a herd of many swine, feeding. And the devils kept begging him, saying, "If you cast us out, send us into the herd of swine." And he said to them, "Go!" And they came out and entered into the swine; and behold, the whole herd rushed from the top of the cliff into the sea, and perished in the water.

But the swineherds fled, and going away into the town, they reported everything, and what had befallen the men possessed by - demons. And behold, all the town came out to meet Jesus; and on seeing him they insisted that he leave their district. And getting into a boat, he crossed over and came into his own town.

الانجيل (متى 8 : 28 الى 9 : 1)

في ذلك الزمان، أتى يسوعُ الى بُعَةِ الْجَرَجَسِيِّينَ، فاستَقْبَلَهُ رُجُلَانِ بِهِمَا شَيَاطِينُ، خَارِجَانِ مِنَ الْقُبُورِ شَرِسَانِ جَدًّا بَحِيثٌ لَمْ يَقُو أَحَدٌ عَلَى أَنْ يَجْتَازَ مِنْ تِلْكَ الطَّرِيقِ. وَإِذَا بِهِمَا يَصِيحَانِ قَائِلَيْنِ: مَا لَنَا وَلَكَ يَا يَسُوعُ ابْنَ اللَّهِ؟ أَجِئْتَ إِلَيَّ هَهُنَا قَبْلَ الزَّمَانِ لِنُعَذِّبَنَا؟ وَكَانَ عَلَى بُعِدٍ مِنْهُمَا قَطِيعُ خَنَازِيرٍ كَثِيرَةٍ تَرَعَى. فَأَخَذَ الشَّيَاطِينُ يَتَضَرَّعُونَ إِلَيْهِ قَائِلِينَ: إِنْ كُنْتَ تُخْرِجُنَا، فَانْذِرْ لَنَا أَنْ نَذْهَبَ إِلَى قَطِيعِ الْخَنَازِيرِ. فَقَالَ لَهُمْ: أَذْهَبُوا. فَخَرَجُوا وَذَهَبُوا إِلَى قَطِيعِ الْخَنَازِيرِ. فَإِذَا بِقَطِيعِ الْخَنَازِيرِ كُلِّهِ قَدْ وَتَبَ عَنِ الْجُرْفِ إِلَى الْبَحْرِ، وَمَاتَ فِي الْمِيَاهِ. أَمَّا الرُّعَاةُ فَهَرَبُوا وَمَضُوا إِلَى الْمَدِينَةِ، وَأَخْبَرُوا بِكُلِّ شَيْءٍ، وَبِأَمْرِ الْمُعْتَرِينَ. وَإِذَا الْمَدِينَةُ كُلُّهَا قَدْ خَرَجَتْ لِلِقَاءِ يَسُوعَ. فَلَمَّا أَبْصَرُوهُ طَلَبُوا أَنْ يَتَحَوَّلَ عَنْ تَحْوِمِهِمْ. فَرَكِبَ السَّفِينَةَ وَعَبَرَ وَأَتَى إِلَى مَدِينَتِهِ.