



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 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 21, 2019

*The Commemoration of our Venerable Fathers Simeon, the Fool for Christ,
and John his Companion*

THE SIXTH 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 (5th Tone) Page 53

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

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

THE PROKIMENON:

**YOU, O LORD, WILL KEEP US
AND PRESERVE US ALWAYS FROM THIS GENERATION!**
*Save me, O Lord, for there is no longer any holy man,
For truthfulness has vanished from among the children of men.*

Today's Readings: Romans 12: 6-14 and Matthew 9: 1-8

LITURGY INTENTIONS

Saturday (July 20) 4:30 PM:

For the repose of Julie Flamant (38th), George Baroody (43rd),
Jack Laliberte (17th), Hassibe Elias (13th), and George Gibran Saffy (48th)

Sunday, (July 21) 10:30 AM:

For the repose of Don Shine
and the deceased members of the Shine Family,
by Eileen Shine Litterio

For the repose of John Steinmetz (34th Anniversary),
by his son Fr. Tom and Family

Next Saturday, (July 27) 4:30 PM:

For the repose of Charles Aboody (30th), Lucille Holt (34th), Joseph Tutundgy (8th),
John McHugh (5th), Theresa Lawrence (16th), and Willian Baroody (39th)

Next Sunday (July 28) 10:30 AM:

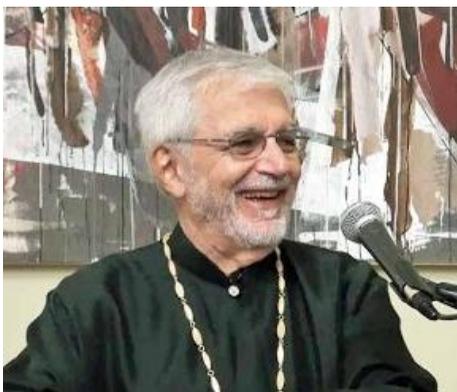
For the repose of Bishop John Elya, B.S.O., who fell asleep in the Lord on July 19



Altar Your Life.



Paul explained to his readers that his ministry – like that of all the apostles – involved becoming a father to them, and he was willing to do that for love of them that they might attain Christ. In the Gospel, friends brought a paralyzed man to Christ so that he could be made whole. We call our priests “Fathers”, for they are to serve us in this very necessary way. Pray for an increase in vocations to the diaconate and the priesthood for our Church.



Bishop Nicholas' 30th Anniversary Celebration

Thursday, October 3, 2019

Our Lady of Annunciation Cathedral
7 VFW Parkway, West Roxbury, MA 02132

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!

MAHRAJAN 2019 - *How you can you help:*

Make a donation for food: Help us with our costs is by donating a food or ingredient. There are signup sheets in the hall, 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, or call her at (603) 296-5038.

We need large Coosa or Zucchini: We need about a dozen squash that are at least 4-5 inches in diameter and about 9-12" long for the coosa pita. They can be brought to church and put in the refrigerator. We need them by August 12th.

Next Sunday there will be a second collection for the mortgage.

Attendance Last Sat. 4:30 PM: 21 Sun. 10:30 AM: 101

Last Weekend's Collection: \$924.⁰⁰

The average Sunday envelope donation: \$26.²⁰

The balance on our mortgage is: \$64,980.⁸⁸

SERVICES FOR THE WEEK

Wed., July 24	7:00 PM	Divine Liturgy: The Dormition of St. Anne
Sat., July 27	4:30 PM	Divine Liturgy: The Seventh Sunday After Pentecost
Sun., July 28	9:45 AM	Sunday Orthros
Sun., July 28	10:30 AM	Divine Liturgy: The Seventh Sunday After Pentecost



The Monks Simeon, Fool-for-Christ, and his Fellow-Ascetic John

were Syrians, and they lived in the sixth century at the city of Edessa. From childhood they were bound by close ties of friendship. Both friends belonged to wealthy families. When Simeon was thirty years old, and John twenty-four, they made a pilgrimage to Jerusalem on the Feast of the Exaltation of the Venerable and Life-Creating Cross of the Lord. On the journey home the friends spoke of the soul's path to salvation. Dismounting their horses, they sent the servants on ahead with the horses, while they continued on foot.

Passing through Jordan, they saw monasteries on the edge of the desert. Both of them were filled with an irrepressible desire to leave the world and spend their remaining life in monastic struggles. They turned off from the road, which their servants followed to Syria, and began life in a nearby monastery.

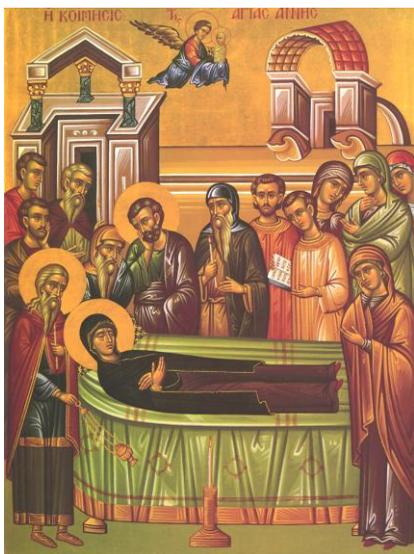
After remaining at the monastery for a certain time, with blessing the igumen, they left to begin their life in the desert. There in the wilderness, the spiritual brothers at first experienced the strong assaults of the devil. They were tempted by grief over abandoning their families, and the demons tried to discourage the ascetics, subjecting them to weakness, despondency and idleness. They spent their time in unceasing prayer and strict fasting, encouraging one another in their struggle against temptation.

After a while, with God's help, the temptations stopped. Simeon and John lived in the desert for twenty-nine years, and they attained complete dispassion (apathia) and a high degree of spirituality. St. Simeon, through the inspiration of God, considered that now it was proper for him to serve people. To do this, he must leave the desert solitude and go into the world. St. John decided to remain in the wilderness.

The brethren parted with tears. Simeon journeyed to Jerusalem, and there he venerated the Tomb of the Lord and all the holy places. He desired to serve his neighbor in such a way as to not be thanked or noticed. St. Simeon chose for himself the difficult task of foolishness for Christ. Having come to the city of Emesa, he stayed there and passed himself off as a simpleton, behaving strangely, for which he was subjected to insults, abuse and beatings. In spite of this, he accomplished many good deeds. He cast out demons, healed the sick, delivered people from imminent death, brought the unbelieving to faith, and sinners to repentance without ever receiving praise or thanks from people.

For three days before his death St. Simeon ceased to appear on the streets, and he enclosed himself in his hut, where there was nothing except for bundles of firewood. Having remained in unceasing prayer for three days, St. Simeon fell asleep in the Lord. The poor of the city gathered and took up his body. They carried him, without singing, to a place where the homeless and strangers were buried. While they carried the body of St. Simeon, several of the inhabitants heard a wondrous church singing, but could not understand from whence it came.

After St. Simeon died, St. John also fell asleep in the Lord. Shortly before his death, St. Simeon saw a vision of his spiritual brother wearing a crown upon his head with the inscription: "For endurance in the desert."



July 25: The Dormition of St. Anne, the mother of the Theotokos

St. Joachim was of the tribe of Judah, and a descendant of King David. St. Anne was the daughter of Matthan the priest, of the tribe of Levi as was Aaron the High Priest.

Sts. Joachim and Anne had been married for fifty years, and were barren. They longed for a child but remained childless into their old age. When they were in Jerusalem to offer sacrifice to God, the High Priest, Issachar, upbraided Joachim, "You are not worthy to offer sacrifice with those childless hands." Others who had children jostled Joachim, thrusting him back as unworthy. This caused the aged saint great grief, and he and his wife left with heavy hearts. Then the two of them gave themselves to prayer to God that He would give them a child to comfort their old age.

God sent the Archangel Gabriel to each of them, who gave them tidings of the birth of "a daughter most blessed, by whom all the nations of the earth will be blessed, and through whom will come the salvation of the world." Each promised to have their child raised in the Temple as a holy vessel of God. St. Anne conceived shortly thereafter, and gave birth to the Blessed Virgin Mary.

Sts. Joachim and Anne took Mary, at the age of three, to the temple to be dedicated to the service of the Lord, and presented her to the priest Zechariah. The parents then, after offering up her sacrifice (according to the custom of the time), left the Virgin with other maidens in the apartments of the temple to be brought up therein. During the next seven years, Righteous Anne and Joachim visited Mary often at the temple.

After St. Joachim died, leaving St. Anne a widow, she moved from Nazareth to Jerusalem, and lived near the Temple. At Jerusalem she bought two pieces of property: the first at the gates of Gethsemane, and the second in the valley of Josaphat. At the second locale she built a tomb for the members of her family, and where also she herself was buried with Joachim, leaving Mary orphaned at the age of ten. It was there in the Garden of Gethsemane that the Savior often prayed with His disciples.

The most-pure body of the Mother of God was also buried in the family tomb. 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 (420-458) testified before the emperor Marcian (450-457) as to the authenticity of the tradition about the miraculous ascent of the Mother of God to Heaven, and he 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.

During the reign of St. Justinian the Emperor (527-565), a church was built in honor of St. Anne at Deutera. And since St. Anne had appeared to his pregnant wife, Emperor Justinian II (685-695; 705-711) restored her church. It was at this time that her body and maphorion (veil) were transferred to Constantinople.

The Pillar of the Prophets

THE SCRIPTURES ARE FILLED with writings of the prophets, particularly the fifteen books named after the most celebrated Hebrew prophets. Nevertheless, the one most revered as “the pillar of the prophets and their leader” seems to have written nothing, except a letter to King Jehoram of Israel, which was delivered sometime after the prophet had left this world (see *2 Chron* 21:10-12).

Elijah (Elias) the Tishbite lived in the ninth century BC, in the northern kingdom of Israel during the reign of King Ahab. Five hundred years had passed since Moses led the Israelites out of Egypt. Several generations had come and gone since David and Solomon ruled in God’s name. Their kingdom had been divided in two and thereby weakened by rivalries among its leaders. The Israelites had grown lax in their conviction that there was but one God. Proximity to and intermarriage with neighboring Canaanites had made them more accepting of these other gods, such as Baal, favorite of the king’s wife, Jezebel. The dramatic story of Elijah’s encounter with the prophets of Baal is recorded in *1 Kings* 17-19.

Elijah – whose name means “Yahweh is my God” – personifies the most important characteristic of the Hebrew prophets. He is described repeatedly as consumed by zeal for the LORD, devoted to observing and restoring the worship of the one true God. The commitment of the Israelites to their God would wax and wane over succeeding generations and other prophets would rise up to do as Elijah had done in his day to exalt the name of the one true God.

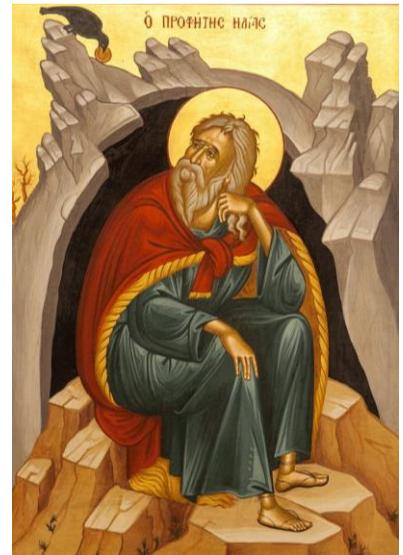
Elijah the Wonderworker

The Scriptures recount several marvels in the life of Elijah for which he is especially revered. The most dramatic involves the drought brought about by the prophet who warned the king, “*There will be no dew or rain except at my bidding*” (*1 Kgs* 17:1). The three-year long drought was ended at Elijah’s prayer, after the prophets of Baal had failed to do so, bringing about the conversion of the people to the LORD. “*When they saw this, all the people flung themselves on their faces and cried out: ‘THE LORD alone is God! THE LORD alone is God!’*” (*1 Kgs* 18:39).

A series of wonders took place in Zarephath, a village near Sidon. There Elijah multiplied flour and oil for a poor widow so that “*she and her household had food for a long time*” (*1 Kgs* 17:15). Elijah also restored the widow’s son to life after a fatal illness had claimed him by prostrating himself three times over the child and praying, “*O LORD, let this child’s life return to his body*” (*1 Kgs* 17:21). St Ephrem the Syrian would see this triple prostration as an image of Christ’s triple descent (to becoming man, to death, and to Hades) to bring life to the human race.

Elijah the Ascetic

Monastics in the Christian East have long revered Elijah as a kind of proto-monk, a desert-dweller for the Lord. During the drought God sent Elijah east of the Jordan to Wadi Cherith, a secluded ravine out of Ahab’s reach where “*ravens brought him bread and meat morning and evening, and he drank from the river*” (*1 Kgs* 17:6). Modern commentators have noted that the



original Hebrew text has no vowels and that the same consonants in the word *ravens* can also be read as *Arabs*. Perhaps Bedouin tribesmen brought food to Elijah in his wilderness retreat as their descendants would assist hermits in later centuries.

Monastics also identified with Elijah's forty-day fast on his journey to Mount Horeb (see *1 Kgs* 19:8). At the conclusion of this fast the LORD revealed His presence to Elijah in "*a still, small voice*" (*1 Kgs* 19:12). This they saw as an icon of the monastic life. The monk distances himself from the world through fasting and other ascetic practices to pursue communion with God (*theosis*).

Elijah and Mount Carmel

Several events in the life of the prophet Elijah are connected with Mount Carmel, a promontory on the Mediterranean near the city of Haifa. Christians, Druze, Jews and Muslims all revere this place for its connection with Elijah. Early in the spread of monasticism ascetics settled in the area, often living in caves on the outcropping.

When Western monks came to the Holy Land during the Crusades, they found Eastern hermits settled on Carmel and stayed among them. The Western monks adopted the Easterners' way of life in the spirit of Elijah. When they returned to Europe, however, these "Carmelites" were obliged to adopt a communal way of life. While living as a hermit was considered the summit of monastic life in the East, it was seen as eccentric in the West.

Elijah's Return

The last Old Testament prophetic book, Malachi, ends with these words of the LORD: "*Lo, I will send the prophet Elijah before the coming of the awesome, fearful day of the LORD. He shall reconcile parents with children and children with their parents so that, when I come, I do not strike the whole land with utter destruction*" (*Mal* 3:23-24). Believing Jews saw Elijah's return as a herald of the Messiah's coming. To this day Jews pray every Sabbath: "Elijah the prophet, Elijah the Tishbite – let him come quickly in our day with the Messiah, the son of David." Christians, of course, believe that the Messiah has come – it is Jesus. Jesus Himself identified John the Baptist as Elijah come again: "*If you are willing to receive it, he is Elijah who is to come*" (*Mt* 11:14).

In *2 Kgs* 2:11 we read "*And it came to pass while they [Elijah and Elisha] were walking, speaking together as they walked, behold, a chariot of fire came between the two of them and Elijah was swept up in a whirlwind...*" The current Hebrew text, on which most modern translations are based, says that Elijah was swept up "*into heaven.*" The oldest existing text, however, the Greek Septuagint says that he was swept up "*as if into heaven.*" This accords with the statement in the Gospel of John, "*No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven*" (*Jn* 3:13).

Jewish commentaries describe heaven as the dwelling place of the angels. Christians, however, see heaven as the state of intimate communion with God: something made possible only after Christ. Thus St Athanasius would write, "Elijah did not ascend into heaven... Heaven was reserved for the Creator, the Author of mankind. Thus, with Enoch and Elijah, God gladdened the people with a promising hope by spreading before them an 'airborne highway' as though for horse-drawn vehicles" (Homily 2 on the Ascension). As St. Gregory mused concerning Enoch and Elijah, "...even he [Elijah] did not go beyond the boundaries of the earth, but who knows what kind of transportation each of these ascensions was, which lifted them off the face of the earth, yet did not remove them from earth altogether" (Homily 1 on the Ascension).

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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Today's Readings:

The Epistle of St. Paul to the Romans (Rom. 12:6-14)

BRETHREN, we have gifts differing according to the grace that has been given us, such as prophecy to be used according to the degree of faith, or ministry in ministering, or instruction in teaching, or exhortation in encouraging, or almsgiving in being generous with simplicity, or leadership in leading with discretion, or works of mercy in performing them joyfully.

Let love be without pretense. Hate what is evil. Hold to what is good. Love one another with fraternal charity, being the first to honor the other. Be not slothful in zeal; be fervent in spirit, serving the Lord, rejoicing in hope. Be patient in tribulations, persevering in prayer. Relieve the saints' needs, practicing hospitality. Bless those who persecute you: bless, and do not curse!

الرسالة (رومة 12: 6 - 14)

يا إِخْوَة، إِذْ لَنَا مَوَاهِبُ مُخْتَلِفَةٌ بِحَسَبِ النِّعْمَةِ الْمَعْطَاةِ لَنَا، فَمَنْ وَهَبَ النُّبُوَّةَ فَلْيَتَّبِعْ بِحَسَبِ مَنَاسِبَةِ الْإِيمَانِ. وَمَنْ وَهَبَ الْخِدْمَةَ فَلْيُلْزِمِ الْخِدْمَةَ، وَالْمُعَلِّمُ التَّعْلِيمَ، وَالْوَاعِظُ الْوَعِظَ، وَالْمُتَصَدِّقُ الْبِسَاطَةَ، وَالْمُدَبِّرُ الْاجْتِهَادَ، وَالرَّاحِمُ الْبِشَاشَةَ. وَلَتَكُنِ الْمَحَبَّةُ بِلَا رِنَاءٍ. كُونُوا مَاقْتِنِينَ الشَّرِّ، مُلْتَصِقِينَ بِالْخَيْرِ، مُحِبِّينَ بَعْضَكُمْ بَعْضًا حُبًّا أُخَوِيًّا، مُبَادِرِينَ بَعْضَكُمْ بَعْضًا بِالْإِكْرَامِ، غَيْرَ مُتَكَاسِلِينَ فِي الْجَهْدِ، حَازِينَ بِالرُّوحِ، عَابِدِينَ لِلرَّبِّ، فَرِحِينَ بِالرَّجَاءِ، صَابِرِينَ فِي الضِّيقِ، مُوَاطِبِينَ عَلَى الصَّلَاةِ، بَاذِلِينَ لِلْقُدَيْسِينَ فِي حَاجَتِهِمْ، عَاكِفِينَ عَلَى ضِيَافَةِ الْغُرَبَاءِ. بَارِكُوا الَّذِينَ يَضْطَهُدُونَكُمْ. بَارِكُوا وَلَا تَلْعَنُوا.

The Holy Gospel according to St. Matthew 9: 1-8

At that time, getting into a boat, Jesus crossed over and came to his own town. And behold, they brought to him a paralytic lying on a pallet. And Jesus, seeing their faith, said to the paralytic, "Take courage, son; your sins are forgiven you." And behold, some of the Scribes said within themselves, "This man blasphemes." And Jesus, knowing their thoughts, said, "Why do you harbor evil thoughts in your hearts? For which is easier, to say, 'Your sins are forgiven you,' or to say, 'Arise, and walk'? But that you may know that the Son of Man has power on earth to forgive sins" then he said to the paralytic "Arise, take up your pallet and go to your house." And he arose, and went away to his house. But when the crowds saw it, they were struck with fear, and glorified God who had given such power to men.

الانجيل (متى 9: 1 - 8)

فِي ذَلِكَ الزَّمَانِ، رَكِبَ يَسُوعُ السَّفِينَةَ، وَعَبَّرَ وَأَتَى إِلَى مَدِينَتِهِ. فَقَدَمُوا إِلَيْهِ مَخْلَعًا مُلْقَى عَلَى فِرَاشٍ. فَلَمَّا رَأَى يَسُوعُ إِيمَانَهُمْ، قَالَ لِلْمَخْلَعِ: ثِقْ يَا بَنِيَّ، مَغْفُورَةٌ لَكَ خَطَايَاكَ. فَقَالَ قَوْمٌ مِنْ الْكُتَّابَةِ فِي أَنْفُسِهِمْ: هَذَا يُجَدِّفُ. فَعَلَّمَ يَسُوعُ أَفْكَارَهُمْ فَقَالَ: لِمَاذَا تُفَكَّرُونَ بِالشَّرِّ فِي قُلُوبِكُمْ؟ مَا الْأَيْسَرُ أَنْ يُقَالَ مَغْفُورَةٌ لَكَ خَطَايَاكَ، أَمْ أَنْ يُقَالَ قُمْ وَامْشِ؟ وَلَكِنْ لَتَعْلَمُوا أَنَّ ابْنَ الْبَشَرِ لَهُ سُلْطَانٌ عَلَى الْأَرْضِ أَنْ يَغْفِرَ الْخَطَايَا، حِينَئِذٍ قَالَ لِلْمَخْلَعِ: انْهَضْ وَاحْمِلْ فِرَاشَكَ وَاذْهَبْ إِلَى بَيْتِكَ. فَهَضَّ وَمَضَى إِلَى بَيْتِهِ. فَلَمَّا رَأَتْ الْجُمُوعُ تَعَجَّبُوا، وَمَجَّدُوا اللَّهَ الَّذِي أَعْطَى النَّاسَ سُلْطَانًا كَهَذَا.