



# OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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REV. ROGER BOUCHER - Weekend Ministry

REV. THEOPHAN LEONARCZYK, Eparchial Chancellor

*"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)*

**April 8, 2018 - The Second Sunday of Great and Holy Pascha**

**The Commemoration of the Holy Apostles Herodian,  
Agabus, Rufus, Asyncritus, Phlegon, and Heremes, who  
were numbered among the Seventy Disciples**

**THE SUNDAY OF ST. THOMAS**

**Parish Advisory & Finance Council:**

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**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 Sunday of St. Thomas (7<sup>th</sup> Tone) Three Times

While the tomb was sealed, You shone forth from it, O Christ our Life. And while the doors remained closed, You stood among Your disciples, O Resurrection of all, and through them You restored a new spirit in us, according to Your great mercy.

## Kondakion of Pascha (2<sup>nd</sup> Tone)

Though You went down in the tomb O Immortal One, You overthrew the powers of Hades and rose victorious, O Christ God. You greeted the ointment-bearing women saying, "Rejoice!" You gave peace to Your Apostles, and to those who had fallen, resurrection.

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**Instead of the Trisagion: *All of you who have been baptized into Christ...***

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## THE PROKIMENON:

**GREAT IS OUR LORD, AND GREAT IS HIS POWER,  
AND TO HIS WISDOM THERE IS NO LIMIT!**

*Praise the Lord for He is good, for His mercy endures forever!*

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**Today's Readings: Acts 5: 12-20 and John 20: 19-31**

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## Hirmos of St. Thomas Sunday (5<sup>th</sup> Tone)

O Shining Light, O Mother of God, honorable without compare, you are higher in dignity than any other creature. We magnify you with hymns.

# LITURGY INTENTIONS

## Saturday, (April 7) 4:30 PM:

For the repose of Salim Fawaz (23<sup>rd</sup>), Souad Kessop (6<sup>th</sup>), Stephen Stephen (40<sup>th</sup>), Bedra Ashkar (42<sup>nd</sup>), Anne Jadda (46<sup>th</sup>), Esther Essie (60<sup>th</sup>), David Wihbi (52<sup>nd</sup>), Thomas Holt (28<sup>th</sup>), Alice Ashooh (11<sup>th</sup>), Goerge Dagher (12<sup>th</sup>), David Nassif (28<sup>th</sup>), Saide George (54<sup>th</sup>), and Tanous Noufel (52<sup>nd</sup>)

## Sunday, (April 8) 10:30 AM

For the repose of John Kalil (40 Day Memorial) by his family

For the repose of Josephine Paquette,  
who departed this life on March 17

## Next Saturday (April 14) 4:30 PM:

For the repose of Gerald Ouellette (4<sup>th</sup>), Ernest Elias (15<sup>th</sup>),  
and Shadan Attalla (36<sup>th</sup>)

## Next Sunday (April 15) 10:30 AM

For the repose of the Rt. Rev. Lucien Malouf, B.S.O.,  
the founder of our parish (36<sup>th</sup> Anniversary)





## TROPARION OF PASCHA

**Christ is risen from the dead, and by His death He has trampled upon Death, and has given life to those were in the tombs!**

**Christos Anesti ek nekron thanato thanaton bateesas keh tis en dees mnimasi zo-een kharisamenos!**

**Al-Massehu-qama min bayn il-amwat wa wati al-mawta bil-mawt wa wahab al hayat lil lazeena fil qubor!**

***Bring the Easter Fire home with you!*** Candles are available in the back of the church for anyone who would like to bring home the blessed fire of Easter!

## THE SUNDAY OF ST. THOMAS

After seeing Jesus and examining the wounds left by crucifixion, Thomas gave up his doubt and professed his faith in Jesus as Lord and God. Jesus responded to this profession of faith with the promise of a blessing that has reached down through the centuries to us today. Jesus said to Thomas, ***“You believe because you have seen me; blessed are those who have not seen and yet believe.”*** We can be confident that Jesus has extended this blessing for all Christians down through the generations — Christians like us, who have not examined the physical wounds of the Risen Lord, yet have entrusted our lives and our salvation to His Divine power.



## The Season of Pascha lasts for 40 days!

Just as we had a 40-day preparation for this feast (Great Lent), so now we celebrate the Great Feast of the Lord’s Resurrection for 40 days (from Easter Sunday to the feast of the Lord’s Ascension on May 10). During this Easter season, we continue to celebrate with the hymns of the resurrection, and the doors of the iconostasis remain open to remind us that Jesus has removed the barrier that existed between God and man. Traditionally there is no fasting, even on Fridays, during this holy season when the Lord is with us.

**Attendance - Last Sat. 9:30 PM: 182    Last Sun. 10:30 AM: 88**

**Last Weekend’s Collection: \$ 3,535.<sup>00</sup>**

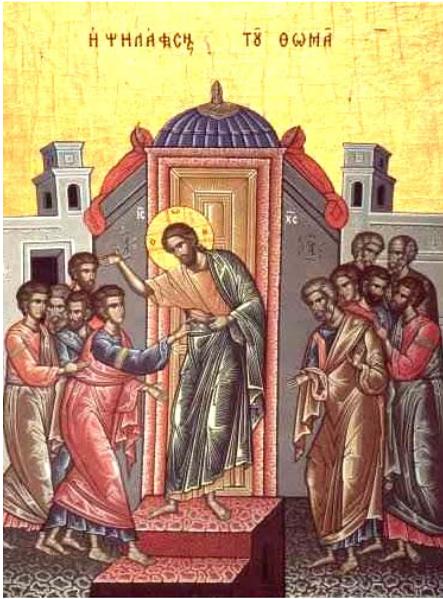
*The average Sunday envelope donation: \$55.<sup>00</sup>*

*The balance remaining on our mortgage is: \$75,978.<sup>01</sup>*

### SERVICES FOR GREAT AND HOLY WEEK

Wed., Apr. 11	7:00 PM	<b>Divine Liturgy-offered for all deceased loved ones</b>
Sat., Mar. 14	4:30 PM	<b>Divine Liturgy: The Sunday of the Myrrh-Bearing Women</b>
Sun., April 15	9:45 AM	<b>Sunday Orthros</b>
Sun., April 15	10:30 AM	<b>Divine Liturgy: The Sunday of the Myrrh-Bearing Women</b>

# The Sunday of St. Thomas



The Holy and Glorious Apostle Thomas was born in the Galileian city of Pansada and was a fisherman. Hearing the good tidings of Jesus Christ, he left all and followed after Him. The Apostle Thomas is included in the number of the holy Twelve Apostles of the Savior.

According to Holy Scripture, the holy Apostle Thomas did not believe the reports of the other disciples about the Resurrection of Jesus Christ: "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (John 20:25).

On the eighth day after the Resurrection, the Lord appeared to the Apostle Thomas and showed him His wounds. "My Lord and my God," the Apostle cried out (John 20:28). Christ told Thomas that He was glad that Thomas no longer doubted, but also proclaimed: "**Because**

***you have seen Me, you have believed. Blessed are those who have not seen, yet believed!***"

Christ uses Thomas' doubt to teach both the Disciples and us that we don't need to physically touch Him to have faith. But upon hearing of Christ, we can be spiritually moved by His presence to follow Him, and trust in His promise that all men will be raised on the day He appoints for judgment.

St. Peter heard and understood, as he writes to his flock (I Peter 1:8): "You did not see Him, yet you loved Him; and still without seeing Him you are filled with a joy so glorious that it cannot be described, because you believe; and you are sure of the end to which your faith looks forward, that is, the salvation of your souls."

Some icons depicting this event are inscribed "The Doubting Thomas." This is incorrect. In Greek, the inscription reads, "The Touching of Thomas." In Slavonic, it says, "The Belief of Thomas." When St Thomas touched the Life-giving side of the Lord, he no longer had any doubts.

"Thomas, being once weaker in faith than the other apostles," says St John Chrysostom, "toiled through the grace of God more bravely, more zealously and tirelessly than them all, so that he went preaching over nearly all the earth, not fearing to proclaim the Word of God to savage nations."

According to Church Tradition, the holy Apostle Thomas founded Christian churches in Palestine, Mesopotamia, Parthia, Ethiopia and India. Preaching the Gospel earned him a martyr's death. For having converted the wife and son of the prefect of the Indian city of Meliapur [Melipur], the holy apostle was locked up in prison, suffered torture, and finally, pierced with five spears, he departed to the Lord. Relics of the holy Apostle Thomas are today in India, in Hungary and on Mt. Athos.

It is the custom among some Orthodox Christians to travel to the cemetery on this day to pray, light candles, and to sing "Christ is Risen!" to deceased family members.

# “MY LORD AND MY GOD”

WHY WOULD THE APOSTLE THOMAS, who moments before had refused to accept the other apostles’ witness to Christ’s resurrection, suddenly proclaim that Jesus is “*My Lord and my God*” (Jn 20:28)? This question has been discussed since the Gospel of John was written. Some have claimed that this was merely a simple exclamation by Thomas. Others have argued the Thomas meant that Jesus was God (the Father), or that He was the Son of the Father. Some have even suggested that Thomas was declaring Jesus to be a god.

Each of these answers has been offered by serious authors to explain the meaning of Thomas’ words. By themselves, this phrase could mean any of these things; in the context of John’s Gospel and the Church of its day, however, the answer becomes clearer.

St John’s Gospel, the only one to contain this narrative, is the last of the canonical Gospels to be written. In its final form it dates to the end of the first century AD, and manuscript fragments dating to c. AD 125 still exist. The author’s purpose in writing this Gospel is clearly stated in Jn 20:30, 31: “*Truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.*”

The aim of John’s Gospel, then, is to demonstrate that Jesus is the Messiah/Christ, the Son of God. In line with this aim, Thomas’ words here are not presented as an ordinary exclamation, but as an act of faith in Jesus as the Messiah. Clearly, Thomas’s words are meant to be more than a mere exclamation.

We are left, however, with another question: What might John have meant by calling Jesus “the Son of God”? This was not an unusual title for the Messiah – or for other important figures. It did not necessarily mean, however, what we mean by it. It was often a way of saying that the Messiah (or King or High Priest) was especially beloved or set apart by God.

When we look at the beginning of John’s Gospel, however, we see that John has a higher vision of Christ as Son of God. The Gospel begins with this famous passage: “*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men... And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth... No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him*” (Jn 1:11-4, 14, 18). John describes the eternal Word of God, His only-begotten Son, as having become flesh and dwelt among us. He is clearly depicting the Lord Jesus as divine, eternally existing, and uniquely in the bosom of His Father.

In their teaching about Jesus, the Gospels all present Him as the Son of David. Matthew’s Gospel begins with the genealogy of Jesus which opens with these words: “*The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham*” (Mt 1:1).



We find similar statements in St Paul who describes the genealogy of Christ in this way: “...from them [the Israelites], according to the flesh, Christ came, who is over all, the eternally blessed God. Amen” (Rom. 9:5). From the time of the Apostles and Evangelists, Christians recognized Jesus as the unique and divine Son of God. John expressed this belief more firmly and unequivocally than other Scriptural authors.

St Jerome (c. 347-420) taught that John wrote when those who denied the unique person of the Lord were gaining a hearing in the Church. “Gospels” were being written, purporting to contain the “secret” wisdom of Jesus, which resembled Egyptian philosophy rather than the Word of God. John’s work is a clear rejection of these other “Gospels.”

### **The Witness of Secular Society**

Jesus’ contemporaries in the wider society did not write about Him. They gradually began writing about His followers and thereby showed us what the first Christians believed about Him. From AD 111-113 Pliny the Younger (Gaius Plinius Caecilius Secundus) was the Roman governor of Bithynia in Asia Minor. He wrote to Emperor Trajan for advice on how to deal with Christians, whose gatherings he described in part like this: “They recited a hymn antiphonally to Christ as to a god...” (*Epistles* book 10, letter 96). As a pagan, Pliny was used to the many gods and goddesses venerated in Roman religion as so he described the Christians as reverencing Christ as “a god.” The Christians would never have said it quite like that, but Pliny is nonetheless witnessing that Christians considered Christ as divine.

A similar witness from the pagan world is Lucian of Samosata (c. AD 115-c. 200), a popular satirist in the Greek world of Asia Minor, who frequently lampooned the gods and public figures of his world as well as those who revere them. In his *Passing of Peregrinus*, he notes that “The Christians, you know, worship a man to this day – the distinguished personage who introduced their novel rites, and was crucified on that account. ...it was impressed on them by their original lawgiver that they are all brothers, from the moment that they are converted, deny the gods of Greece and worship the crucified sage and live after his laws.” While Lucian does not call Jesus a god, he testifies that the Christians worship Him instead of the gods of Greece. For them He is clearly divine.

It would take the next several centuries for all the local Churches to express clearly *how* the one God could have a Son, how that Son was like the Father and be both God and Man. At the First Council of Nicaea (AD 325), the description of Christ which we find in the Creed became the universal way of describing the Lord Jesus: “the only-begotten Son of God, Light from Light, true God from true God – begotten, not made, of one essence with the Father, by whom all things were made.”

Subsequent councils, which discussed how Christ is God and Man, did not receive universal acceptance. This resulted in the break between the Greek and Latin Churches on one hand and the other Eastern Churches (Armenians, Copts, etc.) on the other. It is only in the modern era that Agreed Statements on Christology between these Churches have acknowledged a unity of faith in their different expressions.

While Thomas the Apostle may not have been able to articulate the Nicene definition of Christ, the Holy Spirit speaking through him gave us the words to express the Church’s ongoing faith: You are my Lord and my God”

# THE FATHERS SPEAK....*On Christ's appearance to Thomas*

He did not remain in death's power. The wounds that his body had received from the iron of the nails and spear offered no impediment to his rising again. After his resurrection he showed himself whenever he wanted to his disciples. When he wished to be present with them, he was in their midst without being seen, needing no entrance through open doors.... All of these occurrences, and whatever other similar facts we know about his life, require no further argument to show that they are signs of deity and of a sublime and supreme power.

*-St. Gregory of Nyssa: THE GREAT CATECHISM 32.*

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By his unexpected entry through closed doors Christ proved once more that by nature he was God and also that he was none other than the one who had lived among them. By showing his wounded side and the marks of the nails, he convinced us beyond a doubt that he had raised the temple of his body, the very body that had hung on the cross. He restored that body that he had worn, destroying death's power over all flesh, for as God, he was life itself.

Why would he need to show them his hands and side if, as some perversely think, he did not rise again bodily? And if the goal was not to have the disciples think about him in this way, why not appear in another form and, disdaining any likeness of the flesh, conjure up other thoughts in their minds? But he obviously thought it was that important to convince them of the resurrection of his body that, even when events would have seemed to call for him to change the mode of his body into some more ineffable and surpassing majesty, he nonetheless resolved in his providence to appear once more as he had been in the past [i.e., in the flesh] so that they might realize he was wearing no other form than the one in which he had suffered crucifixion.

Our eyes could not have endured the glory of his holy body, if he had chosen to reveal it to his disciples before he ascended to the Father. Anyone who reflects on the transfiguration will easily infer this is the case.... since, it says, they could not endure the sight but fell on their faces.

*-St. Cyril of Alexandria: COMMENTARY ON THE GOSPEL OF JOHN 12:1.*

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He showed the wound in his side, the marks of the nails and all the signs of his quite recent suffering, saying, "See my hands and feet, that it is I. Handle me and see that a spirit does not have flesh and bones, as you see me have," in order that the properties of his divine and human nature might be acknowledged to remain still inseparable. He also did this so that we might know the Word was not different from the flesh so that we can also confess that the one Son of God is both the Word and flesh.

*-St. Leo the Great: LETTER 28.5.*

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The substance of our resurrection bodies will certainly be the same as now, though of higher glory. For the Savior after his descent into hell had the same body in which he was crucified. He showed the disciples the marks of the nails in his hands and the wound in his side.

*-St. Jerome: AGAINST JOVINIANUS 1.36.*

**Please remember** to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Paul Archambeault, Elizabeth Ashooh, Elsie Ashooh, Alice Auclair, Erin Baroody, Michael Baroody, 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, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Eileen Kennedy, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Label, Haley Lesmerises, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Steve Notter, Steven O'Leary, Ellen Osgood, MaryJo Pond, Sheila Quinn, Susan Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvias, Raymond Sherburne, Tarrant Smith, Catherine Waldron, George Webber, Martha Webber, Marilyn Whitmore, and Iris Angelina Velasquez.

**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.



  <p><b>Joe Ashooh, Agent</b> 297 South Willow St Manchester, NH 03103 603-624-1000 <a href="http://www.joesthere.com">www.joesthere.com</a></p> <p>Providing Insurance and Financial Services Call us for a free quote</p>	<p><b>NORTH HILLS REALTY GROUP, LLC</b> <i>Residential Real Estate Brokers</i> <b>Abraham Dagher, Realtor</b> 814 Elm St., Suite # 302 Manchester, NH 03101 <b>(603) 629-9988</b></p>	 <p><b>Chuck Stephen</b> 814 Elm Street, Suite 503 Manchester, NH 03101 Tel # 603.606.3391 Toll Free 866.491.9675 <a href="mailto:chuck@glenwoodinvestment.com">chuck@glenwoodinvestment.com</a> <a href="http://www.glenwoodinvestment.com">www.glenwoodinvestment.com</a></p> <p><b>Glenwood Investment Group</b> <i>“Grow and protect your hard-earned wealth”</i></p>
<p><b>THE STEPHEN GROUP</b></p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p><b>JOHN STEPHEN</b> <i>Managing Partner</i> <a href="mailto:jstephen@stephengroupinc.com">jstephen@stephengroupinc.com</a> <a href="http://www.stephengroupinc.com">www.stephengroupinc.com</a></p>		 <p><b>Stephen LAW GROUP P.L.C.</b></p> <p><b>Robert Stephen, Attorney at Law</b> 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 <a href="http://www.StephenLaw.com">www.StephenLaw.com</a></p>
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## Today's Readings:

### A Reading from the Acts of the Apostles (5: 12-20)

In those days by the hands of the apostles many signs and wonders were done among the people (and with one accord, they all would meet in Solomon's portico; but of the rest, no one dared to associate with them, yet the people made much of them. And the multitude of men and women who believed in the Lord continued to increase), so that they carried the sick into the streets and laid them on beds and pallets, in order that, as Peter went by, at least his shadow would fall upon some of them.

And crowds also came to Jerusalem from neighboring towns, and they brought the sick and those afflicted with unclean spirits — and all of them were healed. But the High Priest rose up, and all his supporters (that is, the members of the Sadducean sect), and being filled with hatred, they laid their hands upon the apostles and threw them into the public jail. But during the night, an angel of the Lord opened the doors of the prison, and led them out, saying: "Go, and standing in the temple, speak to the people all the words of this life."

### اعمال الرسل ( 5 : 12 - 20 )

في تلك الايام، جرت على ايدي الرسل آياتٌ وعجائبٌ كثيرة في الشعب. وكانوا كلُّهم بنفسٍ واحدةٍ في رواقِ سليمان. ولم يكن احدٌ من الآخرين يجترئ ان يُخالطهم، بل كان الشعبُ يعظمهم. وكان جماعاتٌ من رجالٍ ونساءٍ ينضمون بكثرةٍ، مؤمنينَ بالربِّ، حتى إنهم كانوا يخرجون بالمرضى الى الشوارع، ويضعونهم على فُرُشٍ وأسرّةٍ، ليقعَ ولو ظلُّ بطرسَ عند اجتيازه على بعضٍ منهم. وكان يجتمعُ ايضاً الى اورشليمَ جمهورُ المدن التي حولها، يحملونَ المرضى والمعدِّبينَ بالأرواح النجسة، فكانوا يُشفونَ جميعهم. فقامَ رئيسُ الكهنةِ وكل من معه، وهم من مذهب الصدوقيين، وامتلاكوا حسداً. وألقوا أيديهم على الرسلِ وجعلوهم في السجن العام. ففتحَ ملاكُ الربِّ ابوابَ السجن ليلاً، وأخرجهم وقال: امضوا وقفوا في الهيكل، وكلموا الشعبَ بجميع كلماتِ هذه الحياة.

### The Holy Gospel according to St. John the Evangelist (20: 19-31)

When it was late, that same day, the first of the week, though the doors where the disciples gathered had been closed for fear of the Jews, Jesus came and stood in the midst and said to them, "Peace be to you!" And when He had said this, He showed them His hands and His side. The disciples therefore rejoiced at the sight of the Lord. Jesus said to them again, "Peace be to you! As the Father has sent me, I also send you."

When He had said this, He breathed upon them, and said to them, "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. The other disciples therefore said to him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side I will not believe."

And after eight days, his disciples were again inside, and Thomas with them. Jesus came, the doors being closed, and stood in their midst, and said, "Peace be to you!" Then He said to Thomas. "Bring here your finger, and see my hands; and bring here your hand, and put it into my side; and be not unbelieving, but believing." Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Because you have seen me, Thomas, you have believed. Blessed are those who have not seen, and yet have believed."

Many other signs also Jesus worked in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

### الانجيل (يوحنا 20: 19-31)

في عشية ذلك اليوم عينه، وهو الاول في الاسبوع، والابواب مغلقة، حيث كان التلاميذ مجتمعين خوفاً من اليهود، جاء يسوع ووقف في الوسط وقال لهم: السلام لكم. ولما قال هذا أراهم يديه وجنبه، فرح التلاميذ إذ أبصروا الرب. وقال لهم يسوع ثانية: السلام لكم، كما أرسلني الأب كذلك أنا أرسلكم. ولما قال هذا نفخ فيهم وقال لهم: خذوا الروح القدس. من غفرتم خطاياهم تُغفر لهم، ومن أمسكتم خطاياهم أمسكت. وان توما أحد الاثني عشر الذي يُقال له التوأم، لم يكن معهم حين جاء يسوع. فقال له التلاميذ الآخرون: إنا قد رأينا الرب. فقال لهم إن لم أر موضع المسامير في يديه، وأضع إصبعي في موضع المسامير، وأضع يدي في جنبه لا أؤمن. وبعد ثمانية أيام كان تلاميذه أيضاً داخلاً وتوما معهم. فأتى يسوع والابواب مغلقة ووقف في الوسط وقال السلام لكم. ثم قال لتوما: هات إصبعك الى هنا. وعاین يدي، وهات يدك وضعها في جنبي، ولا تكن غير مؤمن بل مؤمناً. أجاب توما وقال له: ربي والهي! قال له يسوع: لأنك رأيتني يا توما آمنت طوبى للذين لم يروا وآمنوا. وآيات أخر كثيرة صنع يسوع أمام تلاميذه لم تُكتب في هذا الكتاب. وإنما كُتبت هذه لتؤمنوا بأن يسوع المسيح هو ابن الله. ولتكون لكم اذا آمنتم، الحياة باسمه.