



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

140 MITCHELL STREET, MANCHESTER, NH 03103

TEL # (603) 623-8944 FAX # (603) 645-6017

Email: oloc.church@comcast.net

Website: www.olocnh.org

REV. THOMAS P. STEINMETZ, Pastor

RT. REV. ANDRE ST. GERMAIN (retired)

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 29, 2018

The Fifth Sunday of Great and Holy Pascha

The Commemoration of the Holy Martyrs of Cyzica



THE SUNDAY OF THE SAMARITAN WOMAN

Parish Advisory & Finance Council:

KEN MONTY (PRESIDENT), ROBERT ANDERSON, ROBIN ANDERSON, JOHN CULLEN, MARTHA DAGHER, TIM ERMATINGER, KEN KOMISAREK, MARYLOU LAZOS, PAUL MANSUR, NAJWA MOUSSOBA, JOE NEHME, MAURICE PARE', PAUL ST. GERMAIN, AND CHRISTELLE SLAYBE

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 (4th Tone) Page 52

The Troparion of Mid-Pentecost (8th Tone):

At the middle point of this festive season, give my thirsty soul to drink of the waters of true worship. For You called out to all men, "Whoever is thirsty, let him come to Me and drink!" O Christ God, Fountain of Life, glory to You!

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

Kondakion of Pascha (2nd Tone)

Though You went down in the tomb O Immortal One, You overthrew the power 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.

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: Acts 11: 19-30 and John 4: 5-42

Hirmos of Pascha (1st Tone)

The angel cried out to the one who is full of grace: "Hail, O Immaculate Virgin! Hail again! For your Son is risen from the tomb on the third day!" Shine! Shine, O New Jerusalem, for the glory of the Lord has shown upon you. Rejoice and be glad, O Sion, and you O Pure One, O Mother of God, exalt in the resurrection of your Son.

LITURGY INTENTIONS

Saturday, (April 28) 4:30 PM:

For the repose of Robert Smith (7th), Mercedes Tesaluna (35th), Sophie Haidar (19th),
Barbara Ashooh ((60th), David Akoury (12th), and Agnes Bockmon (4th)

Sunday, (April 29) 10:30 AM

For the repose of Josephine Paquette (40 Day Memorial)
by Saideh Dagher, Ibrahim Dagher,
Salam & Martha Dagher and Families

Next Saturday (May 5) 4:30 PM:

For the repose of Najeeb Ashooh (70th), Zihree Burkush (50th), Rose Stephen (50th),
Habib Nassoura (19th), Zakia Kalil (38th), Joan Case (16th), John Stephen (75th), Gaby
Stephen (47th), Robert Baroody (14th), Arlene Lanoie (28th) and Frederick Kalil (6th)

Next Sunday (May 6) 10:30 AM

For the health and salvation of all of our loved ones and all members of the parish

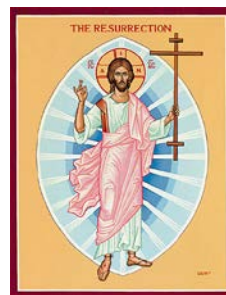


TROPARION OF PASCHA

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!



Mahrajan 2018 News!

It is time to begin food preparation for Mahrajan 2018! We need help in the kitchen for food preparation on the evenings that follow, 6:00 PM start time for each evening.

If you grow or gather grape leaves, please help us keep our costs down by donating them to the Mahrajan. Grape leaves will be needed for the July 10 food prep session, so please wash and pack them in your freezer as they become available. We need about 3,000 grape leaves so keep us in mind as the season approaches.

May 1	Date Fingers	May 30	Lamb Shwarma
May 8	Baklawa	June 5	Chicken Kabobs
May 15	Kibbee	June 6	Chicken Shwarma
May 22	Beef Kabobs	June 12	Ghrybe & Nut Maamoul
May 29	Lamb Kabobs	July 10	Grape Leaves

There is a second collect this weekend for the mortgage.

Our Patriarch will be visiting us!

His Beatitude Joseph Absi, Patriarch of Antioch for the Melkites, has scheduled a visit to our church on July 12! We will have Vespers that evening at 6:00 PM, followed by a reception. Mark the date, and watch for more details!

There will not be a 4:30 PM Saturday Liturgy on Saturday May 12

Attendance - Last Sat. 4:30 PM: 19 Last Sun. 10:30 AM: 101

Last Weekend's Collection: \$ \$1,465.⁰⁰

The average Sunday envelope donation: \$52.⁶⁹

The balance remaining on our mortgage is: \$75,448.¹⁹

SERVICES FOR GREAT AND HOLY WEEK

Wed., May 2	7:00 PM	Divine Liturgy: offered for the suffering Christians of the Middle East and throughout the world
Sat., May 5	4:30 PM	Divine Liturgy: The Sunday of the Man Born Blind
Sun., May 6	9:45 AM	Sunday Orthros
Sun., May 6	10:30 AM	Divine Liturgy: The Sunday of the Man Born Blind

The Samaritan Woman: The Holy Martyr Photini

St. Photini was the Samaritan woman whose encounter with Christ at Jacob's Well is commemorated today. It was she who accepted the "living water" offered her by Christ Himself after repenting from her many sins (John. 4:5-42). She went and told her townspeople that she had met the Christ. For this, she is sometimes recognized as the first to proclaim the Gospel of Christ.

The apostles of Christ baptized her and gave her the name of Photini (Svetlana) the Samaritan Woman, which means "the enlightened one." She converted her five sisters (Sts. Anatola, Phota, Photis, Paraskeva, Kyriake) and her two sons, Victor (named St. Photinus) and St. Joses, and Nero's daughter St. Domnina. They all became tireless evangelists for Christ, and they all suffered martyrdom.

After Sts. Peter and Paul were martyred, St. Photini and her family left their homeland of Sychar, in Samaria, to travel to Carthage where she fearlessly proclaimed the Gospel of Christ. This was during the reign of the emperor Nero (54-68), who displayed excessive cruelty against Christians. St. Photina traveled to Italy, where she and her two sons and five sisters were arrested as Christians. They were locked in prison and suffered terrible tortures, but were miraculously healed and protected from harm.

Three years passed, and Nero sent to the prison for one of his servants, who had been locked up. The messengers reported to him that Sts. Sebastian, Photinus and Joses, who had been blinded, had completely recovered, and that people were visiting them to hear their preaching. The whole prison had been transformed into a bright and fragrant place where God was glorified.

Nero then gave orders to crucify the saints, and to beat their naked bodies with straps. On the fourth day the emperor sent servants to see whether the martyrs were still alive. But, approaching the place of the tortures, the servants fell blind. An angel of the Lord freed the martyrs from their crosses and healed them. The saints took pity on the blinded servants, and restored their sight by their prayers to the Lord. Those who were healed came to believe in Christ and were soon baptized.

These holy Saints all endured unspeakable tortures at the order of the Emperor Nero and received the crown of martyrdom. As for St. Photina herself, after suffering many cruel torments, she was locked up in prison for twenty more days.

After this Nero had her brought to him and asked if she would now relent and offer sacrifice to the idols. St. Photina spit in the face of the emperor, and laughing at him, said, "O most impious of the blind, you profligate and stupid man! Do you think me so deluded that I would consent to renounce my Lord Christ and instead offer sacrifice to idols as blind as you?"

Hearing such words, Nero gave orders to again throw the martyr down the well, where she surrendered her soul to God (+ ca. 66). She is remembered by the Church as a Holy Martyr and Equal to the Apostles.





The Fathers Speak...On The Samaritan Woman:

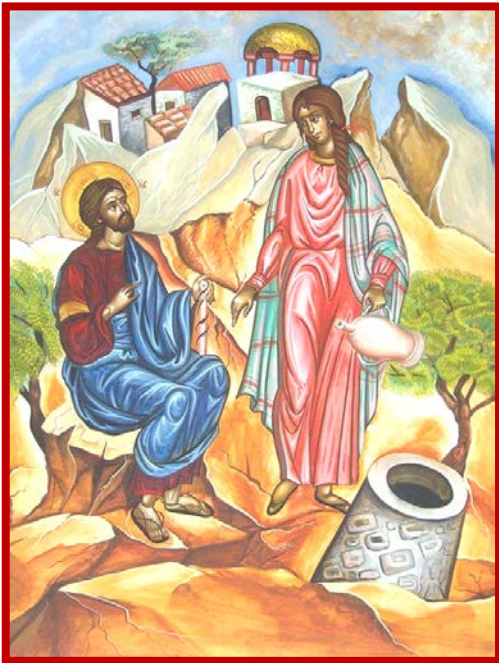
And in them too the rest of the prophecy was fulfilled, when on the day of our Savior's coming living water came forth from Jerusalem. The fruitful living word of Jerusalem, yes, from Jerusalem itself, and was spread over all the earth, even to the utmost bounds of the world. The Lord and Savior himself speaks of this water to the Samaritan woman.... And he goes on to teach what advantage would accrue to everyone who tastes of the living spiritual spring. Those that drink of it, denying the many evil demons who ruled them of old, will confess their one Lord and King, and that the Lord, who once was known only to the Hebrews, will become King of all nations that believe in him from all the earth, and th at his name will be one, encircling all the earth and the wilderness. And who is not struck at seeing this fulfilled? For the Christian name, derived from the name of Christ (and Christ was indeed the Lord) has encircled every place and city and land and the very nations that dwell in the wilderness and at the ends of the earth, as the prophecy foretold. ***–St. Eusebius of Caesarea***

He says that visible water can quench one's thirst for a little while, but the unseen water cures one of thirst altogether because there is no longer a thirst for life when immortality is gushing forth on you. What follows clearly demonstrates that the Holy Spirit is what is freely being promised here, as the spiritual water spoken of here corresponds with the physical water spoken of.... The Spirit of wisdom, whose presence is unceasing, gives of its abundance freely.

–St. Appolinaris of Laodicea

Our Lord came to the fountain of water like a hunter. He asked for water so that he might give water, under the pretext of water. He asked for a drink, like someone who was thirsty, so that the gateway to quenching thirst might be opened to him. He asked a request of [the woman] so that he might teach her and that she in turn might make a request of him. Although rich, [the Lord] was not ashamed to make a request like a person in need, so that he might teach indigence how to make a request. He was not afraid of reproach for talking to a woman on her own, that he might teach me that whoever stands in the truth will not be upset. "They were amazed that he was standing, talking to a woman." He had sent his disciples away from him lest they chase away his prey. He cast a bait for the dove so that through it he might capture the entire flock. He made a request of her obliquely so that she might respond directly. "Give me water that I may drink." This was the beginning of the encounter. He asked for water and [then gave] a promise concerning the water of life; he asked, and then he abandoned his request, just as she too [abandoned] her jug. He abandoned pretexts because the truth, for whose sake the pretexts had been [used], had come. ***–St. Ephrem the Syrian***

Jesus calls the quickening gift of the Spirit "living water" because mere human nature is parched to its very roots, now rendered dry and barren of all virtue by the crimes of the devil. But now human nature runs back to its pristine beauty, and drinking in that which is life-giving, it is made beautiful with a variety of good things and, budding into a virtuous life, it sends out healthy shoots of love toward God. ***–St. Cyril of Alexandria***



Confronting Sin and Sinners

SOME CHRISTIANS TODAY seem to believe that Jesus never judged anyone. They feel that He welcomed everyone, without calling them to turn from their sin. This “live and let live” attitude hardly describes the Jesus we see depicted in the Gospels. Rather these Scriptures show that the Lord reacted differently to different people in different circumstances, teaching us something about Himself and holding a mirror up to our actions as well.

Jesus’ Public Preaching

The Gospel of Mark, perhaps the oldest of the canonical Gospels, describes the beginning of Jesus’ public ministry in this way: “*Now after John was put in prison, Jesus came to Galilee, preaching the gospel of*

the kingdom of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel’” (Mk 1:14, 15). The call to repentance was at the very heart of His teaching: of that there should be no doubt. How Jesus approached individuals who were living in sinful situations is another matter.

The Lord addressed very strong words to those who were the religious leaders of Israel – the Pharisees, Sadducees, scribes, and teachers of the Law – whom He judged to be failing in their mission to pastor God’s people. He publicly called them “*a wicked and adulterous generation*” (Mt 13:4); “*blind guides*” (Mt 23:16, 24); “*fools and blind*” (Mt 23:17, 19); “*white-washed tombs*” (Mt 23:27); and “*serpents, brood of vipers*” (Mt 23:33). This is hardly the “gentle Jesus, meek and mild” beloved of so many.

Jesus’ Approach to Individuals

When the Lord was trying to lead people to recognize their own sinfulness and repent, His approach was very different. He was not aggressive or condemnatory, but He was not timid either. When He was dining on the Sabbath with a leading Pharisee, a man with dropsy (edema) was brought before Him. The Gospel says that Jesus asked the onlookers a question, “*Is it lawful to heal on the Sabbath?*” (Lk 14:7) His questions forced people to examine their own beliefs or attitudes, opening a way for them to see their own errors and repent.

The Lord used parables in the same way. When He noticed that people were jockeying for the best places at the table, the Lord told parables about being the guest or a host at a wedding. His hearers got the point He was making without any of them being singled out for their behavior.

Two Gospel incidents frequently heard in our Churches show Jesus dealing with people who were public sinners, yet ready to hear His call to repentance. Before the Great Fast we hear the

story of Zacchaeus, a chief tax collector in Jericho, who himself admitted getting money by fraud (Lk 19:8). The Lord did not raise the issue of Zacchaeus' financial manipulations even indirectly. He simply told Zacchaeus that *"today I must stay at your house"* (v. 5). Jesus allowed Zacchaeus to see Him close up and that alone was sufficient to bring him to repentance.

Something similar happened in the case of the Samaritan woman who met Jesus at Jacob's Well. Like Zacchaeus, her way of life was already well-known and she was probably not welcome among the local women. This explains why she had come to draw water at the height of the midday heat. Yet Jesus did not bring up the matter of her multiple marriages; He innocently asks her to call her husband. When she tells Him, *"I have no husband,"* (Jn 4:17) then He responds, *"You have well said, 'I have no husband,' for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly"* (vv. 17, 18). Jesus led her to raise the irregularity of her marital situation herself so that He could reveal His mysterious knowledge of her past and lead her to repentance.

Both Zacchaeus and the Samaritan woman responded to Jesus' presence by revealing their embarrassing secrets. They could not deceive Jesus into thinking them upright. They could not pretend an untruth in the face of the One who is the Way, the Truth and the Life.

John's Gospel contains the story of another hapless woman: one caught in adultery (Jn 8:1-8). The scribes and Pharisees claimed that, according to the Law, she was to be stoned. In response, Jesus did not criticize the woman, her accusers or the Law. To the accusers He simply said, *"He who is without sin among you, let him throw a stone at her first"* (v. 8). He trusted that no one would dare to claim to be sinless, and He was right. They began drifting away, leaving Jesus and the woman together.

The Lord did not criticize the woman caught in the act, but neither did He say, "I do not condemn you either; it's all good." She had sinned – she knew it and so did He. His response was, *"go and sin no more"* (v.11).

Fraternal Correction in the Church

The Lord expected His disciples, the leaders of His new community, to deal with sin in its midst. He told them, *"Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him"* (Lk 17:3,4). Confronting sin in the community was as much part of their job as was extending forgiveness to the repentant.

The apostles were concerned with helping their people avoid sin, even to the point of discussing it publicly. These are some of their directives found in the Epistles:

"Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. Bear one another's burdens, and thereby fulfill the law of Christ. For if anyone thinks he is something when he is nothing, he deceives himself" (Gal 6:1-5).

"My brethren, if any among you strays from the truth and one turns him back, let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins" {Jas 5:19, 20).

"On some have compassion, making a distinction; but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh" (Jude 1:22, 23).

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, Ellen Powell, Sheila Quinn, Daniel 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.





Joe Ashooh, Agent
 297 South Willow St
 Manchester, NH 03103
 603-624-1000
 www.joesthere.com

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**NORTH HILLS
 REALTY GROUP, LLC**
Residential Real Estate Brokers
Abraham Dagher, Realtor
 814 Elm St., Suite # 302
 Manchester, NH 03101
(603) 629-9988



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

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**THE
 STEPHEN
 GROUP**

814 Elm Street, Suite 309
 Manchester, NH 03101
 Office 603.625.8825
 Cell 603.419.9592

JOHN STEPHEN
Managing Partner
jstephen@stephengroupinc.com
www.stephengroupinc.com




**Stephen
 LAW GROUP P.L.C.**

Robert Stephen, Attorney at Law
 582 Chestnut Street
 Manchester, NH 03104
 phone 603-663-1007
www.StephenLaw.com

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Today's Readings:

A reading from the Acts of the Apostles (11: 19-30)

In those days when the disciples were dispersed by the persecution that had broken out over Stephen, they went all the way to Phoenicia and Cyprus and Antioch, speaking the word to none but the Jews. But some of them were Cypriots and Cyreneans, and as they reached Antioch, they were speaking to the Greeks, announcing the Good News of the Lord Jesus. And the Lord's hand was with them, and a great number believed and turned to the Lord.

And word concerning them came to the ears of the church in Jerusalem and they sent Barnabas as far as Antioch. And when he got there and saw the grace of God, he rejoiced and encouraged them all to stay in the Lord with steadfast hearts: for he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord. And Barnabas traveled to Tarsus, looking for Saul, and when he found him, he brought him back to Antioch. And it happened that for a whole year they took part in the church meetings and taught a large number of people, and it was in Antioch that the disciples were first called "Christians."

Now in those days some prophets from Jerusalem came down to Antioch, and one of them named Agabus got up and revealed through the Spirit that a dire famine was threatening the whole world — and it occurred during the reign of Emperor Claudius. And so, the disciples decided to send relief to the brethren living in Judea — each one as much as he could afford — and this they did, sending it to the presbyters by the hands of Barnabas and Saul.

الرسالة (أعمال الرسل 11: 19 - 30)

في تلك الأيام، لما تبدد الرسل من أجل الضيق الذي حصل بسبب استفانس، إجتازوا الي فينيقية وقيرس وانطاكية، وهم لا يكلمون أحداً بالكلمة إلا اليهود فقط. ولكن قوماً منهم كانوا قبرسيين وقبروانيين. فهؤلاء لما دخلوا انطاكية أخذوا يكلمون اليونانيين، مبشرين بالرب يسوع. وكانت يد الرب معهم، فأمن عدد كثير ورجعوا الى الرب. فبلغ خبر ذلك الى مسامع الكنيسة التي بأورشليم، فأرسلوا برنابا ليجتاز الى انطاكية. فلما اقبل ورأى نعمة الله فرح، ووعظهم كلهم بأن يثبتوا في الرب بعزيمة القلب. لأنه كان رجلاً صالحاً وممثلناً من الروح القدس ومن الايمان. فانضم الى الرب جمع كثير. ثم خرج برنابا الى طرسوس في طلب شاول، ولما وجدته أتى به الى انطاكية. وتردداً معاً سنة كاملة في هذه الكنيسة، وعلماً جمعاً كثيراً. وفي انطاكيةً أولاً دعى التلاميذ مسيحيين. وفي تلك الايام اندر أنبياء من أورشليم الى انطاكية. فقام واحد منهم اسمه أغابوس، فأنبأ بالروح ان ستكون مجاعة شديدة في جميع المسكونة. وقد وقع ذلك في أيام كلوديوس. فعزم التلاميذ أن يرسلوا بحسب ما تيسر لكل واحد منهم خدمة الى الاخوة الساكنين في اليهودية. ففعلوا ذلك وبعثوا الى الشيوخ على أيدي برنابا وشاول.

The Holy Gospel according to St. John the Evangelist (4:5-42)

At that time Jesus came to a town of Samaria called Sichar, near the field that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, wearied as he was from the journey, was sitting at the well. It was about the sixth hour.

There came a Samaritan woman to draw water. Jesus said to her, "Give me to drink," for his disciples had gone away into the town to buy food. The Samaritan woman therefore said to him, "How is it that you, although you are a Jew, ask drink of me, who am a Samaritan woman?" For Jews do not associate with Samaritans. Jesus answered and said to her, "If you only knew the gift of God, and who it is who says to you, 'Give me to drink,' you perhaps would have asked of him, and he would have given you living water."

The woman said to him, "Sir, you have no pail, and the well is deep. Where can you get living water from? Are you greater than our father Jacob who gave us the well, and drank from it, himself, and his sons, and his flocks?" In answer Jesus said to her, "Everyone who drinks of this water will thirst again. He, however, who drinks of the water I will give him shall never thirst; but the water I will give him shall become in him a fountain of water, springing up unto life everlasting."

The woman said to him, "Sir, give me this water that I may not thirst, or come here to draw." Jesus said to her, "Go, call your husband and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have said well, I have no husband, for you have had five husbands, and the man you now have is not your husband. In this you have spoken truly. "

The woman said to him, "Sir, I see you are a prophet. Our fathers worshipped on this mountain, but you say Jerusalem is the place where one ought to worship." Jesus said to her, "Woman believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and in truth. For the Father also seeks such to worship him. God is spirit, and those who worship him must worship in spirit and in truth." The woman said to him, "I know that the Messiah is coming (who is called Christ), and when he comes he will tell us all things." Jesus said to her, "I who speak with you am he."

And at this point his disciples came; and they wondered that he was speaking with a woman. Yet no one said, "What do you seek?" or "Why do you speak with her?" The woman therefore left her water-jar and went away into the town, and said to the people, "Come and see a man who has told me all I have ever done. Can he be the Christ?" They went out from the town and came to meet him. Meanwhile, his disciples begged him, saying, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." The disciples therefore said to one another, "Has someone brought him something to eat?" Jesus said to them, "My food is to do the will of the one who sent me, to accomplish his work. Do you not say, 'There are yet four months, and then comes the harvest'? Well, I say to you, lift up your eyes and behold that the fields are already white for the harvest. And the one who reaps receives a wage, and gathers

fruit unto life everlasting, so that the sower and the reaper may rejoice together. For herein is the proverb true, 'One sows, another reaps.' I have sent you to reap that on which you have not labored. Others have labored, and you have entered into their labors."

Now many of the Samaritans of that town believed in him because of the word of the woman who bore witness, "He told me all I have ever done." When, therefore, the Samaritans had come to him, they begged him to stay there; and he stayed two days. And far more believed because of his word. And they said to the woman, "We no longer believe because of what you have said, for we have heard for ourselves and we know this is in truth the Savior of the world," the Christ.

الانجيل (يوحنا 4: 5-42)

في ذلك الزمان، أتى يسوع إلى مدينة من السامرة تُسمى سبخار، بقرية القرية التي أعطها يعقوب ليوسف ابنه. وكانت هناك عين يعقوب. وكان يسوع قد تعب من المسير. فجلس على العين. وكان نحو الساعة السادسة. فجاءت امرأة من السامرة تستقي ماءً. فقال لها يسوع: أعطني لأشرب. وكان تلاميذه قد مضوا إلى المدينة لبتاعوا طعاماً. فقالت له المرأة السامرية: كيف تطلب أن تشرب مني وأنت يهودي وأنا امرأة سامرية. واليهود لا يخالطون السامريين؟ أجاب يسوع وقال لها: لو كنت تعرفين عطية الله ومن الذي قال لك أعطني لأشرب. لكنت تسأليني فإعطيك ماءً حياً. قالت له المرأة: يا سيدي إنه ليس معك ما تستقي به والبرن عميقة. فمن أين لك الماء الحي؟ أعلك أعظم من أبنينا يعقوب الذي أعطانا هذه البرن. ومنها شرب هو وبنوه وماشيئته؟ أجاب يسوع وقال لها: كل من يشرب من هذا الماء يعطش أيضاً. وأما من يشرب من الماء الذي أنا أعطيه له فلن يعطش إلى الأبد. بل الماء الذي أعطيه له يصير فيه ينبوع ماء ينبوع إلى الحياة الابدية. قالت له المرأة: يا سيدي أعطني من هذا الماء لكيلا أعطش. ولا أجيء أستقي من ههنا. قال لها يسوع: إذ هبني وأدعي رجلك وهلمي إلى ههنا. أجابت المرأة وقالت إنه لا رجل لي. فقال لها يسوع: قد أحسنت حيث قلت إنه لا رجل لي. لأنه قد كان لك خمسة رجال والذي معك الان ليس رجلك. هذا فلتته بالصدق. قالت له المرأة: يا سيدي أرى أنك نبي. آباؤنا سجدوا في هذا الجبل. وأنتم تقولون إن المكان الذي ينبغي أن يسجد فيه هو في أورشليم. قال لها يسوع: أيها المرأة آميني بي. إنها ستأتي ساعة تسجدون فيها للآب لا في هذا الجبل ولا في أورشليم. أنتم تسجدون لما لا تعلمون. ونحن نسجد لما نعلم. لأن الخلاص هو من اليهود. ولكن ستأتي ساعة وهي الان حاضرة. إذ الساجدون الحقيقيون يسجدون للآب بالروح والحق. أن الآب إنما يريد مثل هؤلاء الساجدين له. إن الله روح. والذين يسجدون له فبالروح والحق ينبغي أن يسجدوا. قالت له المرأة: قد علمت أن ماسياً الذي يقال له المسيح يأتي. فإذا جاء ذلك فهو يُخبرنا بكل شيء. قال لها يسوع: أنه المتكلم معك هو. وعند ذلك جاء تلاميذه، فتعجبوا أنه يتكلم مع امرأة. ومع ذلك لم يقل أحد ماذا تريد أو لماذا تكلمها. فتركت المرأة جرتها وانطلقت إلى المدينة. وقالت للناس: تعالوا أنظروا إنساناً قال لي كل ما فعلت. أعل هذا هو المسيح؟ فخرجوا من المدينة وأقبلوا نحوه. وفي أثناء ذلك ألح تلاميذه قائلين: يا معلم كل. أما هو فقال لهم: إن

لي طعاماً أَكُلُهُ لا تَعْرِفُونَهُ أَنْتُمْ. فقال التلاميذُ فيما بَيْنَهُمْ: أَلَعَلَّ أَحَدًا أَتَاهُ بما يَأْكُلُ؟ قالَ لهم يسوع: إِنَّ طَعَامِي أَنْ أَعْمَلَ
مَشِيئَةً مَنْ أَرْسَلَنِي وَأَتَمَمَ عَمَلَهُ. أَفَمَا تَقُولُونَ إِنْ الْحَصَادَ يَأْتِي بَعْدَ أَرْبَعَةِ أَشْهُرٍ؟ وَهَا أَنَا ذَا أَقُولُ لَكُمْ: إِرْفَعُوا أَعْيُنَكُمْ
وَانظُرُوا إِلَى الْمَزَارِعِ، فَإِنَّهَا قَدْ أَبْيَضَتْ لِلْحَصَادِ. وَالذِي يَحْصُدُ يَأْخُذُ أَجْرَةً، وَيَجْمَعُ ثَمَرًا لِلْحَيَاةِ الْأَبَدِيَّةِ. لَكِي يَفْرَحَ الزَّارِعُ
وَالْحَاصِدُ مَعًا. وَفِي هَذَا يُصَدِّقُ الْقَوْلَ: إِنَّ وَاحِدًا يَزْرَعُ وَآخَرَ يَحْصُدُ. وَأَنَا أَرْسَلْتُكُمْ لِتَحْصُدُوا مَا لَمْ تَتَّعَبُوا فِيهِ. لِأَنَّ آخِرِينَ
تَعَبُوا وَأَنْتُمْ دَخَلْتُمْ عَلَى تَعَبِهِمْ. فَأَمَنْ بِهِ مِنْ تِلْكَ الْمَدِينَةِ سَامِرْيُونَ كَثِيرُونَ، مِنْ أَجْلِ كَلَامِ الْمَرْأَةِ الَّتِي كَانَتْ تَشْهَدُ أَنَّ قَدْ
قَالَ لِي كُلُّ مَا فَعَلْت. وَلَمَا سَارَ إِلَيْهِ السَامِرْيُونَ طَلَبُوا إِلَيْهِ أَنْ يُقِيمَ عِنْدَهُمْ. فَمَكَثَ هُنَاكَ يَوْمَيْنِ. فَأَمَنْ أَنْاسٌ أَكْثَرُ مِنْ
أُولَئِكَ جَدًّا مِنْ أَجْلِ كَلَامِهِ. وَكَانُوا يَقُولُونَ لِلْمَرْأَةِ: لَسْنَا بَعْدُ مِنْ أَجْلِ كَلَامِكَ نُؤْمِنُ، وَلَكِنْ لِأَنَّ قَدْ سَمِعْنَا وَعَلَّمْنَا أَنَّ هَذَا هُوَ
بِالْحَقِيقَةِ الْمَسِيحُ مَخْلَصُ الْعَالَمِ