



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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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)

May 14, 2017

The Fifth Sunday of Great and Holy Pascha

The Commemoration of the Holy Martyr Isidore of Chios

THE SUNDAY OF THE SAMARITAN WOMAN



Parish Advisory & Finance Council:

KEN MONTY (PRESIDENT), RICHARD ASHOOH, 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, 4:30 PM:

For the repose of Zowdy Zeady (43rd), Joseph Maroon (44th),
Fred Coriarty (69th), and Lamia Solomon (32nd)



Sunday, 11:00 AM:

For the health and salvation of all the mothers in our parish,
and for the repose of all of our mothers
who have departed from this life



Next Saturday, (May 20) 4:30 PM:

For the repose of John Jadda (57th), Joseph Nasser Sr. (3rd),
Freda George (26th), Peter Abood (37th), and Roland Archambeault (18th)

Next Sunday, (May 21) 11:00 AM

For the repose of our former pastors, Rev. Joseph Dagher, B.S.O., (20th Anniversary)
And Rev. Dominic Ledbetter, B.S.O. (21st 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!



Mahrajan 2017 News!

It is time to begin food preparation for Mahrajan 2017! 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 11 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 16	Kibbee	June 6	Chicken Kabobs
May 23	Lamb Kabobs	June 8	Chicken Schwarma
May 25	Lamb Schwarma	June 13	Ghrybe & Nut Maamoul
May 30	Beef Kabobs	July 11	Grape Leaves

Next Sunday, May 21, is the final day of Sunday School

Got Vocations?

In the Gospel, Jesus tells His apostles to see the need for harvesting, for evangelizing people, bringing them to know and experience God, as He had just done with the Samaritan woman. Touched by Christ, she went on to evangelize those of her own community. In the Acts, the Apostles are concerned to find men to keep up this ministry, to care for new peoples, to form new communities. Today we need to find men to serve in the priesthood to carry on this vital work in the life of the Church. Have you heard the call? Are you aware of others who should be encouraged to it? Pray for an increase of laborers for the harvest.

Attendance Last Week: Sat., 4:30 PM: 28 Sun. 11 AM: 86

Last Weekend's Collection: \$ 1,049.⁶⁵

The average Sunday envelope donation: \$29.³⁹

The balance remaining on our mortgage is: \$ 78,319.⁰⁵

SERVICES FOR THE WEEK

Wed., May 17	7:00 PM	Divine Liturgy: Offered for the sick of the parish
Sat. May 20	4:30 PM	Divine Liturgy: The Sunday of the Man Born Blind
Sun., May 21	10:15 AM	Sunday Orthros
Sun., May 21	11:00 AM	Divine Liturgy: The Sunday of the Man Born Blind

Who was the Samaritan Woman?



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***

“Brethren who are of the Gentiles”

WHEN THE LORD JESUS was passing through the region of Tyre and Sidon a Canaanite woman begged Him to heal her daughter. “*But He answered and said, ‘I was not sent except to the lost sheep of the house of Israel’*” (Mt 15:24). Although He went to areas where non-Jews were numerous, His call was first and foremost to the Jews. The Acts of the Apostles tells us how, after Pentecost, the disciples of Christ took the Gospel beyond the house of Israel as well.

Aramaic/Hebrew-Speaking Jews

The Apostles’ ministry was extended beyond Galilee and Judaea “*because of the persecution that arose over Stephen*” (Acts 11:19). Outspoken in his profession of faith in the risen Christ as “*standing at the right hand of God*” (Acts 7:56) before the Sanhedrin, Stephen was stoned to death. The Jewish leaders then tried to exterminate the Jerusalem Christians. “*... and they were all scattered throughout the regions of Judea and Samaria...*” (Acts 8:1) In Acts 11:19 we read that they went “*as far as Phoenicia, Cyprus, and Antioch*” where the Lord Himself had never gone. These regions were not Jewish areas, but they each had Jewish communities, made up chiefly of merchants and dating back hundreds of years before Christ.

Who Were the Hellenists?

Since the first disciples of Christ were from Aramaic-speaking Galilee, their ministry consisted in “*preaching the word to no one but the Jews only. But some of them [the disciples] were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus*” (Acts 11:19, 20). The Hellenists were those Jews who retained their Jewish religious practices but identified with the Hellenic culture of the Roman Empire. Their everyday language was Greek.

Hellenists were prominent in the Jewish communities throughout the Mediterranean region, but there was also a Hellenist community in Jerusalem, perhaps started by Jews returning home from the cities of Egypt or Syria. By the time of Christ the Jewish elite, the rulers, the high priests and many of the Sanhedrin had long been Hellenized, often adopting Greek names and other practices. In 2 Maccabees 4:9 we read how the high priest Jason had established a gymnasium in Jerusalem for training in Greek-style games.

There were followers of Christ among both the Aramaic-speaking Jews (the “Hebrews”) and their Greek-speaking brethren. There were often bad feelings between the groups. The Apostles had instituted the order of deacons precisely because “*there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution*” of alms (Acts 6:1).

Because the Jerusalem community already contained Hellenists, many commentators contend that it was not the Hellenized Jews (*Hellenistas*), whom the disciples evangelized in



Antioch, but the *Hellenas*, the Greeks, meaning pagan Greeks who were not members of the Jewish community at all. This reading is confirmed in *Acts 15* which tells of the apostolic council at Jerusalem and the conflict which occasioned it. “*And certain men came down from Judea [to Antioch] and taught the brethren, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved’*” (*Acts 15:1*). If the believers at Antioch were Hellenists (Hellenized Jews) they would have been circumcised already. Clearly these were formerly pagan Greeks who had come to believe in Christ.

Who Were the Proselytes?

The Acts of the Apostles tells of another group among the people who had come on pilgrimage to Jerusalem for the feast of Tabernacles: “*Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs*” (*Acts 2:9-11*).

Proselytes were Gentiles who had completely accepted Judaism. Once they were circumcised and immersed in a *mikvah* (ritual bath), they were bound to all the doctrines and precepts of the Jewish religion, and were considered full members of the Jewish people. Their religion was Judaism, but not their ethnicity.

The proselytes’ presence in the city at this time was in response to a precept in the Torah which states: “*Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the LORD empty-handed. Every man shall give as he is able, according to the blessing of the LORD your God which He has given you*” (*Dt 16:16, 17*).

One of these feasts is Shavuot, the Feast of Tabernacles, which is observed seven weeks after Passover. While the Feast of Tabernacles was being celebrated in Jerusalem, the Holy Spirit descended upon the followers of Christ. Filled with the Holy Spirit, they began to speak in other tongues “*as the Spirit gave them utterance*” (*Acts 2:4*).

Who Were the “God-fearing”?

Members of another group found a home in the early Church as well. These were the “God-fearing” Gentiles who lived in Israel and observed some of its customs, but were not considered proselytes because they had not accepted to be circumcised. They were not bound the precepts of the Torah but were held to keep the “Noahide Laws,” which godly people observed before the time of Moses. These laws are: Do not deny God. Do not blaspheme God. Do not murder. Do not engage in illicit sexual relations. Do not steal. Do not eat from a live animal. Establish courts/a legal system to ensure obedience to these laws. Gentiles who observed these laws were considered righteous and deserving of a place in the world to come.

This practice seems to be the basis of how the Apostles finally solved the issue of the formerly pagan Greeks of Antioch. As they wrote to the Antiochians, “*The apostles, the elders, and the brethren, to the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings... it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well*” (*Acts 15:23, 28, 29*).

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، وعلموا جمعاً كثيراً. وفي انطاكيةً أولاً دعى التلاميذ مسيحيين. وفي تلك الايام اندر أنبياء من أورشليم الى انطاكية. فقام واحد منهم أسمه 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 تسألينني فيعطيك 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 وهلمني 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 أَكَلُهُ لا تَعْرِفُونَهُ أَنْتُمْ. فقال التلاميذُ فيما بَيْنَهُمْ: أَلَعَلَّ أَحَدًا أَنَاهُ 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 سَامِرِيُونَ كَثِيرُونَ، مِنْ أَجْلِ كَلَامِ الْمَرْأَةِ الَّتِي كَانَتْ تَشْهَدُ أَنَّ قَدْ
قَالَ لِي كُلُّ مَا فَعَلْتُمْ. وَلَمَا سَارَ إِلَيْهِ السَّامِرِيُّونَ 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

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Elizabeth Ashooh, Elsie Ashooh, Al Auclair, Alice Auclair, Erin Baroody, Michael Baroody, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Theresa Cullen, Janet Drake, Sher Farrow, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Marguerite Ganem, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Shirley Lanoue, Susan Latvis, Mary Lear, Diana Lebel, Peggy Leclear, Fr. Theophan Leonarczyk, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Blaise Notter, Steve Notter, Steven O'Leary, Denis O'Keefe, Ellen Osgood, Josephine Paquette, Sheila Quinn, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Denise Sherburne, Tarrant Smith, Catherine Waldron, George Webber, Martha Webber, 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.



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