



# OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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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)*

June 9, 2019

*The Commemoration of our Holy Father Cyril, Archbishop of Alexandria*



## GREAT AND HOLY PENTECOST



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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

### Response to the Second Antiphon and the Entrance Hymn:

O Holy Counselor, save us who sing to You! Alleluia

### The Troparion of Pentecost (8<sup>th</sup> Tone- 3X-See suppliment)

Blessed are You, O Christ our God, who have filled the fisherman with wisdom by sending down the Holy Spirit upon them, and who through them have caught in Your net the whole world, O Lover of Mankind, glory to You!

### The Kondakion of the Pentecost (8<sup>th</sup> Tone-See suppliment):

When the Most High came down and confused the tongues, He divided the nations, but when He distributed the tongues of fire, He called all men to unity. Wherefore, we glorify the Holy Spirit with one accord.

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### THE PROKIMENON:

**THROUGH ALL THE EARTH THEIR VOICE RESOUNDS,  
AND TO THE ENDS OF THE WORLD THEIR MESSAGE!**

*The heavens declare God's glory,  
and the firmament proclaims the work of His hands.*

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***Today's Readings: Acts 2: 1-11 and John 7: 37-52 and 8:12***

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### The Hirmos of Pentecost (7<sup>th</sup> Tone-see suppliment))

You conceived in virginity, lending a body to the Word, the Creator of all. O Virgin Mother, O Theotokos, receptacle of the uncontainable God, abode of your Limitless Maker, we magnify you!

## LITURGY INTENTIONS

### Saturday (June 8) 4:30 PM:

For the repose of Mitchell Nassif (26<sup>th</sup>), Virginia Pichette (5<sup>th</sup>), Annie Samales (63<sup>rd</sup>), Helen Solar (33<sup>rd</sup>), Lucille Raczka (18<sup>th</sup>), Linda Jadda (23<sup>rd</sup>), Josephine Baroody (34<sup>th</sup>), Charles Nassoura (37<sup>th</sup>), and Barbara Spencer (17<sup>th</sup>)



### Sunday, (June 9) 10:30 AM:

For the repose of Russell Pond (3<sup>rd</sup> Anniversary),  
by his family

For the repose of Fr. Clement Youssef, B.S.O,  
who fell asleep in the Lord on May 31

### Next Saturday, (June 15) 4:30 PM:

For the repose of Ferris Ebiol (39<sup>th</sup>), James Holt (14<sup>th</sup>), John George (15<sup>th</sup>), Rachel George (25<sup>th</sup>), Honnie Coriaty (40<sup>th</sup>), William Paquette (25<sup>th</sup>), and Bernadette Ganem (5<sup>th</sup>)

### Next Sunday (June 16) 10:30 AM:

For the repose of Bishop Justin Najmy (51<sup>st</sup> Anniversary),  
the first bishop for Melkites in the United States

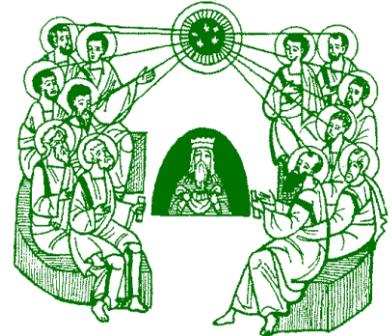


# THE FEAST OF PENTECOST

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end - the achievement and fulfillment - of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness. With the descent of the Holy Spirit upon Christ's disciples, the time of salvation, the Divine work of redemption has been completed, the fullness revealed, all gifts bestowed: it belongs to us now to "appropriate" these gifts, to be that which we have become in Christ: participants in the plan of salvation and citizens of His Kingdom.

The church is decorated in greenery in celebration of the Feast of Pentecost to remind us of the new and eternal life given to us through the outpouring of the Holy Spirit.

## THE SUNDAY OF PENTECOST



The Fiftieth Day After Pascha

## Lebanese Food Festival!

St. Joseph's Melkite Catholic Church 241 Hampshire St., Lawrence, MA, will be hosting their annual food festival this weekend: Saturday 4 PM to Midnight, and Sunday 2 PM to 9 PM.



Do you know someone in the parish that is graduating from high school or college? Let Fr. Tom know, so that we can congratulate and pray for them at the Divine Liturgy on June 23!

**The Sunday School picnic** for teachers, parents and students will take place following the Sunday Divine Liturgy next Sunday.

## Mahrajan 2019 – We are really cooking now!

On Tuesday we are preparing chicken kabobs – and we really need your help!  
**Cutting the chicken begins at 3:00 PM, skewering the chicken at 6:00 PM.**

**Attendance Last Sat. 4:30 PM: 18    Sun. 10:30 AM: 87**

**Last Weekend's Collection: \$770.<sup>00</sup>**

*The average Sunday envelope donation: \$27.<sup>39</sup>*

*The balance on our mortgage is: \$65,261.<sup>01</sup>*

### SERVICES FOR THE WEEK

Sun., June 9	7:00 PM	<b>Kneeling Vespers of Pentecost</b>
Wed., June 12	7:00 PM	<b>Divine Liturgy: Offered for deceased of the parish</b>
Sat., June 15	4:30 PM	<b>Divine Liturgy: The Sunday of All Saints</b>
Sun., June 16	9:45 AM	<b>Sunday Orthros</b>
Sun., June 16	10:30 AM	<b>Divine Liturgy: The Sunday of All Saints</b>

# Understanding the icon of Pentecost

The icon of the Feast of Pentecost is known as "The Descent of the Holy Spirit". It is an icon of bold colors of red and gold signifying that this is a great event. The movement of the icon is from the top to the bottom. At the top of the icon is a semicircle with rays coming from it. The rays are pointing toward the Apostles, and the tongues of fire are seen descending upon each one of them signifying the descent of the Holy Spirit.

The building in the background of the icon represents the upper room where the Disciples of Christ gathered after the Ascension. The Apostles are shown seated in a semicircle which shows the unity of the Church. Included in the group of the Apostles, at the top right, is Saint Paul, who, though not present with the others on the day of Pentecost, became an Apostle of the Church and the greatest missionary. St. Peter sits opposite St. Paul. The place at the center between St. Peter and St. Paul is reserved for Christ, the invisible but nonetheless ever-present Head of the Church. (Sometimes the empty place between St. Peter and St. Paul is occupied by the Mother of God, the symbol of the Church. This, however, seems to be the exception, since the Church is already represented by the college of Apostles). Also included are the four Evangelists—Matthew, Mark, Luke, and John—holding books of the Gospel, while the other Apostles are holding scrolls that represent the teaching authority given to them by Christ.

In the center of the icon below the Apostles, a royal figure is seen against a dark background. This is a symbolic figure, Cosmos, representing the people of the world living in darkness and sin. He is made old by the sin of Adam. His crown symbolizes that sin is king of the world. The blackness surrounding him is the darkness and shadow of death. The white cloth in his hands contains twelve scrolls which represent the Apostles who brought light to the world by their teaching.

In the icon of Pentecost we see the fulfillment of the promise of the Holy Spirit, sent down upon the Apostles who will teach the nations and baptize them in the name of the Holy Trinity. Here we see that the Church is brought together and sustained in unity through the presence and work of the Holy Spirit, that the Spirit guides the Church in the missionary endeavor throughout the world, and that the Spirit nurtures the Body of Christ, the Church, in truth and love. Clement of Alexandria also speaks of this light as being "signed" upon us. He describes this sign as a "seal," a mark of belonging – in this case, to Christ. At our chrismation, the completion of our baptism, we receive this "seal of the gift of the Holy Spirit" who affirms that we belong to the Lord. We are His, and He is ours, as a pledge of the life that awaits us in glory.



# The Promise Fulfilled



SEVERAL HYMNS OF PENTECOST allude to promises made by Christ concerning the coming Holy Spirit. He would be “*another Paraclete*” (Comforter or Advocate), Jesus Himself being their first Paraclete. The Holy Spirit, being immaterial, would “*abide with you forever*” (John 14:15). He would be “*everywhere present and filling all things,*” as we say in the hymn to the Holy Spirit which begins most of our services. The Lord Jesus took on our humanity to be like us in all things except sin. His earthly life, like ours, would be limited to a certain time and a certain place so that we could be glorified like Him forever in His glory

According to Christ the first work of the Holy Spirit would be to help Jesus’ followers understand God’s plan for us. “*He will teach you all things and bring to your remembrance all things that I said to you*” (John 14:26). “*He will testify of Me*” (John 15:26), guiding you “*into all truth*” (John 16:12).

## More than Understanding

The Scriptures read at the Divine Liturgy on this feast show us another dimension of the Spirit’s presence among us. He would impart spiritual power to the Church by His presence. Before His ascension Christ promised His followers, “*But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth*” (Acts 1:8). This power would give the courage to speak the Good News of Christ to men who, before the Spirit’s coming, had been hiding in an upper room for fear of the Jewish authorities. The Spirit’s presence brought clarity to their message as well as the boldness to transmit it to their disbelieving countrymen.

The Acts of the Apostles gives several instances of how the Holy Spirit’s power worked among the apostles. It lists:

***The Gift of Tongues (Acts 2:4-11)*** – The ability to proclaim the Gospel and to be understood in a number of languages otherwise unknown to the speaker.

***The Gift of Teaching (Acts 2:14-36)*** – The ability to express the mystery of the Gospel with clarity despite their humble background and lack of education.

***The Gift of Healing (Acts 3:1-10)*** – The ability to heal the physical illness of people and even, as in the case of Tabitha, to raise the dead.

***The Gift of Discernment (Acts 4:36- 5:11)*** – The ability to distinguish between spiritual truth and delusion, as when Peter detected the deceitful hearts of Ananias and Sapphira.

***The Gift of Passing on the Spirit (Acts 8:14-17)*** – The ability to confer the Gift of the Holy Spirit through the laying-on of hands.

***The Gift of Exorcism (Acts 16:16-18)*** – The ability to drive out evil spirits.

All these gifts have been manifested throughout the life of the Church over the centuries with the exception of the first of these gifts, the multiplicity of tongues. According to St Augustine and St John Chrysostom, the purpose of the gift of tongues was to affirm “that the Gospel of God was to be proclaimed over the entire earth in all languages” (St Augustine, Homily on 1 John 6:10). That universal proclamation began almost immediately, fulfilling the purpose of the gift of tongues which ceased.

Other gifts were bestowed upon the growing Church, as described in the epistles of St. Paul. Some of them are celebrated in a hymn repeated frequently during this feast:

“The Holy Spirit provides every gift: He inspires prophecy, perfects the priesthood, grants wisdom to the illiterate, makes simple fishermen become wise theologians, and establishes perfect order in the organization of the Church. Wherefore, O Comforter, equal in nature and majesty with the Father and the Son, glory to You!”

### **Releasing the Spirit’s Power**

The fruit of these gifts have been with us for centuries. The result is often that we take them for granted and fail to see the power in them. The Lord does not try to scare us into faith by brandishing these gifts in our faces. Rather He waits for us to seek a relationship with Him in the Holy Spirit. Then the power in these gifts will be revealed.

In 1968 the late Greek Orthodox Patriarch of Antioch, Ignatius IV, addressed these words to a meeting of the World Council of Churches. Quoted time and again since then, they testify to the Spirit’s power in these gifts, released when we seek to know Him, the Giver of them all.

“Without the Holy Spirit God is far away, Christ stays in the past, the Gospel is a dead letter, the Church is simply an organization, authority – a matter of domination, mission – a matter of propaganda, the Liturgy – no more than an evocation, Christian living – a slave morality.

“But in the Holy Spirit: The cosmos is resurrected and groans with the birth-pangs of the kingdom, the risen Christ is there, the Gospel is the source of life, the Church shows forth the life of the Trinity, authority is a liberating service, mission is a Pentecost, the Liturgy is both memorial and anticipation, human action is deified.”

### **The River of Living Water**

It is with an understanding like this that Christ describes the Holy Spirit in terms of living or flowing water:” “*If anyone thirsts let him come to me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water’ But this He spoke concerning the Spirit whom those believing in Him would receive, for the Holy Spirit was not yet given because Jesus was not yet glorified*” (John 7:37-39).

This living water – the Holy Spirit – is not meant simply to remain in the heart of the believer but to flow out to others. He quenches the thirst of the believer but also goes forth to nourish others. Our celebration of this feast, then, is a reminder that we are conduits, vessels for the Holy Spirit. Without the Holy Spirit we are empty vessels – with the Holy Spirit we water the world.



# The Fathers Speak:

## On the Feast of Great and Holy Pentecost

To the Hebrew people, now freed from Egypt, the law was given on Mount Sinai fifty days after the immolation of the paschal lamb. Similarly, after the passion of Christ in which the true Lamb of God was killed, just fifty days after his resurrection, the Holy Spirit fell upon the apostles and the whole group of believers. Thus the earnest Christian may easily perceive that the beginnings of the Old Covenant were at the service of the beginnings of the gospel and that the same Spirit who instituted the first established the Second Covenant.

*-St. Leo the Great, SERMON 75.*

They partook of fire, not of burning but of saving fire. This is a fire that consumes the thorns of sins but gives luster to the soul. This is now coming upon you also in order to strip away and consume your sins, which are like thorns, and to brighten yet more that precious possession of your souls, and to give you grace, the same given then to the apostles. The Spirit descended upon them in the form of fiery tongues, that they might crown themselves with new and spiritual diadems by fiery tongues upon their heads. As a fiery sword had barred of old the gates of paradise, a fiery tongue that brought salvation restored the gift.

*-St. Cyril of Jerusalem, CATECHETICAL LECTURE 17.15.*

Hold on to the gift but acknowledge the giver. When the Lord promised he was going to give his Spirit, he said, "If anyone is thirsty let him come to me and drink. Whoever believes in me, rivers of living water will flow from his belly." Where does this river in you come from? Remember your former dryness. I mean, if you had not been dry, you would not have been thirsty. If you had not been thirsty, you would not have drunk. What do I mean when I say: if you had not been thirsty, you would not have believed in Christ? Unless you had discovered how empty you were, you would not have believed in Christ. Before saying "rivers of living water will flow from his belly," he first said, "If anyone is thirsty, let him come and drink." The reason you will have a river of living water is that you drink. You do not drink if you are not thirsty.

*-St. Augustine of Hippo SERMON 160.2.*

But as the old confusion of tongues was laudable, when men who were of one language in wickedness and impiety, even as some now venture to be, were building the Tower; for by the confusion of their language the unity of their intention was broken up, and their undertaking destroyed; so much more worthy of praise is the present miraculous one. For being poured from One Spirit upon many men, it brings them again into harmony. And there is a diversity of Gifts, which stands in need of yet another Gift to discern which is the best, where all are praiseworthy.

*- St. Gregory Nazianzen, Oration on Pentecost*

**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 Salvias, Barbara Schultz, Raymond Sherburne, Lody Slaybe, 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:

## A reading from the Acts of the Apostles (2: 1-11)

When the days of Pentecost were ending, the disciples were all together in one place. And suddenly there came a sound from heaven, as of a violent wind blowing, and it filled the whole house where they were sitting. And there appeared to them separate tongues as of fire, and they settled upon each one of them, and all were filled with the Holy Spirit, and they began to speak in foreign tongues, as the Holy Spirit granted them to speak.

Now, there were staying in Jerusalem devout Jews from every nation under heaven. And when this sound occurred, a great crowd gathered, and they were astounded because each one heard them speaking in his own language. And all of them, amazed and wondering, were saying to each other, "Look, are not all these men who are speaking Galileans? How then have all of us heard our own language in which we were born? Parthians and Medes and Elamites, and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Lybia around Cyrene, and visitors from Rome, Jews also and proselytes, Cretans and Arabs, we have heard them speaking in our own language of the wonderful works of God."

### الرسالة (اعمال الرسل 2: 1 - 11)

لما حلَّ يوم الخمسين، كان الرسل كلهم معاً في مكانٍ واحد. فحدثتْ بَغْتَةً صوتٌ من السماء، كصوت ريحٍ شديدةٍ تعصف، وملاً كل البيت الذي كانوا جالسين فيه. وظهرت لهم ألسنةٌ منقسمةٌ كأنها من نار، واستقرت على كل واحدٍ منهم. فامتألوا كلهم من الروح القدس، وطفقوا يتكلمون بلغاتٍ أخرى، كما آتاهم الروح أن ينطقوا. وكان في أورشليم رجالٌ من اليهود أنقياء من كل أمة تحت السماء. فلما كان ذلك الصوت، اجتمعَ الجمهور فتحيروا، لأن كل واحدٍ كان يسمعهم ينطقون بلغته. فدهشوا جميعهم وتعجبوا قائلين بعضهم لبعض: أليس هؤلاء المتكلمون كلهم جليليين؟ فكيف نسمع كلُّ منا لغته التي ولدَ فيها؟ نحن الفريسيين والماديين والعيلاميين، وسكان ما بين النهرين واليهودية وكبادوكية وبنطس وآسية، وفريجية وبمفيلية ومصر، ونواحي لبيّة عند القيروان، والرومانيين المستوطنيين واليهود والدخلاء والكريتيين والعرب، نسمعهم ينطقون بألسنتنا بعظائم الله.

## The Holy Gospel according to St. John the Evangelist (7:37-52, 8:12)

Now on the last, the great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. Anyone who believes in Me, as the Scripture says, 'From within him there shall flow rivers of living water.'" He said this, however, of the Spirit, whom they who believed in Him were to receive; for the Spirit had not yet been given, since Jesus had not yet been glorified. Some of the crowd, therefore, when they had heard these words, said, "This is truly the Prophet." Others said, "This is the Christ." Some, however, said, "Can the Christ come from Galilee? Does not the Scripture say it is of the offspring of David, and from Bethlehem, the village where David lived, that the Christ is to come?" So there arose a division among the crowd because of Him. And some of them wanted to seize Him, but no one laid hands on Him.

The attendants therefore came to the chief priests and Pharisees; and these said to them, "Why have you not brought Him?" The attendants answered. "Never has man spoken as this Man." The Pharisees then answered them, "Have you also been fooled? Has any one of the rulers believed in Him, or any of the Pharisees? But this crowd, which does not know the Law, is accursed." Nicodemus, the man who had come to Him at night, who was one of them, said to them, "Does our Law judge a man unless it first gives him a hearing, and knows what he does?" They answered and said to him, "Are you also a Galilean? Search and see that out of Galilee arises no prophet."

And again Jesus spoke to them saying, "I am the Light of the world. Anyone who follows Me does not walk in the darkness, but will have the light of life."

### انجيل العنصرة (يوحنا 7 : 37 - 52 & 8 - 12 )

في اليوم الأخير العظيم من العيد، وقف يسوع وصاح قائلاً: إن عطش أحد فليأتني ويشرب. من آمن بي، فكما قال الكتاب، ستجري من جوفه أنهار ماء حي. إنما قال هذا عن الروح الذي كان المؤمنون به مزمعين أن يقبلوه، فالروح القدس لم يكن قد أعطى، لأن يسوع لم يكن بعد قد مُجد. وإذا سمع كثير من الجمع كلامه قالوا: في الحقيقة هذا هو النبي. وقال آخرون: هذا هو المسيح. وقال آخرون: ألعل المسيح يأتي من الجليل؟ ألم يقل الكتاب أن من نسل داود ومن قرية بيت لحم، حيث كان داود، يأتي المسيح. فوقع بين الجمع شقاق من أجله. وكان أناس منهم يريدون أن يمسكوه، ولكن لم يلق أحد عليه يداً. ورجع الخدام إلى رؤساء الكهنة والفريسيين، فقال لهم أولئك: لم لم تأتوا به؟ فأجاب الخدام: إنه ما نطق إنسان قط مثل هذا الانسان. فأجابهم الفريسيون: ألعلكم أنتم أيضاً قد ضللتهم؟ هل آمن به أحد من الرؤساء أو من الفريسيين؟ أما هؤلاء الجمع الذين لا يعرفون الناموس فهم ملعونون. قال لهم أحدهم نيقوديموس الذي كان قد جاء إلى يسوع ليلاً: ألعل شريعتنا تحكم على انسان ما لم تسمع منه أولاً وتعلم ما فعل؟ فأجابوا وقالوا له: ألعلك أنت أيضاً من الجليل؟ ابحت وانظر، إنه لم يقم نبي من الجليل. ثم كلمهم أيضاً يسوع قائلاً: أنا نور العالم، من تبعني فلا يمشي في الظلام، بل يكون له نور الحياة.