



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)

May 20, 2018

GREAT AND HOLY PENTECOST



Parish Advisory & Finance Council:

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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 (8th Tone- 3X-See insert)

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 (8th Tone-See insert):

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.

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.*

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

The Hirmos of Pentecost (7th Tone-see insert)

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 (May 19) 4:30 PM:

For the repose of Susan Wihby (71st), Annie Kalil (63rd), Joseph Wihby (31st), Zowdy Zeady (44th), Joseph Maroon (45th), Fred Coriarty (70th), Lamia Solomon (33rd), John Jadda (60th), Joseph Nasser (4th), Freda George(27th), and Peter Abood (38th)

Sunday, (May 20) 10:30 AM

For the repose of Mary Stephen (One Year Anniversary),
by the Stephen Family

Next Saturday (May 26) 4:30 PM:

For the repose of Ernest Elias (15th), Gertrude Beddla (5th), Ned Kfoury (58th), Eassa Maloley (35th), Michael Baroody (57th),
and Matilda Ashooh (54th)

Next Sunday (May 27) 10:30 AM

For the repose of Stephen Dunn (40 Day Memorial),
by his Aunt Martha Dagher

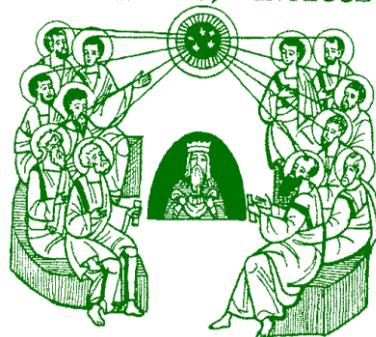


THE FEAST OF PENTECOST

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

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.

May 22	Beef Kabobs		June 6	Chicken Shwarma
May 29	Lamb Kabobs		June 12	Ghrybe & Nut Maamoul
May 30	Lamb Shwarma		July 10	Grape Leaves
June 5	Chicken Kabobs			

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.

Attendance - Last Sat. 4:30 PM: 16 Last Sun. 10:30 AM: 110

Last Weekend's Collection: \$1,038.⁴⁶

The average Sunday envelope donation: \$33.⁶⁵

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

SERVICES FOR GREAT AND HOLY WEEK

Sun., May 20	7:00 PM	Vespers for Pentecost Monday with Kneeling Prayers
Thurs., May 24	7:00 PM	Great Vespers with Artoclasia-Third Finding of the Head. of St John the Baptist
Sat., May 26	4:30 PM	Divine Liturgy: Sunday of All Saints
Sun., May 27	9:45 AM	Sunday Orthros
Sun., May 27	10:30 AM	Divine Liturgy: Sunday of All Saints

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.





May 25: The Commemoration of the Third Finding of the Head of St. John the Baptist

The Byzantine Churches observe two feasts concerning the head of St John the Forerunner. On February 24 the “First and Second Finding” of his head are recalled, On May 25 the “Third Finding” of this relic is observed.

The Gospel account of John’s death and burial is found in *Mt* 14:3-12. There we are told that John was beheaded, that his head was given by Salome to her mother, and that “*Then his disciples came and took away the body and buried it, and went and told Jesus*” (v. 12). What became of John’s head was not mentioned.

According to a very early local tradition, John’s disciples took his body to Samaria, outside Herod’s jurisdiction, and buried it in Sebastiya, near the tomb of the Prophet Elisha. According to Rufinus of Aquileia, who lived in Jerusalem at the time, pagans, during the reign of Emperor Julian the Apostate (361-363), desecrated the tombs of both John and Elisha and burned their bones. Some of the remains were rescued by monks who brought them to their monastery in Jerusalem.

After Julian’s brief reign the shrine was restored and at least some of the relics presumably returned. In 512 St John of Maiuma in Gaza visited Sebastiya, describing what he saw: “This site, in fact, was a particular chapel of the church, enclosed within gates because it contains two urns covered in gold and silver, in front of which burn perennial lamps: one is John the Baptist’s, the other is Prophet Elisha’s.” The church was destroyed by an earthquake in the ninth century.

Palestine: the First Finding: Nicephorus and Symeon Metaphrastes (in accordance with Josephus) say that Herodias had John’s head buried in the fortress of Machaerus where he had been slain. Other writers say that it was interred on the tetrarch’s property in Jerusalem where it was discovered by two pilgrim-monks during the restoration of the city under Constantine the Great. For several years it was kept by local Christians as a treasured relic.

Syria: The Second Finding: A Syrian visiting Jerusalem acquired the head from some monks and brought it home to Emesa (Homs) where it came into the possession of another monk who buried it in his cave. A contemporary chronicle relates that in 452 St. John the Baptist appeared to Marcellus, the archimandrite of this monastery, and indicated where his head was hidden. The head was discovered and enshrined in a newly-build church which was then dedicated to St John. This discovery was widely celebrated at the time and a feast and procession established in Constantinople on February 24 to commemorate it. Before long, the Forerunner’s head was brought to Constantinople where it remained until the iconoclast period (730-842). The head was then secretly taken and hidden in Comana (Abkhazia today) for safekeeping.

Constantinople: The Third Finding: Around the year 850, with the final defeat of iconoclasm, the head of the Forerunner was returned to Constantinople where major portions were enshrined at the Studion Monastery and the Monastery of the Forerunner. The upper portion remained in Constantinople until the disastrous sack of the city during the Fourth Crusade in 1204. Crusaders took the relic to Amiens in northern France where it was enshrined in the new cathedral.

The Other Paraclete

AS THE TIME FOR THE LORD'S PASSION neared, Jesus tried to prepare His followers for what was to happen. He warned them about His impending arrest, their flight, and about His ultimate death. He also made a promise: *“And I will pray the Father, and He will give you another Paraclete, that He may abide with you forever — the Spirit of truth...”* (Jn 14:16).

The word *Paraclete* comes from the world of civil law. In the Roman system, a Paraclete was an advocate who advised and encouraged people in the courts. It was the Paraclete who would provide the first Christians with their defense when they were brought before a worldly judge.

Jesus identified this Paraclete as the Holy Spirit, advising His disciples, *“Now when they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say. For the Holy Spirit will teach you in that very hour what you ought to say”* (Lk 12:11, 12). The Holy Spirit would be their advocate when any authority challenged their preaching.

After His resurrection, the Lord Jesus repeated His promise, this time with an additional dimension. Prior to His Ascension He told His followers: *“Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high”* (Lk 24:49) *“...for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now”* (Acts 1:5). The Paraclete, the promised Holy Spirit, would come, bestowing heavenly power on those who received Him.

The Promise is Kept

This bestowal of the Holy Spirit would come a few days later, on the day of Pentecost. This term, from the Greek word for fifty, referred to the Jewish feast of Shavuot or “Weeks,” when the first-fruits of the grain harvest in Israel were to be offered in the temple. Shavuot was observed fifty days after Passover as one of Judaism's pilgrimage feasts, when men were supposed to go to Jerusalem to make their offerings.

What took place during that feast is described in the Acts of the Apostles: *“When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance”* (Acts 2:1-4).

Peter, the senior apostle, interpreted what had happened as the outpouring of the Spirit prophesied in Joel 2:28-32 for the start of the messianic age (the “last days”). He proclaimed Jesus as the Messiah and called on his hearers, attracted by the commotion, to repent and be baptized *“in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit... Then those who gladly received his word were baptized; and that day about three thousand souls were added to them. And they continued steadfastly in the apostles' doctrine and fellowship, in the*



breaking of bread, and in prayers (Acts 2:38, 41, 42). This outpouring of the Spirit thus marked the beginning of a new community built around the apostolic faith, common prayer and the “breaking of bread” (communal meal/Eucharist).

The Spirit as a Sign of Authenticity

For most of human history communication was by writing, delivered by a messenger. You knew the message was authentic because it was sealed. The message was sealed with hot wax into which the writer’s seal or signet was then stamped. The seal was the stamp guaranteeing the authenticity of the message.

Other seals were identifying marks branded on animals or even slaves. All Jewish men were sealed by circumcision, to demonstrate that they were members of God’s people, Israel.

When the Lord Jesus was baptized in the Jordan, the Father’s voice bore witness to Him, calling Him beloved Son. “And the Spirit, in the form of a dove, confirmed the truth of this word” (troparion). The Spirit was the seal on Christ, demonstrating that He was the Son of God.

The same Spirit, who descended on the disciples of Christ, confirmed the truth of their words, the Gospel message. His presence, at work among them and in the Church of every age, is the seal demonstrating the divine origin and truth of the Christian faith.

St Paul affirms that every Christian has been sealed with the Holy Spirit. Writing to the Corinthians, he teaches that the Holy Spirit is within us: “*Do you not know that you are the temple of God and that the Spirit of God dwells in you?*” (1 Cor 3:16). He expresses this mystery of the indwelling Spirit as an anointing and a sealing: “*Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee*” (2 Cor 1:21, 22). We are, in fact, called Christians (anointed ones) because this sealing has confirmed our union to the Anointed One, the Lord Jesus.

In our Church this anointing is given to each newly baptized Christian in the mystery of Chrismation. As the priest anoints the newly-baptized, he announces “The seal of the gift of the Holy Spirit.” The visible seal of the Chrism signifies the inner sealing of our hearts. The Spirit marks each Christian as being in Christ, the eternal High Priest and, therefore members of the royal priesthood (see 1 Pt 2:9). Thus, when we join in the worship of the Church, we are acting in union with Christ the High Priest. We also are gifted by the Spirit in particular ways to help build up the Church. Thus every Christian has an individual gift, meant to be used for the good of all.

At Pentecost the Spirit energized the apostles in a remarkable way. The same Spirit works that way today as well. Each of us is called to reflect the presence of God in some discernible way. Each of us is the “face of the Holy Spirit,” making visible the presence of the Spirit within.

The Spirit as a Promise of Eternity

In his Epistle to the Ephesians, St Paul teaches that we are confirmed in the assurance of our union with Christ through our faith in Him and by being sealed with the Holy Spirit. “*In Him [Christ] we have redemption through His blood... In Him also we have obtained an inheritance... In Him you also trusted, after you heard the word of truth...in Him also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory*” (Eph 1:9-14).

St Paul calls the Spirit “the Spirit of promise,” who assures us of our inheritance to come. If we have been given the Spirit to dwell within us now, how great a gift will be ours in the age to come.

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, Iris Angelina Velasquez, and Joseph Yablonski.

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>Joe Ashooh, Agent 297 South Willow St Manchester, NH 03103 603-624-1000 www.joesthere.com</p> <p>Providing Insurance and Financial Services Call us for a free quote</p>	<p>NORTH HILLS REALTY GROUP, LLC <i>Residential Real Estate Brokers</i> Abraham Dagher, Realtor 814 Elm St., Suite # 302 Manchester, NH 03101 (603) 629-9988</p>	 <p>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</p> <p>Glenwood Investment Group <i>“Grow and protect your hard-earned wealth”</i></p>
<p>THE STEPHEN GROUP</p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p>JOHN STEPHEN <i>Managing Partner</i> jstephen@stephengroupinc.com www.stephengroupinc.com</p>		 <p>Stephen LAW GROUP P.L.C.</p> <p>Robert Stephen, Attorney at Law 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 www.StephenLaw.com</p>
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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 البيتِ 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 والمدايين والعيلاميين، وسكان ما بين النهرين واليهودية وكبادوكيةً وبنطس وآسية، وفريجيةً وبمفيليةً 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. وإذ سمع كثير من الجمع كلامه قالوا: في الحقيقة هذا هو النبي. وقال آخرون: هذا هو المسيح. وقال آخرون: أعل 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: أعلكم 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: أعل شريعتنا تحكم على انسان ما لم تسمع منه أولاً وتعلم ما فعل؟ فأجابوا وقالوا له: أعلك أنت أيضاً من الجليل؟ ابحت وانظر، إنه لم يقم نبي من الجليل. ثم كلمهم أيضاً يسوع قائلاً: أنا نور العالم، من تبغني فلا يمشي في الظلام، بل يكون له نور الحياة.