



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

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)

May 3, 2020

The Third Sunday of Great and Holy Pascha

The commemoration of the Holy Martyrs

Timothy and Maura



THE SUNDAY OF THE PARALYTIC

Parish Advisory & Finance Council:

KEN MONTY (PRESIDENT), ROBERT ANDERSON, ROBIN ANDERSON, JOHN CULLEN, MARTHA DAGHER, TIM ERMATINGER, KEN KOMISAREK, MARYLOU LAZOS, JESSICA LOMANNO, MAURICE PARÉ, RAFAEL PESCHIERA, PAUL ST. GERMAIN, AND JOHN SIWIK

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 (3rd Tone) Page 52

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:

SING PRAISE TO OUR GOD, SING PRAISE!

SING PRAISE TO OUR KING, SING PRAISE!

All you peoples clap your hands! Shout to God with cries of gladness!

Today's Readings: Acts 9: 32-42 and John 5: 1-15

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 Zion, and you O Pure One, O Mother of God, exalt in the resurrection of your Son.

LITURGY INTENTIONS

Sunday, (May 3 10:30 AM):

For the repose of Barbara Ashooh (62nd), David Akoury (14th), Agnes Bockmon (6th), Najeeb Ashooh (72nd), Zihree Burkush (52nd), Rose Stephen (52nd), Habib Nassoura (21st), Zakia Kalil (40th), Joan Case (18th), John Stephen (77th), and Gaby Stephen (49th)

Next Sunday (May 10) 10:30 AM:

For the repose of Robert Baroody (16th), Arlene Lanoie (30th), Frederick Kalil (8th), Susan Wihby (73rd), Annie Kalil (65th), Joseph Wihby (33rd), Julie Cullen (6th), and Zowdy Zeady (46th)



Please remember, in this time when we are not permitted to have public services, the parish's expenses remain the same, and the parish remains dependent on your continued generosity. Many parishioners have set up the church as a payee with their bank, and the bank sends regular checks to the church drawn on the parishioner's account.

The Consecration of the United States to the Theotokos

On Sunday at the Divine Liturgy, we will join with the rest of the Catholic parishes in the United States and in Canada in a prayer of re-consecration of our nation to the Most Holy Theotokos. This common dedication or entrustment of our nation to Mary, Mother of God, is a reminder of Our Lady's witness to the Gospel and a request for her effective intercession before her Son for protection and deliverance from the Corona virus pandemic.



RE: Holy Communion this week

I will be at the church and available for Confession or to give Holy Communion on Sunday April 26, from 1:00 PM to 5:00 PM. Candles are available so that you can bring home the fire of Pascha. If I am not in the church when you arrive, it means I'm elsewhere in the building. Call me and I will meet you.

Please note that we cannot have more than 10 people in the church at one time. If there are people in the church when you arrive, and the presence of you and your family will exceed that limit of 10, please wait in your car until you see the others leave the church.

Also, remember that I remain available for sick calls. Please let me know if someone is in need of a visit.

-Fr. Tom

Instructions for watching the livestreamed services:

Due to the precautions imposed by the coronavirus pandemic, all church services are closed to the public. The services are livestreamed via "Our Lady of the Cedars Melkite Catholic Church" Facebook page. Here is how to watch the services:

Go to <https://www.facebook.com/OurLadyoftheCedars/>. If you already have a Facebook account, you can "Like" the page and receive a notification that the live broadcast is beginning. It should begin at the scheduled service time. If you do not want to have a Facebook account, you can view the services by going to <https://www.facebook.com/OurLadyoftheCedars/live/>.

Last Weekend's Donations: \$ 1,340.⁰⁰

Thank you to those who remembered to send donations!

The average Sunday envelope donation: \$60.⁰⁰

The balance on our mortgage is: \$53,334.¹⁶

SERVICES FOR THE WEEK

These services are not open to the public but will be livestreamed via Facebook

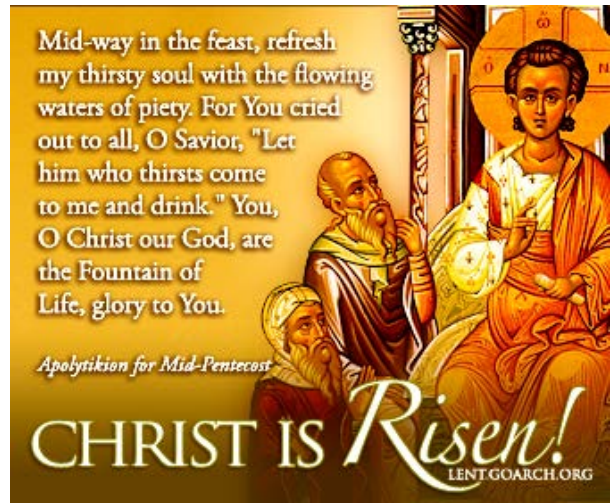
Wed., May 6	7:00 PM	Divine Liturgy: Feast of Mid-Pentecost
Sat., May 9	4:30 PM	Great Vespers for The Sunday of the Samaritan Woman
Sun., May 10	9:45 AM	Sunday Orthros
Sun., May 10	10:30 AM	Divine Liturgy: The Sunday of the Samaritan Woman

Mid-Pentecost, also called “Mid-Pascha” is the celebration of the midpoint of the fifty days between the Feasts of Pascha and Pentecost. The theme of the feast is Christ as Teacher, based upon the words from the Gospel of the day (John 7:14-30): *“Now about the midst of the feast Jesus went up into the temple, and taught...”*

The icon of the feast depicts the young Jesus in the Temple in Jerusalem speaking with the Elders (Luke 2:46-47), the first biblical example of Jesus as teacher (Rabbi). The figure of Jesus is depicted in a manner that shows that His status is superior to that of His elders.

The Troparion of the Feast hints at the encounter of Jesus with the Samaritan Woman, which will be celebrated next Sunday: *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!*

This feast will be commemorated with the celebration of the Divine Liturgy on Wednesday evening at 7:00 PM.



On Mid-Pentecost we hear the call of the Lord: “Whosoever is thirsty, let him come to Me and drink” (John 7:37). If this is so, then let us all run to Him.

Whatever you thirst for – so long as it is not contrary to the spirit of the Lord – you will find relief in Him. If you thirst for knowledge, run to the Lord, for He is the one and only Light, enlightening every man. If you thirst for cleansing from sin and quenching of the flames of your conscience, run to the Lord, for He tore asunder the handwriting of our sins upon the Cross. If you thirst for peace in your heart, run to the Lord, for He is the treasury of all good, whose abundance will teach you to forget all deprivations and despise all earthly good, so as to be filled with Him alone.

If you need strength, He is almighty. If you need glory, His glory surpasses the world. If you desire freedom, He gives true freedom. He will resolve all of our doubts, loose the bonds of our passions, dispel all our troubles and difficulties, will enable us to overcome all obstacles, temptations and intrigues of the enemy, and will make smooth the path of our spiritual life. Let us all run to the Lord! ***-St. Theophane the Recluse***

VOCATION VIEW:

In the Gospel, Christ raised up the paralytic, freeing him from sin and from paralysis. He gave that power to His apostles. In the Acts, we see them raising up people who are paralyzed and even deadened, which attracted many others to follow the Lord. This power is still available through the clergy of the Church. Please pray that many will accept the Lord’s invitation to the priestly ministry.



May 7: The Apparition of the Sign of the Precious Cross Over Jerusalem, in 351 AD

The Precious Cross appeared in the sky over Jerusalem on the morning of May 7, 351 during the reign of the emperor Constantius, the son of Saint Constantine. At that time, the heresy of Arianism (which taught that Christ was merely a creature and not God), was causing great turmoil and division throughout the Empire. Even after the condemnation of this heresy at the First

Ecumenical Council at Nicea in 325, many people were drawn to this false teaching, and the Orthodox found themselves in the minority in many places.

Constantius, the ruler of the eastern part of the Empire, was a fervent supporter of Arianism. His brothers Constantine II and Constans, who were pious Orthodox Christians, ruled in the west. They were both killed in separate battles around 350, leaving Constantius as sole ruler. Also in 350, Saint Cyril became Patriarch of Jerusalem and began his zealous struggle against Arianism.

In May of 351 a luminous Cross appeared over Jerusalem, stretching from Golgotha to the Mount of Olives, a distance of about five and a half miles. The Cross was wide as it was long, and shone more brightly than the sun. A letter from Saint Cyril Patriarch to the emperor described the phenomenon. Cyril wrote that:

"At about the third hour of the day [9:00 AM] an enormous cross, formed of light, appeared in the heaven above holy Golgotha and reaching to the holy Mount of Olives, being seen not by one or two only, but manifest with perfect clarity to the whole multitude of the city; not, as one might suppose, rushing swiftly past in fancy, but seen openly above the earth many hours in plain sight, and overcoming the beams of the sun with its dazzling rays.

"The whole city, struck with reverential fear, tempered with joy, ran immediately to the church, young and old, Christians and heathens, citizens and strangers, all with one voice giving praise to our Lord Jesus Christ, the only Son of God, the worker of miracles; finding by experience the truth of the Christian doctrine, to which the heavens bear witness."

The apparition of the Cross remained over the city for a whole week, and was widely attested to by historians, both Christian and non-Christian. The historian Sozomen says that this wondrous sign led to the conversion of multitudes of pagans and Jews to Christianity.

The miracle was regarded by the Christians as the final victory of the Orthodox faith over Arianism and contributed to the return of many Arians to the Church. It is also a reminder of the awesome Second Coming of Christ, when "the sign of the Son of man shall appear in heaven (Matthew 24:30).

Paralyzed by Sins and Thoughtless Acts



THE SCRIPTURES READ on the remaining Sundays in the Paschal season present us with some of life's most debilitating hardships: blindness, isolation, and, today, paralysis. In the Gospel reading we hear about a man “*who had an infirmity thirty-eight years*” (Jn 5:5) and who was healed by the Lord Jesus, at the Pool of Bethesda outside Jerusalem, where the infirm gathered hoping for healing. This pool was used to clean the animals destined for sacrifice before they would be brought into the temple.

It is not clear why the sick gathered there. There was no explicit mention of miracles at this pool in Jewish sources of the day such as Josephus or Philo. The pool itself, buried in the destruction of Jerusalem, was unknown until archeologists uncovered it in the nineteenth century. This led some to suggest that the passage was not historical at all. Rather it was meant to teach that the “angel in the water” foreshadowed the transforming power

of the Holy Spirit in baptism, which heals us of sin (see Tertullian, *On Baptism*, chapter 5).

Others have noted that there were healing springs and pools in the ancient pagan world as well. Cures at those pools followed specific patterns like the one John records here: the first one entering the pool after the water was “stirred” would be healed. John affirms that Christ's word alone, without any ritual or procedure, was enough to heal. Like the paralytic who had to stop relying on the pool for salvation and turn instead to Christ, so Israel had to stop relying upon the Law to save them, and turn to Christ instead.

What Does It Mean to be Paralyzed?

In the Early Church commentators did not often speculate on the pool or even the nature of the man's illness. It was more common to compare the physical infirmity of the paralyzed man to the spiritual paralysis which afflicts Christians, either occasionally or in a regular way. It was often noted how, in the lives of each one of us, there will be spiritual paralysis: moments of weakness or failure, which can last for many years, as with the paralytic at the sheep pool.

In “spiritual paralysis,” the energies of our soul, of our mind, of our heart, of our will, of our body itself are fettered, fettered by the fact that we have no courage and we have no power within us to move and to act to the full of our longings. We stand, year after year on the very edge, on the bank of the pool that could give us life without being able to enter it.

Christian Life as Synergy,

In one of the last New Testament books to reach its final form, the Second Epistle of St Peter, we see the Christ spiritual life addressed. Spiritual life, we read, comes “... *through the knowledge of Him who called us by glory and virtue, by whom have been given to us exceedingly great and*

precious promises, that through these you may be partakers of the divine nature” (2 Pt 1:3. 4). The way to *theosis*, being partakers of the divine nature, comes because of Christ, God become incarnate so that we might become divinized.

We, however, need to embrace this gift, lest it wither away and we become blind or paralyzed. We do this, the epistle continues, by practicing virtue, self-control, godliness, perseverance, brotherly kindness and love. *“For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins”* (2 Pt 1:3-9). Fruitful Christian life, then, requires that we do our part to make our own the gift of divine life we have received.

We can become shortsighted or even blind to the gift of our baptism, remaining barren and unfruitful – in other words, paralyzed – without being committed to growing in virtue, knowledge, self-control and the rest. We may see this happen in the lives of some Christians who do not consider their baptism seriously, who rarely look to the Gospel, receive the Eucharist or even attend the Liturgy. They are blind to the gift of Christ and therefore paralyzed in the spiritual life. We see it in ourselves, when we cannot focus on the words we read or even the prayers we are saying, distracted by the concerns of daily life.

Paralysis and the Passions

As more philosophically-minded Greeks accepted Christ, they identified the signs of spiritual paralysis in terms of the classical passions: gluttony, lust, greed, anger, envy, sloth, pride and vainglory. A person who is focused on personal comforts (through food and drink, sex or material possessions) will find it difficult if not impossible to center on the spiritual life. If they attend church at all, they find their mind wandering back to the object of their passion.

A story is told about St Basil, the revered Fool for Christ, who confronted Tsar Ivan the Terrible one day because he was not at the Liturgy. Ivan protested that he was indeed in church for the service. Basil replied that the emperor’s body was in church, but his mind was on the Vorobiev hills (where he was having a palace built). When Basil died in 1557, the Tsar acted as one of his pallbearers.

It would be even harder for people ruled by their pride or vanity to look beyond themselves to God or others. Their piety dries up *“like baked clay”* (Ps 21:16), withered like a plant with too much sun and no water. This is why combating the passions has been seen as fundamental to a committed Christian life since the dawn of monasticism in the third century.

In his Homily 37 on the Gospel of John, St John Chrysostom discusses the spiritual medicines necessary to combat the passions and other distractions from the Christian life: *“The divine oracles [the Scriptures] are a treasury of all manner of medicines, so that whether it be needful to quench pride, to lull desire to sleep, to tread underfoot the love of money, to despise pain, to inspire confidence, to gain patience, from them one may find abundant resource.”* The Scriptures held the medicine; the illnesses were the passions.

The Church as Healer

While the Scriptures portray the incarnate Christ as Healer of the man at Bethesda, it depicts the Body of Christ, the Church, as the source of Aeneas’ recovery. The Church is meant to be a therapeutic community in which Christ continues His healing work in our midst.

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Erin Baroody, Michael Baroody, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Sarah Dagher, Sher Farrow, Julie Fregeau, Peter Fregeau, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Arthur Goldberg, Bonnie Gomez, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Leila Khoury, Shirley Lanoue, Sarah Lavery, Susan Latvis, Diana Lebel, Haley Lesmerises, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Jessica Nehme, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Noreen Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Fr. Andre St. Germain, Kara Salvias, Barbara Schultz, Iris Angelina Velasquez, Gina Walcott, Catherine Waldron, George Webber, Martha Webber, Angela 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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Sunday's Readings:

A reading from the Acts of the Apostles (9: 32-42)

In those days it came to pass that Peter, while visiting all of them, came to the saints living at Lydda. And he found there a certain man named Aeneas who had been lying in bed for eight years, since he was a paralytic. And Peter said to him, "Aeneas, Jesus Christ is healing you: get up and make your bed." And he got up immediately. And all the inhabitants of Lydda and the plain of Sharon saw him, and they were converted to the Lord.

Now in Joppa there was a certain woman disciple named Tabitha, which translated means Dorcas, and she devoted herself to good works and almsgiving. But it happened at that time that she fell ill and died: and they washed her and laid her in an upper room. And since Lydda is close to Joppa, the disciples, hearing Peter was there, sent two men to him with the request, "Come to us without delay." "And Peter got up and went with them, and on his arrival, they led him to the upper room, and all the widows stood around him weeping, showing him the gowns and cloaks Dorcas used to make for them. But Peter, putting them all out, knelt down and prayed, and turning to the body, he said, "Tabitha, get up!" And she opened her eyes, saw Peter, and sat up. Then Peter gave her his hand and raised her up, and calling the saints and the widows, he gave her back to them alive. And it became known all over Joppa, and many believed in the Lord.

الرسالة (اعمال الرسل 9 : 32 - 42)

في تلك الايام، اتفق أن بطرس، اذ كان يطوف في جميع الاطراف. نزل أيضاً الى القديسين الساكنين في لُدّة. فصادف هناك رجلاً اسمه اينياس مضطجعاً على سريرٍ منذُ ثماني سنين، وكان مُخلعاً فقال له بطرس: يا اينياس شفاكَ يسوعُ المسيح، قم أفتشْ لنفسِكَ. فقام للوقت. وراه جميعُ الساكنين في لُدّة والشارون، فرجعوا الى الرب. وكانت في يافا تلميذة اسمها طابيتا، الذي تفسيره طيبة، وكانت غنيّة بالأعمال الصالحة والصدقات التي كانت تصنعها. فحدث في تلك الايام أنها مرضت وماتت، فغسلوها ووضعوها في العليّة. ولما كانت لُدّة بقرب يافا، وسمع التلاميذ ان بطرس فيها، أرسلوا اليه رجلين يسألانه ان لا يبطن عن الذهاب اليهم، فقام بطرس وأتى معهم، فلما وصل صعدوا الى العليّة، فوقف لديه جميع الارامل، يبكين ويرينّه أقمصه وثياباً كانت تصنعها طيبة وهي معهنّ. فأخرج بطرس الجميع وجثا على ركبتيه وصلّى، ثم التفت الي الجثة وقال: يا طابيتا قومي، ففتحت عينيها، ولما أبصرت بطرس جلست. فناولها يده وأنهضها. ثم دعا القديسين والارامل وأقامها لديهم حيّة. فذاع الخبر في يافا كلّها، فأمن كثيرون بالربّ.

The Holy Gospel according to St. John the Evangelist (5:1-15)

At that time Jesus went up to Jerusalem. Now there is at Jerusalem, by the pool of the sheep, a pool called in Hebrew Bethesda, having five porticoes. In these were lying a great multitude of the sick, blind, lame, and those with shriveled limbs, waiting for the moving of the water. For an angel of the Lord used to come down at certain times into the pool and the water was stirred. And the first to go down into the pool after the stirring of the water was cured of whatever infirmity he had.

Now a certain man was there who had been thirty-eight years under his infirmity. When Jesus "saw him lying there, and knew that he had been in this state a long time, he asked him, "Do you want to get well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred; for while I am coming another steps down before me." Jesus said to him, "Rise, take up your pallet and walk." And at once the man was cured. And he took up his pallet and began to walk.

Now that day was a Sabbath. The Jews therefore said to him who had been healed, "It is the Sabbath; you are not allowed to take up the pallet." He answered them, "He who made me well said to me, 'Take up your pallet and walk.' "They asked him then, "Who is the man who said to you, 'Take up your pallet and walk?'" "But the man who had been healed did not know who it was, for Jesus had slipped away, since there was a crowd in the place. Afterwards Jesus found him in the temple, and said to him, "Behold, you are cured. Sin no more, lest something worse happen to you. The man went away and told the Jews that it was Jesus who had healed him.

الانجيل (يوحنا 5: 1-15)

في ذلك الزمان صعد يسوع إلى أورشليم. وكان في أورشليم عند باب الغنم بركة تُسمى بالعبرانية بيت حسدا لها خمسة أروقة. وكان مُضجعا فيها جمهور من المرضى، من عميانٍ وعرجٍ ويابسي الأعضاء، ينتظرون تحريك الماء. لأن ملاكا كان ينزل أحيانا في البركة ويحرك الماء. والذي كان ينزل أولاً من بعد تحريك الماء كان يُبرأ من كل مرضٍ اعتراه. وكان هناك رجلٌ به مرضٌ منذ ثمانٍ وثلاثين سنة. هذا إذ رآه يسوع ملقى، وعلم ان له زماناً طويلاً، قال له أتريد أن تُبرأ؟ فأجابته المريض: يا سيّد، ليس لي إنسانٌ إذا تحرك الماء يُلقيني في البركة. بل بينما أكون آتياً ينزل قدامي آخر. فقال له يسوع فم. احمل سريرك وأمشي. فلوقت برئ الرجل وحمل سريرهُ ومشي. وكان ذلك اليوم سبتاً. فقال اليهودُ للذي شفي: أنه سبتٌ فلا يحلُّ لك ان تحمل السرير. فأجابهم: إن الذي أبرأني هو قال لي: إحمل سريرك وأمشي. فسألوه من هو الرجل الذي قال لك أحمل سريرك وأمشي. فأما الذي شفي فلم يكن يعلم من هو. لأن يسوع كان قد توارى بين الجمعِ المزدحم في ذلك الموضع. وبعد ذلك وجدَهُ يسوع في الهيكل فقال له: ها قد عُوفيت فلا تُعدّ تخطأً لئلا يُصيبك أعظم. فذهب ذلك الرجل وأخبر اليهودَ أن يسوع هو الذي أبرأه.