



# OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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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 10, 2020

The Fourth Sunday After Great and Holy Pascha

The commemoration of the Holy Apostle Simon the Zealot

## THE SUNDAY OF THE SAMARIATIN WOMAN



Parish Advisory & Finance Council:

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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 (4<sup>th</sup> Tone) Page 52

#### The Troparion of Mid-Pentecost (8<sup>th</sup> 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 (1<sup>st</sup> Tone): Page 16

#### Kondakion of Pascha (2<sup>nd</sup> 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 (1<sup>st</sup> 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

#### Sunday, (May 10) 10:30 AM:

For the repose of Heath Wilkins (6 years),  
by the Sherburn Family

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

#### Next Sunday (May 17) 10:30 AM:

For the repose of Joseph Maroon (47<sup>th</sup>), Fred Coriaty (72<sup>nd</sup>),  
Lamia Solomon (35<sup>th</sup>), John Jadda (62<sup>nd</sup>), Joseph Nasser Sr. (6<sup>th</sup>) and Freda George (29<sup>th</sup>)



*Happy Mother's Day  
to all of the mothers in the parish.*



## The Sunday of the Samaritan Woman

OUR SAVIOUR, THE LORD JESUS, the Source of Life, came to the well of Jacob, Father of the Patriarchs, and asked a drink of water from the hands of a Samaritan woman. But she refused to serve Him, saying that Jews had no dealings with Samaritans. But the wise Creator changed her heart through the sweetness of His words so that she sought from Him the words of everlasting life; and having received it, she cried out and proclaimed to all: "Come and see the Knower of Secrets, God Himself who has appeared in the flesh so that mankind may be saved by Him!" *-from Matins*

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### **The Office of the Ninth Hour: Tuesday, Thursday, Friday**

The church will be open to the public this week on Tuesday, Thursday, and Friday, from 2:30-4:00 PM. At 3:00 PM we will have the prayers of the Ninth Hour, the 3PM prayer service called for in the Office of the Church. The service is about 15 minutes in length. Please use the hand sanitizer provided in the narthex and practice social distancing.

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### **RE: Holy Communion this week**

I will be at the church and available for Confession or to give Holy Communion on Sunday from 1:00 PM to 5:00 PM. If I am not in the church when you arrive, call me and I will meet you. Please do not exceed the limit of 10 people in church at one time. *-Fr. Tom*

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### **Instructions for watching the livestreamed 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/>.

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**Last Weekend's Donations: \$ 1,335.<sup>00</sup>**

***Thank you to those who remembered to send donations!***

*The average Sunday envelope donation: \$63.<sup>57</sup>*

*The balance on our mortgage is: \$52,994.<sup>21</sup>*

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### **SERVICES FOR THE WEEK**

*Wednesday, Saturday, and Sunday services are not open to the public*

Tues., May 12	3:00 PM	Office of the Ninth Hour (not livestreamed)
Wed., May 13	7:00 PM	Divine Liturgy: Offered for the sick of the parish
Thurs., May 14	3:00 PM	Office of the Ninth Hour (not livestreamed)
Fri., May 15	3:00 PM	Office of the Ninth Hour (not livestreamed)
Sat., May 16	4:30 PM	Great Vespers for The Sunday of the Man Born Blind
Sun., May 17	9:45 AM	Sunday Orthros
Sun., May 17	10:30 AM	Divine Liturgy: The Sunday of the Man Born Blind

# The Samaritan Woman: The Holy Martyr Photini



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

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

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

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

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

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

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

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

# Confronting Sin and Sinners

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

## Jesus’ Public Preaching

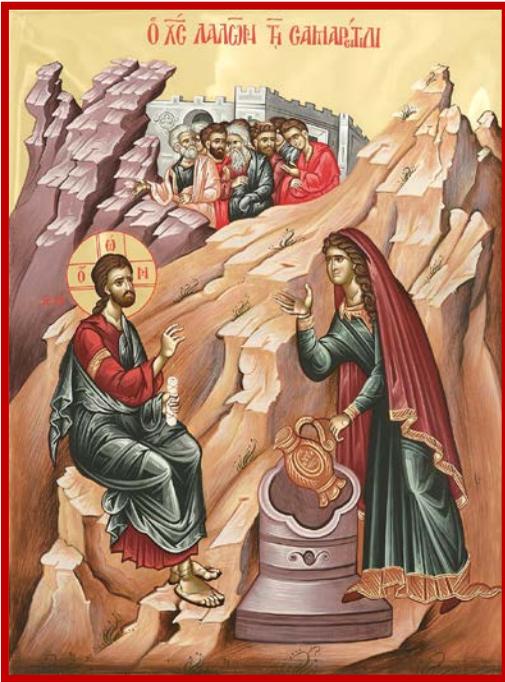
The Gospel of Mark, perhaps the oldest of the canonical Gospels, describes the beginning of Jesus’ public ministry in this way: “*Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel’*” (Mk 1:14, 15). The call to repentance was at the very heart of His teaching: of that there should be no doubt. How Jesus approached individuals who were living in sinful situations is another matter.

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

## Jesus’ Approach to Individuals

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

The Lord used parables in the same way. When He noticed that people were jockeying for the best places at the table, the Lord told parables about being the guest or a host at a wedding. His hearers got the point He was making without any of them being singled out for their behavior. Two Gospel incidents frequently heard in our Churches show Jesus dealing with people who were public sinners, yet ready to hear His call to repentance. Before the Great Fast we hear the story of



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

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

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

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

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

### **Fraternal Correction in the Church**

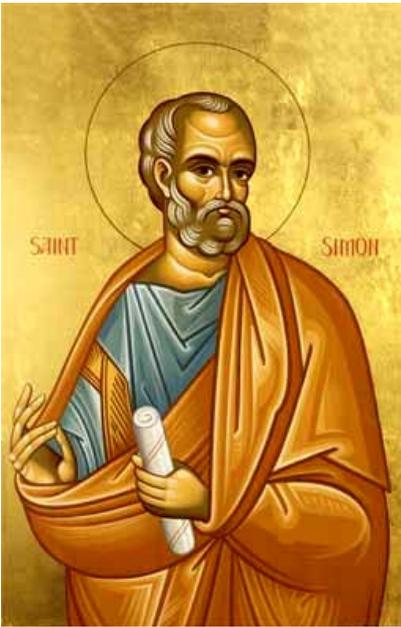
The Lord expected His disciples, the leaders of His new community, to deal with sin in its midst. He told them, *"Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. And if he sins against you seven times in a day, and seven times in a day returns to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

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

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

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

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



# The Holy Apostle Simon the Zealot

The Holy Apostle Simon the Zealot, who we remember today, was one of the Twelve Apostles of Jesus Christ. He is referenced in Matthew 10:2-4 and other places in Holy Scripture. He was called Simon the Canaanite by Matthew, but Simon the Zealot by Luke (Matt. 10:4; Luke 6:15).

The Zealots were a Jewish sect which represented an extreme of Jewish nationalism. For them, the messianic promise of the Old Testament meant that the Jews were to be free and independent nation and the very domination of the Romans was a blasphemy against God. They were chiefly responsible for the rebellion against Rome which ended in

the destruction of Jerusalem in A.D 70. However, the word "Canaanite" used by Matthew is believed to be derived from kana, which in the Palestinian dialect of Aramaic means "zealot" or "zealous"; Luke therefore translates the meaning of "Canaanite."

Tradition says that Simon was the bridegroom at the wedding in Cana of Galilee, where the Lord Jesus changed the water into wine, making this the first of His miracles (John 2:1-11). It was this miracle that caused Simon to become a follower of the Lord. Mary's prominence at his wedding suggests that they may have been distantly related. Also invited to the wedding feast were Jesus and His disciples (John 2:2). Jesus had not called all of His disciples prior to this event, but He had called James and John, Andrew and Peter (John 1:40-42), Philip and Nathanael (John 1:43-51). Jude and James the son of Alphaeus may have been there also, since they were related.

The Church historian Eusebius recorded Hegesippus' statement, made around the middle of the second century, that a Simeon, son of Clopas, was the second bishop of Jerusalem. Nicephorus Callistus also listed this Simeon as the second bishop of Jerusalem. Simon's apostolic labors as bishop of Jerusalem coincided with the siege, conquest, and destruction of the Holy City. Simon fled the city with his flock of the faithful to the pagan city of Pella in Perea, where the threat of war was not imminent.

According to tradition, he preached in various places in the Middle East. The "Acts of Simon and Jude" identified the scene of Simon's apostolic labors as Babylonia and Persia. Centering their activity in Babylon, Simon and Jude journeyed through the twelve provinces of the Persian Empire.

It is said that the Holy Apostle Simon the Zealot, while preaching in the region of modern day Georgia, was arrested and put to death by crucifixion, winning the crown of martyrdom.

**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.



  <p><b>Joe Ashooh, Agent</b> 297 South Willow St Manchester, NH 03103 603-624-1000 <a href="http://www.joesthere.com">www.joesthere.com</a></p> <p><small>Providing Insurance and Financial Services Call us for a free quote</small></p>	<p><b>NORTH HILLS REALTY GROUP, LLC</b> <i>Residential Real Estate Brokers</i> <b>Abraham Dagher, Realtor</b> 814 Elm St., Suite # 302 Manchester, NH 03101 <b>(603) 629-9988</b></p>	 <p><b>Chuck Stephen</b> 814 Elm Street, Suite 503 Manchester, NH 03101 Tel # 603.606.3391 Toll Free 866.491.9675 <a href="mailto:chuck@glenwoodinvestment.com">chuck@glenwoodinvestment.com</a> <a href="http://www.glenwoodinvestment.com">www.glenwoodinvestment.com</a></p> <p><b>Glenwood Investment Group</b> <i>“Grow and protect your hard-earned wealth”</i></p>
<p><b>THE STEPHEN GROUP</b></p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p><b>JOHN STEPHEN</b> <i>Managing Partner</i> <a href="mailto:jstephen@stephengroupinc.com">jstephen@stephengroupinc.com</a> <a href="http://www.stephengroupinc.com">www.stephengroupinc.com</a></p>		 <p><b>Stephen LAW GROUP PLC</b></p> <p><b>Robert Stephen, Attorney at Law</b> 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 <a href="http://www.StephenLaw.com">www.StephenLaw.com</a></p>
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## Sunday'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 انطاكية أولاً دعى التلاميذ مسيحيين. وفي تلك الايام انحدر أنبياء من أورشليم الى انطاكية. فقام واحد منهم اسمه أغابوس، فأنبأ بالروح ان ستكون مجاعة شديدة في جميع المسكونة. وقد وقع ذلك في أيام كلوديوس. فعزم التلاميذ أن يرسلوا بحسب ما تيسر لكل واحد منهم خدمة الى الاخوة الساكنين في اليهودية. ففعلوا ذلك وبعثوا الى الشيوخ على أيدي برنابا وشاول.

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

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

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

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

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

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

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

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

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

### الانجيل (يوحنا 4: 5-42)

في ذلك الزمان، أتى يسوع إلى مدينة من السامرة تُسمى سبخار، بقرية القرية التي أعطاها 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 سيد 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 سيد 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 سيد أرى أنك نبي. آباؤنا سجدوا في هذا الجبل. وأنتم تقولون إن المكان الذي ينبغي أن يسجد فيه هو في اورشليم. قال لها يسوع: أيثها المرأة أميني بي. إنها ستأتي ساعة تسجدون فيها للآب لا في هذا الجبل ولا في اورشليم. 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 ذاك فهو يخبرنا 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 لَا تَعْرِفُونَهُ أَنْتُمْ. فَقَالَ التَّلَامِيذُ فِيمَا بَيْنَهُمْ: أَلَعَلَّ أَحَدًا أَتَاهُ بِمَا يَأْكُلُ؟ قَالَ لَهُمْ يَسُوعُ: إِنَّ طَعَامِي أَنْ أَعْمَلَ  
مَشِيئَةَ 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. وَالَّذِي يَحْصُدُ يَأْخُذُ أُجْرَةً، وَيَجْمَعُ ثَمَرًا لِلْحَيَاةِ الْآبَدِيَّةِ. لَكِي يَفْرَحَ الزَّارِعُ  
وَالْحَاصِدُ مَعًا. وَفِي هَذَا يُصَدِّقُ الْقَوْلَ: إِنَّ وَاحِدًا يَزْرَعُ وَآخَرَ يَحْصُدُ. وَأَنَا أَرْسَلْتُكُمْ لِتَحْصُدُوا مَا لَمْ تَتَّعَبُوا فِيهِ. لِأَنَّ آخَرِينَ  
تَعَبُوا وَأَنْتُمْ دَخَلْتُمْ عَلَى تَعَبِهِمْ. فَأَمَنْ بِهِ مِنْ تِلْكَ الْمَدِينَةِ سَامِرِيُونَ كَثِيرُونَ، مِنْ أَجْلِ كَلَامِ الْمَرْأَةِ الَّتِي كَانَتْ تَشْهَدُ أَنْ 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