

St. Elias Antiochian Orthodox Christian Church

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For Liturgy Names & Coffee Hour email the above

Saturday: Vespers at 4:30 PM followed by confession

Sunday: Orthros at 9:30 AM & Divine Liturgy at 10:30 AM

Check out our website @ www.sainteliasny.com

ST. ELIAS
ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH
 JUNE 2, 2024
 HIS EMINENCE METROPOLITAN SABA, ARCHBISHOP OF NEW YORK AND
 METROPOLITAN OF ALL NORTH AMERICA
 HIS GRACE BISHOP ALEXANDER, AUXILIARY BISHOP OF THE DIOCESE OF
 OTTAWA , UPSTATE NEY YORK AND EASTERN CANADA
 REV, FR. MICHAEL IBRAHIM
 DEACON NICHOLAS MAHSHIE
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 'DISCIPLES FIRST CALLED THEMSELVES CHRISTIANS IN ANTIOCH.' ACTS 11:26

**SUNDAY OF THE SAMARITAN WOMAN
 & AFTER-FEAST OF MID-PENTECOST**

*NIKEPHOROS THE CONFESSOR, ARCHBISHOP OF CONSTANTINO-
 NOBLE; NEW-MARTYRS DEMETRIOS OF PHILADELPHIA, JOHN
 OF TREBIZOND, AND CONSTANTINE OF ATHOS*
TONE 4 / EOTHINON 7

PRAYER ON ENTERING THE CHURCH

I WILL COME INTO THY HOUSE IN THE MULTITUDE OF THY MERCY: AND IN THY FEAR I WILL WORSHIP TOWARD THY HOLY TEMPLE. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before me, that with a clear mind I may glorify thee forever, One Divine Power worshipped in three Persons: Father, Son and Holy Spirit. Amen.

CHURCH ETIQUETTE

O Lord, sanctify those who love the beauty of your house.

When you enter the church, please remember that the church is a place of worship. Please do not disturb others as they worship God.

PLEASE TURN OFF ALL CELL PHONES.

TROPARION OF THE PATRON SAINT OF THE CHURCH TONE 4:

O Angelic of body the founder and corner stone of the prophets, the second forerunner of the advent of Christ, O Elias, venerable and glorious, thou didst send grace from heaven to thy disciple Elisha to dispel diseases and to purify lepers wherefore he abounds with healing to all those who honor him.

أيها الملاك بالجسم قاعدة الأنبياء وركنهم، السابق الثاني لحضور المسيح، إلياس المجيد الموقر، لقد

أرسلت النعمة من العلى لأليشع ليطرده الأسقام ويظهر البرص، لذلك يُفيض الأشفية بمكرميته دائماً"

**Christ is Risen!
 Truly He is Risen!**

WELCOME!

We welcome all of our visitors who are praying with us today. We are eager to share with you our spiritual treasures, and invite you to join us for coffee-hour in the Fellowship Hall following the Divine Liturgy. If you are a first-time visitor, please take a few minutes to sign our Guest Registry book and complete the white VISITORS INFORMATION CARD which may be found in the Narthex, and return it to an usher. As a friendly reminder, **only Orthodox Christians who have properly prepared themselves through fasting, prayer and recent Confession may approach the Holy Chalice to receive Holy Communion. However all may come forward at end of Liturgy and receive blessed Holy Bread.** We look forward to meeting you and welcoming you personally to St. Elias. If you have any questions, please see Fr. Michael.

أهلاً بكم!

نرحب بجميع زوارنا الذين يصلون معنا اليوم ونحرص على مشاركتكم في كنوزنا الروحية، وندعوكم للانضمام إلينا لتناول القهوة معنا في قاعة الكنيسة بعد القداس الإلهي. إذا كانت هذه أول زيارة لكم، يرجى أخذ القليل من الوقت لتوقيع سجل الزوار واستكمال بطاقة معلومات الزوار البيضاء والتي توجد في صحن الكنيسة، وإعادتها إلى أحد مرشدي الكنيسة. وكتذكير ودي، يُسمح فقط للمسيحيين الأرثوذكس الذين أعدوا أنفسهم بشكل صحيح من خلال الصوم والصلاة واعتراف من زمن قريب بالاقتراب من الكأس المقدسة لتناول القربان المقدس. ولكن يُسمح للجميع الاقتراب في نهاية القداس لاستلام الخبز المقدس المبارك. ونحن نتطلع للقائكم والترحيب بكم شخصياً في كنيسة مار الياس. يرجى توجيه الأسئلة إلى الأب مايكل مباشرةً.

PRAYER ON LEAVING THE CHURCH

Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel.

ANNOUNCEMENTS

The Holy Bread of Oblations today is being offered by Musa and Basma Shamma and Nuhaila Wazen, for the spiritual and physical wellbeing of Nuhaila, George, Sahar and Samer Wazen and their families, also Musa, Basma, Abraham, Geisel and Yousef Shamma. **Also being offered in loving memory of Edward Wazen** (Second Memory) , Michael, George, Antoun , Mary, Yousef and Munira Shamma, Mufaddy, Nura, Bassam, and Farhan Musharbash. **May their memories be eternal.**

Memory Eternal

All those who sacrificed their lives for our freedom

- **Please pray for all the sick** and suffering, hospitalized and shut-ins of our community, especially Rana, Shadi, Simon Abboud, Janet Saba, Siham Ayoub, Salwa Makhoulouf, Kawthar Shomar, Elias Shamieh, Nada Tadros, Evelyn Gabriel, Jamil Koussa, Jewel Gabriel.
- **Please pray for all those** who have suffered and lost loved ones in Palestine and the Middle East.

THE SYNAXARION (Plain Reading)

On June 2 in the Holy Orthodox Church, we commemorate Nikephoros the Confessor, archbishop of Constantinople; New-martyrs Demetrios of Philadelphia, John of Trebizond, and Constantine of Athos.

On this day, the fifth Sunday of Pascha, we celebrate the feast of the Samaritan Woman.

The Samaritan woman—the holy and glorious Great-martyr Photeini—met Jesus at mid-day at Jacob’s Well, which was located in the city of Sychar. And being tired from travel and the heat, Jesus sat at Jacob’s Well. A little after, the Samaritan woman came to draw water, and had a long conversation with Him (it is the longest recorded discourse between Christ and a single person in the entire Bible). Photeini did not want to talk to Jesus, because the Samaritans did not have any dealings with Jews; Jews considered her people heretics because Samaritans kept only the first five books of the Old Testament. However, the Lord talked with her anyway, read her heart, revealed her secrets and gave her to drink of the “Living Water”—the grace of the Holy Spirit that leads to eternal life and flows to all humanity. Photeini immediately ran throughout the city to proclaim Christ. Through her, many other Samaritans believed in Jesus.

By the intercessions of Thy Martyr, Photeini, O Christ God, have mercy on us. Amen.

THE EPISTLE

Priest: Let us attend.

Reader: *How magnified are Thy works, O Lord.*

In wisdom hast Thou made them all.

Bless the Lord, O my soul.

Reader: The Reading from the Acts of the Holy Apostles. (11:19-30)

In those days, when the apostles were scattered because of the tribulation that arose over Stephen, they traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one, except to Jews only. But there were some of them, men of Cyprus and Cyrene, who upon coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. The report concerning them reached the ears of the church in Jerusalem, and they sent out Barnabas, to go as far out as Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all, that with purpose of heart they should cleave to the Lord; for he was a good man, full of the Holy Spirit and of faith. And a great multitude was added unto the Lord. Then Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year, they were gathered together in the church, and they taught a great multitude of people, and the disciples were called Christians first in Antioch. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and signified by the Spirit that there would be a great famine over the whole world; and this took place in the days of Claudius Caesar. And the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judaea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

ما أعظم أعمالك يا رب، كلها بحكمة صنعته

باركي يا نفسي الرب!

فصل من أعمال الرسل القديسين الأطهار (11:19-30)

في تلك الأيام، لما تبدد الرسل من أجل الضيق الذي حصل بسبب استفانوس، اجتازوا إلى

فينيقية وقبرص وأنطاكية، وهم لا يكلمون أحداً بالكلمة إلا اليهود فقط ولكن قوماً منهم كانوا قبرصيين

المدينة وقالت للناس: تعالوا انظروا إنساناً قال لي كل ما فعلت. ألعَلَّ هذا هو المسيح؟ فخرجوا من المدينة وأقبلوا نحوه وفي أثناء ذلك سأله تلاميذه قائلين: يا معلم كل فقال لهم: إن لي طعاماً لاكل لستم تعرفونه أنتم فقال التلاميذ فيما بينهم: ألعَلَّ أحداً جاءه بما يأكل؟ فقال لهم يسوع: إن طعامي أن أعمل مشيئة الذي أرسلني وأتمم عمله أستم تقولون أنتم إنه يكون أربعة أشهر ثم يأتي الحصاد؟ وما أنا أقول لكم: ارفعوا عيونكم وانظروا إلى المزارع، إنها قد ابيضت للحصاد والذي يحصد يأخذ أجره، ويجمع ثمراً لحياة أبدية، لكي يفرح الزارع والحاصد معاً ففي هذا يصدق القول إن واحداً يزرع وآخر يحصد إني أرسلتكم لتحصدوا ما لم تتعبوا أنتم فيه. فإن آخرين تعبوا وأنتم دخلتم على تعبهم فامن به من تلك المدينة كثيرون من السامريين من أجل كلام المرأة التي كانت تشهد أن قد قال لي كل ما فعلت ولما أتى إليه السامريون سألوه أن يقيم عندهم. فمكث هناك يومين فامن جمع أكثر من أولئك جداً من أجل كلامه وكانوا يقولون للمرأة لسنا من أجل كلامك نؤمن الآن. لأننا نحن قد سمعنا، ونعلم أن هذا هو بالحققة المسيح مخلص العالم.

THE DOXASTICON OF THE SAMARITAN WOMAN IN TONE SIX

Glory to the Father, and to the Son, and to the Holy Spirit.

Our Savior Jesus, the Element of life, came to the Spring of Jacob, the head of the patriarchs, and was about to drink the water at the hand of a Samaritan woman. But she intercepted Him by telling Him that the Jews had no dealings with the Samaritans. Albeit, the wise Creator turned her by the sweetness of His words rather to seek of Him the water of everlasting life, which, when she received, she proclaimed to all, saying: Come and see the Knower of secrets, God Who hath appeared in the flesh to save mankind.

DOXASTICON FOR PASCHA IN TONE FIVE

Both now and ever, and unto ages of ages. Amen.

It is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, O brethren, even to those that hate us: Let us forgive all things on the Resurrection. And thus let us cry: Christ is risen from the dead; trampling down death by death, and upon those in the tombs bestowing life.

الآن وكل أولي وإلى دهر الداهرين. آمين.

اليوم يوم القيامة، فسبيلنا أن نتلألاً بالموسم، ونصافح بعضنا بعضاً، ولنقل يا إخوة، ولنصفح لمبغضينا عن كل شيء في القيامة، ولنهتف هكذا قائلين:

المسيح قام من بين الأموات دائساً الموت بموته، والذين في القبور وهبهم الحياة.

40 Days of Fasting, 50 Days of Celebration

We fasted for forty days during Great Lent; now we feast for forty days, until Ascension. During the Paschal season, we do not fast, even on Wednesdays and Fridays. Symbolic of how Christ's Resurrection has opened Heaven, the doors and curtains of the ikonostasis remain open. The Paschal candle also remains lit. We stand at all services from the Glorious Feast of Pascha until the feast of Pentecost (50 days after Pascha). We do not kneel until the beginning of the Vespers of the Great Feast of Pentecost, at which we kneel and ask the Lord Jesus Christ to send the Holy Spirit also upon us, to empower us to do His will in all aspects of our lives (often called the “Kneeling Prayers”).

وقَيروانيينَ. فَهؤَلاءِ لَمَّا دَخَلوا أَنطاكيةَ، أَخذوا يُكَلِّمُونَ اليُونانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسوعَ وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ، فَامَنَّ عَدَدٌ كَثِيرٌ وَرَجَعُوا إِلى الرَّبِّ قَبْلَ عَبرَ ذَلكَ إِلى آذانِ الكَنِيسَةِ الَّتِي بِأورشَلِيمَ، فَأرسلوا بَرَنابا لِكَي يَجتازَ إِلى أَنطاكيةَ فَلَمَّا أَقبلَ ورأى نِعمَةَ اللهِ، فَرِحَ ووعَظَهُم كُلَّهُم بِأَن يَتَبَنُّوا فِي الرَّبِّ بِعَزمِةِ القَلْبِ لِأَنَّهُ كانَ رَجُلًا صالِحًا مُمْتَلِئًا مِنَ الرُّوحِ القُدُسِ وَالإيمانِ. وانصَمَّ إِلى الرَّبِّ جَمَعَ كَثِيرٌ ثُمَّ خَرَجَ بَرَنابا إِلى طرسُوسَ فِي طَلَبِ شاولَ. ولَمَّا وَجَدَهُ أَتى بِهِ إِلى إِنطاكيةَ وَتَرَدَّدَا مَعًا سَنَةً كامِلَةً فِي هَذِهِ الكَنِيسَةِ، وَعَلِمَا جَمْعًا كَثِيرًا، وَدُعِيَ التَّلَامِيذُ مَسِيحِيِّينَ فِي أَنطاكيةَ أَوَّلًا وَفِي تَلكَ الأيَّامِ انْحَدَرَ مِنَ أورشَلِيمَ أنبياءٌ إِلى أَنطاكيةَ فقامَ واحِدٌ مِنْهُمُ اسْمُهُ أَغابوسَ، فَأُنْبِأَ بِالرُّوحِ أَن سَتَكُونُ مَجاعَةٌ عَظِيمَةٌ فِي جَميعِ المَسكونَةِ، وَقَد وَقَعَ ذَلكَ فِي أَيَّامِ كلوديوسَ قيصَرَ فَعَزَمَ التَّلَامِيذُ بِحَسَبِ ما يَتَيَسَّرُ لِكُلِّ واحِدٍ مِنْهُمُ، أَن يُرسلوا خِدْمَةً إِلى الإخوةِ السَّاكنينَ فِي أورشَلِيمَ فَفَعَلوا ذَلكَ، وَبَعَثوا إِلى الشُّيوخِ على أَيدي بَرَنابا وشاولَ.

GOSPEL

Priest: The Reading from the Holy Gospel according to St. John. (4:5-42)

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as He was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." For His Disciples had gone away into the city to buy food. The Samaritan woman said to Him, "How is it that Thou, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and Who it is that is saying to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, Thou hast nothing to draw with, and the well is deep; where do you get that living water? Art Thou greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst forever; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered Him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to Him, "Sir, I perceive that Thou art a prophet. Our fathers worshiped on this mountain; and Thou sayest that in Jerusalem is the place where men 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 now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship Him. God is spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming [He Who is called Christ]; when He comes, He will tell us all things." Jesus said to her, "I Who speak to you am He." Just then His Disciples came. They marveled that He was talking with a woman, but none said, "What dost Thou wish?" or, "Why art Thou talking with her?" So the woman left her water jar, and went away into the city, and said to the people, "Come, see a man Who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to Him. Meanwhile the Disciples besought Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." So the Disciples said to one an-

other, "Has anyone brought Him food?" Jesus said to them, "My food is to do the will of Him Who sent Me, and to accomplish His work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor." Many Samaritans from that city believed in Him because of the woman's testimony, "He said to me all that I ever did." So when the Samaritans came to Him, they asked Him to stay with them; and He stayed there two days. And many more believed because of His words. They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ القُدَيْسِ يوحنا الإِنْجِيلِي البَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ (4:5-42)

فِي ذَلكَ الزَّمانِ، أَتى يَسوعُ إِلى مَدِينَةِ مِنَ السَّامِرَةِ يُقالُ لَها سُوخارَ، بِقُرْبِ الضَّيْعَةِ الَّتِي أَعطاها يَعاقوبُ لِيوسُفَ ابنِهِ وَكانَ هُناكَ عَيْنُ يَعاقوبَ. وَكانَ يَسوعُ قَد تَعَبَ مِنَ المَسيرِ. فَجَلَسَ على العَيْنِ، وَكانَ نَحْوَ السَّاعَةِ السَّادِسَةِ فَجاءَتِ امْرَأَةٌ مِنَ السَّامِرَةِ لِتَسْتَقِي مَاءً. فَقالَ لَها يَسوعُ: أَعطيني لِأَشْرَبَ فَإِنَّ تَلامِيذَهُ كانوا قَد مَضَوْا إِلى المَدِينَةِ لِيَتَناَعوا طَعامًا فَقالَتْ لَها المَرَأَةُ: كَيفَ تَطَلُبُ أَن تَشْرَبَ مِنِّي، وَأَنتِ يَهُودِيٌّ وَأَنا امْرَأَةٌ سَامِرِيَّةٌ؟ وَالْيَهُودُ لا يُخالِطُونَ السَّامِرِيِّينَ أَجابَ يَسوعُ وَقالَ لَها: لَو عَرَفْتِ عَطيَّةَ اللهِ، وَمَنِ الَّذي قالَ لَكَ "أَعطيني لِأَشْرَبَ" لَطَلَبْتِ أَنْتِ مِنْهُ فَأَعطاكِ مَاءً حَيًّا قالَتْ لَها المَرَأَةُ: يا سَيِّدُ إِنَّهُ لَيسَ مَعَكَ ما تَسْتَقِي بِهِ وَالبُئْرُ عَميقَةٌ. فَمِنَ أَيِّنَ لَكَ المَاءُ الحَيُّ؟ أَلَعَلَّكَ أَنْتَ أَعظَمُ مِنَ أبينا يَعاقوبَ الَّذي أَعطانا البُئْرَ وَمِنها شَرِبَ هُوَ وَبَنُوهُ وَماشِيَّتُهُ؟ أَجابَ يَسوعُ وَقالَ لَها: كُلُّ مَنْ يَشْرَبُ مِنْ هَذا المَاءِ يَعطَشُ أَيضًا. وَأَما مَنْ يَشْرَبُ مِنَ المَاءِ الَّذي أَنا أَعطيهِ فَلَن يَعطَشَ إِلى الأَبَدِ بَلِ المَاءِ الَّذي أَعطيهِ لَهُ يَصيرُ فِيهِ يَنْبوعُ مَاءٍ يَنْبُعُ إِلى حَياةٍ أَبديَّةٍ فَقالَتْ لَها المَرَأَةُ: يا سَيِّدُ، أَعطيني هَذا المَاءَ لِكَي لا أَعطَشَ وَلا أَجيءَ إِلى هَهنا لِأَسْتَقِي فَقالَ لَها يَسوعُ: أَذْهَبِي وَادْعِي رَجُلَكَ، وَهَلِّمِي إِلى هَهنا أَجابَتِ المَرَأَةُ وَقالَت: إِنَّهُ لا رَجُلَ لِي. فَقالَ لَها يَسوعُ: قَد أَحسَنَتِ بِقَوْلِكَ إِنَّهُ لا رَجُلَ لِي فَإِنَّهُ كانَ لَكَ خَمَسَةُ رِجالٍ، وَالَّذي مَعَكَ الآنَ لَيسَ رَجُلَكَ. هَذا قُلْتِهِ بِالصِّدْقِ قالَتْ لَها المَرَأَةُ: يا سَيِّدُ أَرى أَنَّكَ نَبِيٌّ أَباؤُنا سَجَدُوا فِي هَذا الجَبَلِ. وَأَنتُمْ تَقولونَ إِنَّ المَكانَ الَّذي يَتَبَعِي أَن يُسجَدَ فِيهِ هُوَ فِي أورشَلِيمَ قالَ لَها يَسوعُ: يا امْرَأَةُ صَدِّيقيني، إِنَّها تَأْتِي سَاعةٌ لا فِي هَذا الجَبَلِ وَلا فِي أورشَلِيمَ تَسجُدونَ فِيها لِلأَبِ أَنْتُمْ تَسجُدونَ لِما لا تَعلمونَ وَنحنُ نَسجُدُ لِما نَعلمُ. لِأَنَّ الخِلاصَ هُوَ مِنَ اليَهُودِ وَلَكن تَأْتِي سَاعةٌ، وَهي الآنَ حاضِرَةٌ، إِذِ السَّاجِدُونَ الحَقِيقِيُّونَ يَسجُدونَ لِلأَبِ بِالرُّوحِ وَالْحَقِّ. لِأَنَّ الأَبَ إِنَّمَا يَطَلُبُ السَّاجِدِينَ لَهِ مِثْلَ هؤَلاءِ اللهُ رُوحٌ. وَالَّذينَ يَسجُدونَ لَهِ، فَبِالرُّوحِ وَالْحَقِّ يَتَبَعِي أَن يَسجُدُوا قالَتْ لَها المَرَأَةُ: قَد عَلِمْتُ أَنَّ مَسِيحًا الَّذي يُقالُ لَهِ المَسِيحُ يَأْتِي. فَمتى جِاءَ ذاكَ فَهُوَ يُخَبِرُنَا بِكُلِّ شَئٍ فَقالَ لَها يَسوعُ: أَنا المَتَكَلِّمُ مَعَكَ هُوَ وَعندَ ذَلكَ، جِاءَ تَلامِيذُهُ، فَتَعَجَّبوا أَنَّهُ يَتَكَلَّمُ مَعَ امْرَأَةٍ. وَلَكن لَم يَقلْ أَحَدٌ ما ذا تَطَلُبُ؟ أَوْ لِمَ اذًا تَتَكَلَّمُ مَعها؟ فَتَرَكَتِ المَرَأَةُ جَرَّتَها وَمَضَتْ إِلى