

## Saints Cyril and Methodius Orthodox Christian Church

*A Parish of the Diocese of New England of the Orthodox Church in America*

Fr. John Hopko, Pastor • Protodeacon Paul Nimchek

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### ***Schedule of Services***

- 5/7 Sunday**  
***The Paralytic***  
9:15 AM – Divine Liturgy
- 5/9 Tuesday**  
***Eve of the Feast of Mid-Pentecost***  
7:00 PM Vespers for the Middle of the Feast
- 5/10 Wednesday**  
***Eve of the Feast of Saints Cyril and Methodius***  
NO Matins (Morning Prayers)  
6:15 PM – Vespers and Divine Liturgy
- 5/11 Thursday**  
***Feast of Saints Cyril and Methodius***  
9:00 AM – Service of Prayer, Praise and Thanksgiving
- 5/13 Saturday**  
6:00 PM – Vigil
- 5/14 Sunday**  
***The Samaritan Woman***  
***NOTE CHANGE TO START TIME OF LITURGY!***  
8:30 AM – Divine Liturgy
- 5/17 Wednesday**  
NO Matins (NO Morning Prayers)
- 5/20 Saturday**  
6:00 PM – Vigil,  
*Followed by Monthly General Confession*
- 5/21 Sunday**  
***The Blind Man***  
9:15 AM – Divine Liturgy
- 5/24 Wednesday**  
***Leave-taking of Pascha and the Eve of the Feast of the Ascension of our Lord***  
NO Matins  
6:15 PM – Vespers and Divine Liturgy for the Leave-taking of Pascha and the Eve of the Feast of the Ascension of our Lord
- 5/25 Thursday**  
***Feast of the Ascension of our Lord***  
8:00 AM – Matins (Morning Prayers)

### **Sunday, May 7, 2017**

The 4<sup>th</sup> Sunday of Pascha –  
Sunday of the Paralytic

May 7, annually, is the commemoration of Saint Alexis Toth, Confessor and Defender of Orthodoxy in America (20<sup>th</sup> century), and of the Venerable Nilus, Abbot of Sora (d. 1508)

### **Sunday, May 14, 2017**

The 5<sup>th</sup> Sunday of Pascha –  
Sunday of the Samaritan Woman

May 14, annually, is the commemoration of the Martyr Isidore of Chios (3<sup>rd</sup> century), and of the Venerable Isidore of Rostov, the “Fool-for-Christ’s Sake” (15<sup>th</sup> century)

### **Sunday, May 14, is Mother’s Day!**

On Mother’s Day we offer our prayerful gratitude to all our wonderful mothers, grandmothers, and Godmothers—to all those who exercise motherly ministry on our behalf. Thank you, and may God bless you!

# PARISH PRAYER LIST

**Please pray for all victims of disaster, difficulty and senseless violence throughout the world.**

**+ THOSE WHO HAVE DEPARTED THIS LIFE: *Memory Eternal!***

## ***Anniversaries of Repose – Memory Eternal!***

Theodore Duke	5/8/1948
Eva Leba	5/8/1966
Anna Senetcen	5/8/2005
Sophroni Bayd	5/9/1933
Metro Bilycia	5/9/1954
Mary Shotack	5/9/1980
Michael Gorsky	5/10/1960
Mary Markovich	5/10/1970
Julius Cassius	5/11/1972
Nicholas Demonosow	5/11/1972
Andrew Glowa	5/12/1915
Maria Sysedko	5/12/1919
David Duke	5/12/1945
Madeline Tkach	5/12/1954
Michael Lyga	5/13/1969
Rupert Twombly, Sr.	5/13/1975
Irene Kopcha	5/13/1976
William J. Susla	5/13/1991
Rose Barna	5/13/2002
John Slevinsky	5/14/1959
Paul Christophy	5/14/1976
Anna Twombly	5/14/1992
John Ratushne	5/15/1973
Mary Maichak	5/15/1980
Roy Johnson	5/18/2012
Gregory Broda	5/19/1940
Sylvester Kostyk	5/19/1969
Matushka Catherine Semanitzky	5/19/1972
Feodor "Pat" Senetcen	5/19/1995
Dennis Tichon	5/19/2005
Olga Gabor	5/20/1939

## **THOSE IN NEED OF GOD'S MERCY AND HELP**

### ***Persons captive and suffering for the Faith***

Metropolitan Paul and Archbishop John—hostages in Syria

### ***Those who are sick and suffering***

Fyodor (Frank) Guba—increasing sufferings from Multiple Sclerosis (MS)  
Dolores Twombly—permanent colon malfunction following colon cancer treatment  
Karen—Mary Fomenko's niece; unwell and in need of prayers  
child Drew—grandson of friends of the Nimcheks; ongoing treatment for eye cancer  
child Matthew—son of friends of M. Osuch; genetic disorder with medical complications  
child Ava—young daughter of friends of Melanie Osuch; suffering seizures  
Alexander—acquaintance of M. Osuch; suffering and in need of God's mercy and help  
Michele—very close friend of M. Osuch; troubled and in need of God's mercy and help  
Anna Osuch—suffering in ill health  
Jadwiga ["Yaht-vee-gah"]—mother of an acquaintance of E. Watras; cancer  
Allison—undergoing cancer treatment; friend of Peter Serev  
Matushka Marie Kreta—Fr. John Kreta's mother; increasingly unwell  
Steven Belonick—Cynthia Belonick's father; unwell  
Phyllis George—Donna Kriniske's cousin; battling breast cancer  
Maria Oraschewsky—unwell and grieving, and in need of our prayers  
Alex—John Dubnansky's brother, suffering permanent effects of stroke  
Darlyne—facing health challenges; daughter of Bob and Vera Martin

Michael "Mischa" Semanitzky—Dn. Paul's uncle; ongoing health issues  
Gregory Shesko—long-time laborer in the Diocese of New England; lung cancer  
Hope—Fr. John's sister Catherine's sister-in-law; tumor in one of her kidneys  
Nicole—acquaintance of Tom and Marie Wood; young mother, overcoming leukemia  
child Asa—great-grandson of friend of E. Watras; child with developmental challenges  
Barbara—Arlene Osuch's sister; epilepsy with complications  
Anatoli—a friend of Tania Bouteneff; diagnosed with colon cancer  
Galina—wife of above-mentioned Anatoli  
Mary Fomenko—recently unwell  
William "Bill" Markovich—recently unwell  
Veronika "Nika" Dubnansky—continuing her recovery  
Samantha—extremely ill child for whom we have been asked to pray  
Eugene—Tania Bouteneff's uncle; battling cancer  
Marie Wood—still in recovery from recent ill health, but doing well, praise be  
Peter Oraschewsky—recovering from back surgery  
Donna—Ann Sovyrda's niece; kidney disease  
Deryl—Ann Sovyrda's nephew; kidney disease  
Mark Sovyrda—recovering from back surgery  
JoAnn—acquaintance of Jeanne Moore; ovarian cancer  
Lucretia—friend of Jeanne Moore; broken leg  
MaryEllen—Louine King's daughter-in-law; declining due to Huntington's Disease  
James—Louine King's son; chronic ankle joint issues, perhaps requiring surgery  
Justin—Louine King's great-grandson; troubled and in need of our prayers  
Steven "Steve" Panasuk—recently unwell; now at home and feeling better of late  
Zachary—nephew of acquaintances of Nimcheks; recent double lung transplant  
George Klachany—our fellow parishioner; undergoing treatment for lung cancer  
Virginia—Elena Watras' sister; unwell and in need of prayers  
Dolores Matzkevich—Bob's mother; quite unwell at this time  
Dawn—friend of Joan Markovich; Stage Four lung cancer  
Vince—friend of the Oraschewsky Family; colon cancer  
child Maven—child of friends of the G. and D. Wegh Family; serious medical condition  
Dianna—Jennifer Wegh's mother; suffered an apparent stroke with complications  
Robert "Bob" Faria—former member of parish; extremely unwell  
John Cordone—grandfather of Alexis Cordone; now in hospice  
John Kuzmich—facing new and serious health challenges  
Louine "Anna" King—suffering from lung cancer

### ***Shut-ins and those in Nursing Homes***

Eva Kopcha—at Sheriden Woods in Bristol  
Sonya Petroff—at Sheriden Woods in Bristol

### ***Expectant Mother***

Juliana and the child to be born of her—Juliana Dresko Vigh and her baby  
Olga and the child to be born of her—Olga Fedorczak and her baby  
Rachel and the child to be born of her—Rachel Kopcha Goulet and her baby  
Sarah and the child to be born of her—L. King's granddaughter and her baby  
Brianna and the child to be born of her—Chezelle Serev's niece and her baby  
Mikel and the child to be born of her—J. and E. Watras' daughter and her baby

### ***Those from among us serving in the Armed Forces***

Joel Orelup—U.S. Navy, hospital corpsman ("medic") serving with the Marines  
Joseph Bellmay—a Terryville neighbor; U.S. Marine Corps

### ***Travelers, those soon to be traveling and those away from us***

Douglas Henrick—O. Petroff's great-grandson; in China until spring 2018  
Tatyana Bristol—traveling to Russia, May 4 to July 19, visiting family  
John "Jack" Kriniske—traveling to Alaska, May 11 to May 21

### ***Anniversaries of Marriage***

George & Jennifer Wegh 5/19

### ***Birthdays***

Marie Wood 5/10  
Lillian Orelup 5/12  
Eva Kopcha 5/17  
Abigail Orelup 5/17

**A Prayer before Work:** O Almighty God, our Help and Refuge, Fountain of Wisdom and Tower of Strength, who knows that I can do nothing without Your guidance and help; assist me, I pray, and direct me to divine wisdom and power, that I may accomplish the work that is now before me—and whatever else I may undertake to do—faithfully and diligently, according to Your will, so that it may be profitable to myself and others, and to the glory of Your Holy Name. For Yours is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages. Amen.

# News and Notes

**Fr. John's Schedule the next two weeks:** Fr. John will be limited in availability between Tuesday, May 9, and Friday, May 19, due to family responsibilities. He will, however, preside at all liturgical services during that time frame, and will be available to coordinate responses to emergencies requiring the ministry of a priest. Please leave any messages for Fr. John during this time period at the voicemail accessed at 860-582-3631, or email Fr. John at [terryvilleorthodoxchurch@gmail.com](mailto:terryvilleorthodoxchurch@gmail.com).

**The Feast of Mid-Pentecost, May 9-10:** We will mark the Feast of Mid-Pentecost, the halfway point between Holy Pascha and Holy Pentecost, with the celebration of Vespers on Tuesday evening, May 9, the Eve of the Feast. That service will begin at 7:00 PM.

**The Feast of Saints Cyril and Methodius, May 10-11:** We will mark the Feast of our heavenly patrons, Saints Cyril and Methodius, with the celebration of Vespers with the Divine Liturgy beginning at 6:15 PM on Wednesday evening, May 10, the Eve of the Feast. We will also celebrate a Service of Prayer, Praise and Thanksgiving to our Heavenly Patrons beginning at 9:00 AM on the morning of their Feast, Thursday, May 11.

**Changes to the usual schedule on Sunday, May 14:** On Sunday, May 14, Thomas Hopko (Fr. John and Macrina's oldest son) will be getting married to his long-time friend and now wife-to-be, Alexis Cordone, with the wedding beginning at 2:00 PM at All Saints Orthodox Church, Hartford. Therefore, with the agreement of the Parish Council, the decision has been made to begin the Divine Liturgy in our parish on that Sunday morning at the earlier-than-usual time of 8:30 AM. Also, we will not be having the usual post-Liturgy Coffee Social Hour in our parish that morning. These changes to our parish schedule will allow those attending both the Divine Liturgy here in Terryville, and the wedding later in the day in Hartford, time to make the necessary transition from Terryville to Hartford. (Many members of the Hopko extended family will be worshipping with us at the Divine Liturgy that Sunday morning, May 14.) Thank you for your understanding and cooperation.

**LOOKING AHEAD: May 24-25 – The Leave-taking of Pascha and the Feast of the Ascension of our Lord:** It is our parish's custom to mark the Leave-taking of Pascha and the Feast of the Ascension of our Lord with the celebration of Vespers with Divine Liturgy on the Eve of Ascension. This year that service will take place on Wednesday, May 24, beginning at 6:15 PM. Before Vespers begins that evening, right at the beginning of the service, we sing the Paschal hymns and verses for one last time. Ascension takes place on the 40th day after the celebration of Pascha, and commemorates the day when Jesus was taken up into heaven forty days after his resurrection from the dead. We read about this event in Chapter One of the Book of the Acts of the Holy Apostles. We should all make an effort to be present for this significant liturgical observance of an important moment in the Church's annual calendar.

**LOOKING AHEAD: June Meeting of the Parish Council:** The June Meeting of the Parish Council will take place on Monday evening, June 5, beginning at 7:00 PM.

**New Email Address:** Fr. John is transitioning to a new email address. Please delete all old email addresses for him and the parish that you may have stored in your contact lists. The new address is [terryvilleorthodoxchurch@gmail.com](mailto:terryvilleorthodoxchurch@gmail.com). Please use this new email address, as emails sent to this address are immediately delivered to Fr. John's cell phone, so this is the best way to reach Fr. John quickly and efficiently. Thank you for your cooperation.

**Graduates:** We have been informed of the following graduations this year: Melanie Osuch, Master's Degree, Southern New Hampshire University; Peter Hopko, Bachelor's Degree, University of Connecticut; Luke Kowaleski, graduating from high school; and Christopher Osuch graduating from middle school. Many Years!

## **A Brief Account of the Life of Saint Alexis Toth, Confessor and Defender of Orthodoxy in America (*commemorated annually on May 7*)**

Saint Alexis Toth was born on March 18, 1854, in the Austro-Hungarian Empire, in what is today the Presov region of north-eastern Slovakia. He was born into a family of Carpatho-Russian ethnicity. Like many others of that ethnicity in that region, the Toths were Eastern Rite Catholics. Alexis' father and brother were priests, and his uncle was a bishop in the Eastern Rite Church. Alexis married Rosalie Mihalich, a priest's daughter, and was ordained to the priesthood on April 18, 1878. Tragically, his wife died soon afterwards, followed by their only child.

*[Note: Sometimes Eastern Rite Catholics are called Byzantine or Greek Catholics. Eastern Rite Catholics are people who live in communion with the Roman Catholic Church, but follow the Eastern Rite for worship. Thus their patterns of worship bear a close external resemblance to the practices of the Orthodox Church, even though Eastern Rite Catholics are not in communion with the Orthodox Church. These Eastern Rite Catholics are sometimes called "Uniates," because they live out their religious life in union (united) with the Roman Catholic Church. Historically, however, these Eastern Rite Catholic Churches have not only Eastern, but also Orthodox roots. However, at some point in history (usually in the 16<sup>th</sup> or 17<sup>th</sup> centuries) the adherents of these Churches came to live in communion with the Roman Catholic Church, rather than the Orthodox Church. Sometimes this was by choice, in other cases by compulsion.]*

For a decade, Father Alexis served as a priest in his native land. Then, in October 1889, he was appointed to serve as pastor of an Eastern Rite Catholic parish in Minneapolis, Minnesota. Upon his arrival in America, Father Alexis presented himself to the local Roman Catholic diocesan authority, Archbishop John Ireland, since there was no Eastern Rite Catholic bishop in America at that time. Archbishop Ireland belonged to the party of American Catholics who favored the "Americanization" of all Roman Catholics. Ethnic parishes and non-Latin, non-Western Rite clergy did not fit into this vision. Thus, when Father Alexis came to present his credentials, Archbishop Ireland greeted him with open hostility. Archbishop Ireland refused to recognize Father Alexis as a legitimate Catholic priest or to grant permission for him to serve.

Father Alexis did not accept or agree with Archbishop Ireland's decisions. In October 1890, there was a meeting of eight of the ten Uniate priests in America at Wilkes-Barre, Pennsylvania under the chairmanship of Father Alexis to discuss the way forward. However, by this time

the American Roman Catholic bishops had written to Rome demanding the recall to Europe of all Uniate priests in America, fearing that Uniate priests and parishes would hinder the assimilation of immigrants into American culture. Also, Uniate bishops in Europe refused to listen to the Uniate priests' pleas for help. Eventually, Archbishop Ireland sent a letter to his parishes ordering their members not to attend Father Alexis' parish, nor to accept any priestly ministrations from him. Living in poverty (and, thus, required to take wage-paying work as a laborer in a bakery), and expecting imminent deportation, Father Alexis explained the situation to his parishioners and suggested it might be best for him to return to Europe.

"No," they said. "Let's go to the Russian bishop. Why should we always submit ourselves to foreigners?" *[Note: People of Carpatho-Russian ethnicity are ethnographically East Slavs and feel affinity, therefore, with Russians, who are also East Slavs.]* It was decided to write to the Russian consul in San Francisco in order to ask for the name and address of the Russian bishop. Ivan Mlinar went to San Francisco to make initial contact with Bishop Vladimir; then, in February 1891, Father Alexis and his church warden, Paul Podany, also made the journey. Subsequently, Bishop Vladimir came to Minneapolis and on March 25, 1891, he received Father Alexis and 361 parishioners into the Orthodox Church.

This initiative came from the people themselves, and was not the result of any coercion from outsiders. The Russian Orthodox Church was unaware of the existence of these Slavic Uniate immigrants to America, but responded positively to their petition to be reunited to the Orthodox Church.

The example of Saint Alexis and his parish in returning to Orthodoxy was an encouragement to hundreds of other Uniates. Saint Alexis visited many Uniate parishes, explaining the differences between Orthodoxy, Protestantism, Roman Catholicism and Uniatism, stressing that the true way to salvation is in Orthodoxy. By May 7, 1909, the time of Saint Alexis' blessed repose, many thousands of Carpatho-Russian and Galician Uniates had returned to Orthodoxy. This was a major event that would continue to shape the future of Orthodoxy in this country for many generations to come.

Saint Alexis Toth was canonized in 1994 and his holy relics now rest at Saint Tikhon of Zadonsk Monastery in South Canaan, Pennsylvania, where the faithful may come to venerate them and to entreat Saint Alexis' intercessions.

# Readings from Holy Scripture

## *Scripture Readings for the Fourth Sunday of Pascha, called the Sunday of the Paralytic*

### **The Reading from the Acts of the Holy Apostles (Acts 9: 32-42)**

At that time, as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since Lydda was near Joppa, the disciples,

hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

### **The Reading from the Gospel according to St. John (Jn 5:1-15)**

At that time Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Beth-zatha, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him,

"Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked. Now that day was the Sabbath. So the Jews said to the man who was cured, "It is the Sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.'" They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befall you." The man went away and told the Jews that it was Jesus who had healed him.

# Readings from Holy Scripture

## *Scripture Readings for the Fifth Sunday of (Fourth Sunday after) Pascha, called the Sunday of the Samaritan Woman*

### **The Reading from the Acts of the Holy Apostles (Acts 11:19-26, 29-30)**

At that time, those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain

faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

### **The Reading from the Gospel according to St. John (Jn 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 you, 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, you have nothing to draw with, and the well is deep; where do you get that living water? Are you 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, "Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; 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 you are a prophet. Our fathers worshiped on this mountain; and you say 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 show 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 do you wish?" or, "Why are you 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 another, "Has any one 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 told 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 word. 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."