

## The dawn and the Sun

In an unsurpassed manner, Saint Gregory expresses it: “just as in the Song of Songs, the soul which weds God, thus she also, stirred up from the voice of the Bridegroom, who has not yet revealed himself to her, He brings to her mind the longed for one, and she tells Him: I know that the Messiah, the so called Christ, is coming. And when he comes, he will teach everything to us. And me - the saint concludes - seeing her longing for Christ, it comes to me to say again the words of that Song about her, who is she who comes forth like the dawn and is beautiful like the moon and select like the sun”!

If a Saint sees such spiritual beauty in this adulteress, how could Christ not await her, that noon, at the well of Jacob, merely to tell her: “yes, I, who am speaking to you, am the Messiah”. I, in other words, came today here for you. In order to save you. To satiate your thirst for true and incorrupt life.

And one detail, which, not without reason, the Evangelist John documents: the saving meeting of Christ with the Samaritan woman took place at the “sixth hour”, which for the Jews was about midday noon. It is the same time, according to which Eve, with her disobedience, lost paradise, and inherited corruption and death. Now, a descendant of Eve, with her obedience to Christ’s calling, gained it, and inherited eternal life.

A former adulteress and later on, equal to the apostles, Samaritan woman, on the one hand, gives us a living witness of the regenerating power of the “new drink”, which sprung forth from the tomb of Christ, and on the other hand, reminds us that, the more we, with unbiased study and pondering of the word of God seek Him, the more He hastens to satiate us with the “living water”.

Archim. B. L.

**SUNDAY, MAY 6, 2018 SUNDAY OF THE SAMARITAN WOMAN, *Job the Prophet, Our Holy Father Seraphim the Struggler of Mt. Domvu, Sophia of Kleisoura.***

**TONE OF THE WEEK :** *Tone Four*

**EOTHINON :** *Seventh Orthros Gospel*

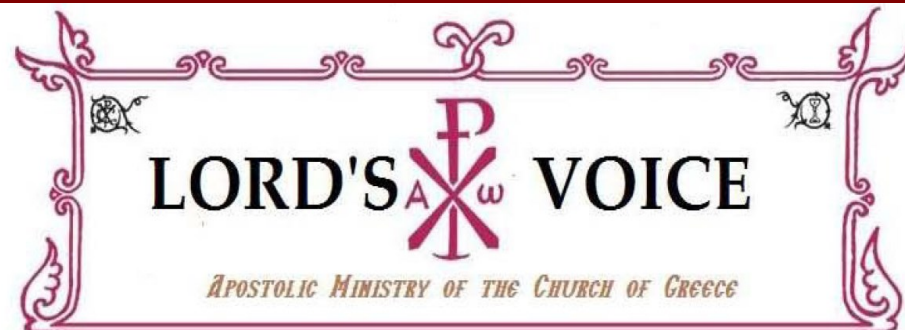
**EPISTLE READING:** *Acts of Apostles 11:19-30*

**GOSPEL READING:** *John 4:5 - 42*

**NEXT SUNDAY MAY 13 2018 SUNDAY OF THE BLIND MAN, *The Holy Martyr Glyceria, Sergios the Confessor, Alexandros the Martyr, Pausikakos, Bishop of Synnada***

**EPISTLE READING:** *Acts of Apostles 16:16-34*

**GOSPEL READING:** *John 9:1-38*



**66<sup>TH</sup> YEAR MAY 6 2018 PAMPHLET #18 (3388)**

## COME LET US DRINK A NEW DRINK”

For 40 days, chanting the resurrectional canon, we hear the Church calling us to drink the “new drink”, which sprang from the tomb of Christ. With this living water, Christ comes today to quench the thirst of an adulteress. “O what a miracle! He who rides on the cherubim, was discussing with an adulterous woman” (Doxastikon of the Vespers).

### The fragrance of an adulteress

And nevertheless! Beyond the stench of her life, this woman also had something fragrant. She had “a heart thirsting for saving water”, Saint Gregory Palamas notes. And it shows, from the fact that she knew and wanted to learn the divinely inspired Scriptures better. Here the saint uses a wonderful image. Just as if you put something fragrant on charcoals, you keep near you those who are approaching you, if however you put something bad-smelling, you send them away, thus also happens with the things with which you occupy your mind. If you are studying the words of God, you make yourself worthy for God to come near you, because this study creates a scent of fragrance, which the Lord smells.”

And it is noteworthy that this scent of fragrance, of the Samaritan woman, her thirst for the “new drink”, does not recoil, even when Christ censures her, revealing all the stench of her life. Not only does she not grumble from the censuring, but also-recognizing that he is a prophet – she wants to discuss higher matters with him.

So for this reason, Christ “rushes to reveal himself to the longing soul! Because He also longs for those who long Him”, Saint Gregory says again. And the manner is captivating, with which, not sharp and abruptly, but with sweet discussions, He leads her for her to seek the incorrupt water”

## THE GOSPEL ACCORDING TO 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 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, "Everyone 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 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 the 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 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 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 ourselves, and we know that this is indeed Christ the Savior of the world."

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(Doxastikon of the feast). And so He introduces her to the new creation, which He inaugurated with His resurrection. There, everything is new! And it is noteworthy that this scent of fragrance, of the Samaritan woman, her thirst for the "new drink", does not recoil, even when Christ censures her, revealing all the stench of her life. Not only does she not grumble from the censuring, but also-recognizing that he is a prophet – she wants to discuss higher matters with him.

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### Everything new

New is the relationship between nations and tribes. All people are one family. There are no type of walls.

New also is life, with which man satiates, once for all, his deeper thirst. And not simply does he quench his thirst with "abundant life", but he himself also becomes a spring, for others to also quench their thirst.

New also is the beauty, which the blessed spousal relationship of a man with a woman, obtains in this outpouring of true life, far from the disorder and the "slavery of free relationships".

New also is the manner of the true worship of God, which no longer has any relationship with the exclusivity of geographical areas, in which God is supposedly pleased. The new worship will take place "in spirit and truth".

With such revelations, which the Samaritan woman was granted to receive, she is now ready to get to know Him who makes everything new, "the cause of true, eternal life."