

prophets. Furthermore they inform persons who will accept the priestly or the monastic calling, confessors, sanctified married people with their house churches. The gifts of the

Holy Spirit are infinite; infinite also are their combinations, corresponding to the uniqueness of the people whom they adorn

Humanism

Humanism in the last centuries elevated man so much, that it lost him. The person of our age charmed by the false charm of appearances, is sunk constantly more into the abyss of nonexistence, sometimes without even realizing it. Because however, just as the eye was made with the consideration of the light and the ear with the consideration of sound waves, thus also man with consideration of eros for Christ, cannot really find consolation, no matter where else he addresses. He wants to quench his thirst. So for this reason Christ in his dialogue with the Samaritan woman spoke of "water" which quenches eternally. The "great" Jean Paul Chartres, an existential philosopher, reaches the point of considering the other person, the neighbor as his hell, pointing in despair from the emptiness of his actions and his thoughts to the tragic conclusion of all -isms.

On the other hand, a person full of the grace of the Holy Spirit, Saint Seraphim of Sarov, whomsoever he would meet he would address "my joy"! "Christ is Risen, my joy", all the days of the year. The difference is foundational. Among the two ways of life "is fixed a great chasm" (Luke 16:26). The same Saint mentions that the aim of the Orthodox Christian is the acquisition of the Holy Spirit.

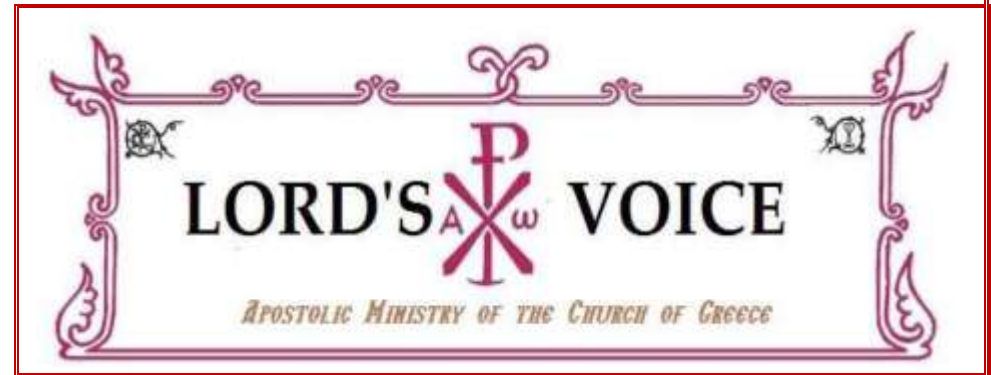
It is a matter of choice, my brethren. You must want. "Whosoever wishes to come after me..." (Mark 8:34). No one is forcing you. Christ left the Samaritan woman of today's Gospel to choose between the water of the well and the living water of Grace. We, what will we choose? Well or Heaven? Archim. E. T.

SUNDAY MAY 18 2014 Sunday of the Samaritan Woman, Holy Martyrs: Peter, Dionysius, Andrew, Paul, Christina, Heraclius, Paulinus and Benedimus, Julian the Martyr, Euphrasia the Martyr of Nicea.

TONE OF THE WEEK: Fourth, Eothinon Sixth Orthros Gospel

EPISTLE Acts of the Apostles 11:19-30, **GOSPEL** JOHN 4:5-42

NEXT Sunday May 25 Sunday of the Blind Man, Third Finding of the Precious Head of St. John the Baptist, Therapon the Hieromartyr, Bishop of Cyprus. **EPISTLE** St. Paul's Second Letter to the Corinthians 4:6-15, **GOSPEL** JOHN 9:1-38



62nd Year

MAY 18, 2014

Pamphlet #20 (3181)

THE SPIRIT OF TRUTH REALLY QUENCHES MAN

In today's gospel passage, beloved brethren, there is a moving dialogue between Christ and the Samaritan woman. Tired from the foot journey, He sits at deep noon at the well of Sychar and meets with the Samaritan woman who came to draw water from the well.

"Give me to drink"

"Give me to drink," is the phrase which Christ addresses to her. She wonders how it is possible, that a Jewish man is addressing a word and further with boldness to her, given that on account of many differences Jews and Samaritans had no relations. Christ clarifies to her that He is speaking to her also about "the living water" which quenches man forever, meaning the Holy Spirit. The woman finally tells Him that she wants to drink from this water. Christ speaking to her about the Holy Spirit explains to her that because God is spirit, those who are worshiping Him must do it in Spirit and truth, without paying attention to differences of places. Furthermore, in the familiar prayer which is addressed to the all holy Spirit, the "heavenly King", we call this Spirit "Spirit of truth". Afterwards He mentions to her analytically the events of her life resulting in her confessing Him to be a prophet, while He introduces Himself to her as the awaited Messiah.

The Holy Spirit

The Holy Spirit as living water, quenches those are tired and burdened from the difficult foot journey of the present life and comforts once for all in life after physical death. It is important for us to understand

SUNDAY OF THE SAMARITAN WOMAN

THE GOSPEL OF 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."

that because our Church is preparing us to celebrate Pentecost and the Holy Spirit, on the previous Sunday, today's and the following one, in the three Gospels which will be read, water is the central symbol, which leads us to the symbolized one who is the Holy Spirit.

"Cleanse us from every stain", we pray to the All Holy Spirit. This means that we recognize the impurity of our soul and we address ourselves to the spring of cleansing water. But also the recognition of our many faults, again is a work of the Holy Spirit. In the duration also, of the mystery of repentance, the stole of the spiritual father like another noetic Jordan River "washes away" every type of stain from man. Maybe also the desire for one to go to the mystery of Confession, again isn't it a work of the All Holy Spirit? Such a process, aside from other things, is also the dialogue of Christ – Samaritan woman.

Just as when the rain water falls, it fertilizes the fields and the earth is fruitful, thus there are spiritual showers of tears and spiritual earthquakes of sighs which calm down man's arrogance, ground pride, cast away haughtiness, calm down the soul and the body. Another type of "spiritual rains", in every age, waters the body of the Church and bears the fruit of saints, martyrs, workers of the Gospel, missionaries, monastic saints,