

Yes, He condescends to discuss with a person or another tribe! When one of the thanksgivings which was sent forth then in the daily worship of the Synagogue was "Blessed are You, oh Lord (...) that you did not make me a woman", Christ discusses with the Samaritan woman. When there was a rabbinical exhortation "let the words of the law rather be burned than to be taught to women", Christ teaches the Samaritan woman theology and guides her to the truth of faith.

He tests the endurance of His disciples! Whereas they are wondering and observing the dialogue, keeping silent simultaneously out of discretion and respect for the Teacher, Christ does not explain anything to them, precisely because there was nothing to explain. He was not responsible for the social, tribal, intertribal and religious even stereotypes which the wickedness and expediencies of the world have cultivated for them. And thus simply, without one word, He leads them to consider what the example He is giving them and He liberates them from all these things, indicating the priority of serving the truth and love!

Brethren, the surpassing of whatsoever forms of this world is obligatory, if we want to obtain the "mind of Christ." Our liberation from stereotypes, biases and conventionalities, is a one way road in our effort to obtain holiness. In the end, a spiritual logic, "which is not of this world", is the only saving one to solve the whatsoever problems of this world as well

Archimandrite I. N

**SUNDAY, MAY 29, 2016 SUNDAY OF THE SAMARITAN WOMAN,**  
*Theodosia the Virgin-Martyr of Tyre, St. Theodosia, Virgin-Martyr of Constantinople, Andrew the New Martyr of Argentes, John of Smyrna the New Martyr.*

**TONE OF THE WEEK: Tone Fourth**

**EOTHINON :** Seventh Eothinon

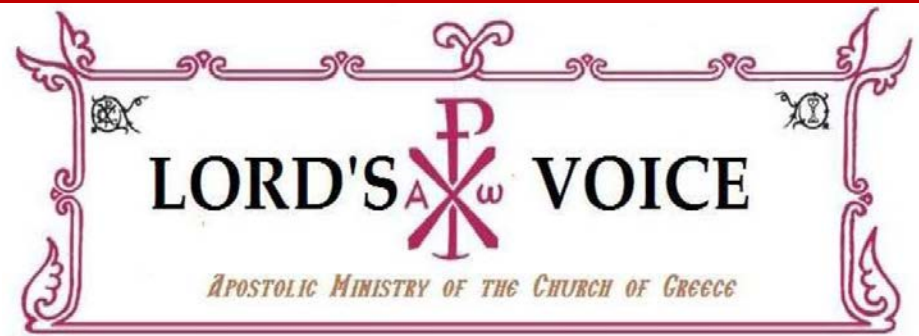
**EPISTLE:** *Acts of the Apostles 11:19-30*

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

**NEXT SUNDAY, JUNE 29, 2016 SUNDAY OF THE BLIND MAN,** *The Holy Hieromartyr Dorotheus, Bishop of Tyre, Holy Martyrs Nicandrus, Gorgus and Apollonius and those with them Christophoros & Konon the Martyrs of Rome*

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

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



64<sup>TH</sup> YEAR

MAY 29, 2016

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## SURPASSING THE FORMS OF THE WORLD

Man's life is full of stereotypes. Full of theorems and beliefs, that without thinking a lot about, he accepts passively, either because the social or the family atmosphere cultivates them, or because daily life or necessity, imposes them on him. While many times, during the process of creating and imposing the stereotypes, the help of institutions is sought, bearers of related ideologies, even of the Church as well, in an effort to take advantage of her validity and her pervasiveness among the people.

What is the problem with the stereotypes? Why the fact that they function dogmatically and imprison the thought, standardizing it in specific parameters, beyond which it cannot extend. While aside from the ankyloses in the way of thinking, stereotypes are responsible also, for the cultivation of biases and exclusions in daily life, that not only influence interpersonal relationships, but also are responsible either for the degrading, or for the cancerous malformation of the social web.

### Christ surpasses the social stereotypes

First of all, He discusses! This famous teacher, who is worthy of respect and accepted by the overwhelming majority of people sits and discusses. Instead of cleaning the authoritative monologue, the monophonic preaching, the absoluteness of authority, He discusses and condescends to listen not only to questions, but also to contradictions and disputes and objections.

## SUNDAY OF THE SAMARITAN WOMAN

### 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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Afterwards, He condescends to discuss with the person of another religion! The Samaritans had for a while differentiated their faith in relationship to Judaism, since they had accepted intensely idol-worshipping elements. Despite all this, the only preacher of truth does not reject them, nor scold them, but He enlightens them and reveals to them equally, the uniqueness of faith.

He condescends to discuss with a person of another tribe! At a time when, despite the Roman conquest, distinctions and oppositions between neighboring peoples knew an upswing, the (in terms of humanity) Jewish Christ converses with the par excellence enemies.