

depths of this human soul, without conditions and without limits. We need to understand, as educated people, that in His own divine eyes, neither do His own male Jewish clothes, nor those of His conversant's, the Samaritan woman's, have any value and any meaning. Christ calls her to call her husband and He reveals to her, with His omniscience, that her life up to that moment was socially sick. He does not devalue her, He does not degrade her, He does not make a show of her to her people and fellow citizens, but He suggests instead, to her, a new society, that of true worship of God, of worship «in spirit» that is «and in truth».

Jews and Samaritans were divided by disputes over how to worship God; it divided them among each other, it divided them also from God. God, however, has already clarified from the Old Testament, that our soul is able to glorify Him "in every place of His dominion". So, the way, then, and not the place, makes the true worshipper, the authentic communicant of the love of God, and of His image in the world, where his fellow human beings are.

The Samaritan woman, thirsty with a truly unprecedented thirst, runs to convey the genuine, and for this reason, convincing joy to her fellow human beings. May imitating her also become our own resurrection experience and sermon

Archim. A. A.

SUNDAY MAY 22 2022 SUNDAY OF THE SAMARITAN WOMAN *Basiliscus the Martyr, Bishop of Comona. Holy new Martyrs Demetrius and Paul of Tripoli. John-Vladimir ruler of Serbia.*

TONE OF THE WEEK : Fourth Tone

EOTHINON : Seventh Eothinon

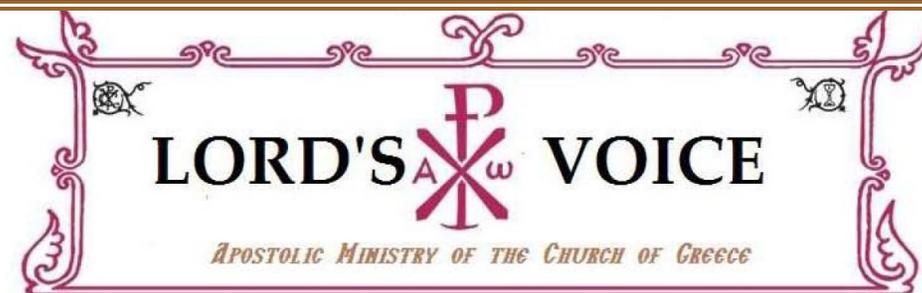
EPISTLE READING : Acts of the Apostles 11:19-30

GOSPEL READING : John 4: 5- 42

SUNDAY MAY 29 2022 SUNDAY OF THE BLIND MAN *Theodosia the Virgin-Martyr of Tyre, Theodosia, Virgin-Martyr of Constantinople, Seven New Martyrs of Kastoria, Andrew the New Martyr of Argentes, John of Smyrna the New Martyr*

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

GOSPEL READING : John 9: 1 - 38



70TH YEAR MAY 22 2022 PAMPHLET # 21 (3599)

THE VISIT OF CHRIST

Today's gospel passage presents an event that took place before the Resurrection of Christ. This is none other than the event of our Lord, Jesus Christ meeting a woman from Samaria. The messages that like fragrant incense emerge from today's gospel narrative, are unquestionably highly resurrectional, and are absolutely suited to the joyful climate of this period.

Christ, "exhausted from the foot journey", in the burning heat and the toil of the day, together with His disciple and faithful followers, arrives a little outside the city of Sychar. The disciples go to city to buy some food, while He is sitting to rest for a while at a well "near the village that Joseph gave to his son Jacob". There, a woman who was originally from Samaria, approaches Him, holding a jar to lower it into the depth of the well to draw water. She wanted thus to satisfy her natural thirst and to carry water to her family, so that they could also quench their thirst.

The gift that He brings

Christ, on the other hand, the omniscient Savior of the world, decides through the dialogue that follows, to enter the deep well of this woman's "being", to offer salvation to her soul, to quench her thirst from the dryness of sin, with that water which, in turn, she could then impart therapeutically to her fellow human beings.

THE SUNDAY GOSPEL (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."

Jesus, "who places his upper rooms upon the waters" proceeds, asking to drink water from this human being, this sheep, who can only find salvation in His own pen. He knows, on the one hand, being omniscient, the various tribal, ethnological, religious differences that people raise, as walls between themselves, however, He only recognizes the human person above his every post fall differentiation, who hurts and suffers away from Him.

A different water

Christ tells the woman from Samaria, and through her to all nations, that He desires to benefit, with a gift the likes of which she has not received, with water the likes of which she has never wet her lips with. So, we observe in these gospel passages, the interest and love of Christ, His kenosis, His immersion into the