

This proposal - calling is not a simple moral exhortation. The moral exhortations and the corresponding moral efforts are not enough to change the way of being of the mortal person. No matter how much the individual person cultivates a perfect ethos of mutual support and selflessness, no matter how many virtues he develops, he will not cease to be mortal - "to defeat his own nature is not one of the likely things."

The Samaritan woman confesses, during her dialogue with Christ, her wandering during the age of this world, her mortality and her failure, for this reason she entrusts the hope of existence in the infinite love and mercy of the Holy Triune God, thus leading her life to the knowledge of God, which essentially makes her free. Thus, Saint Photini emerges as a herald of the Kingdom of God, of the Living Water, a witness and one equal to the apostles"

F. A,

SUNDAY, JUNE 2, 2024 SUNDAY OF THE SAMARITAN WOMAN Nicephorus the Confessor, Patriarch of Constantinople, Erasmus of Ochrid & his Companion Martyrs, Demetrios the New Martyr of Philadelphia, Constantine the New Martyr of the Hagarenes

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

GOSPEL READING : *John 4:5-42*

TONE OF THE WEEK:FOURTH Tone

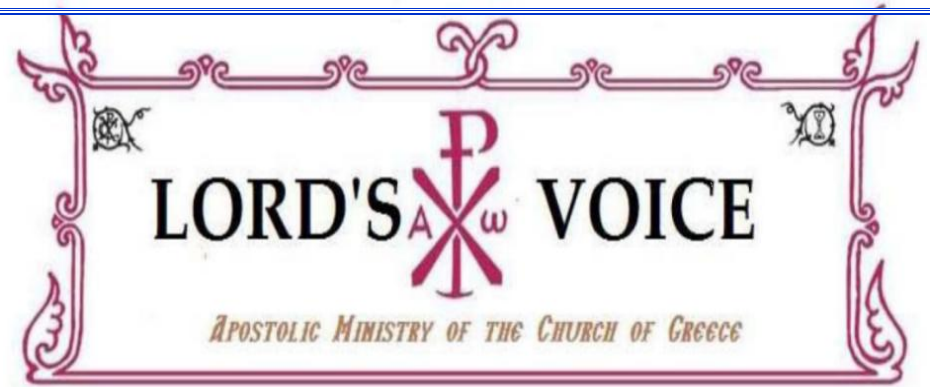
EOTHINON Sixth

SUNDAY, JUNE 9, 2024 SUNDAY OF THE BLIND

MAN ,Cyril, Patriarch of Alexandria ,3 Virgin-martyrs of Chios,5 Nuns beheaded in Persia: Thecla, Mariamne, Martha, Mary, & Enmatha, Righteous Father Columba of Iona ,Righteous Father Cyril of Belozersk

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

GOSPEL READING : *John 9:1-38*



72ST YEAR JUNE 2 2024 PAMPHLET # 22 (3706)

THE EYE-WITNESSES

The Church does not invite people to simply accept with the mind, as a "principle" or "postulate", that Christ was both man as well as God. It does not ask for "faith" in the sense of individual mental submission to a "supernatural" given. It gives the testimony of the experience of the first "eyewitnesses" of the "Appearance" of God in the person of Christ, and invites people to participate experientially in a way of being that verifies the testimony of the "eyewitnesses".

The Samaritan woman, who is referred to in the Gospel passage according to John, is precisely an eyewitness, who through her personal relationship with the Lord, after the conversation she had, freely testified to her countrymen that Christ is the Son of God and Savior of the world.

Personal freedom

The Gospel of the Church is founded on this primary revelation: Christ is the Son and Word of God the Father; He does not exist for Himself, He does not claim existential autonomy, His existence is a testimony and manifestation of the Father's person. And this existential testimony of the person of the Word becomes accessible to the ecclesiastical. experience thanks to the intervention of a third personal hypostasis: the Spirit of God, the Comforter. The Spirit activates the testimony of the

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 worldign.

Word not as simple information from God the Father, but as a life-giving potential, open to every personal being who will accept adoption: he will accept to realize with God the same relationship of life that the Son has with the Father.

Man's way of existence

Thus, the Gospel of the Church, the new message it brings to human history, is summed up in this fundamental sentence-calling: Let man also exist in the way of God, the way of freedom from all necessity of decay and death, the way of love, of self-transcendence. To be conformed with the way of existence of the divine personal Hypostases, to stop deriving existence from nature, his biological and psychological individuality which is corrupt and mortal, to transfer the possibility of being to the freedom of personal relationship, to life as a loving communion