

CATHEDRAL OF SAINT MARKELLA

WEEKLY NEWSLETTER

With the Blessings of His Eminence, Metropolitan Demetrius

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Protopresbyter Fr. Theodoros Giannakopoulos • Archimandrite Fr. Epiphanius Antoniou

MAY 4TH/MAY 17TH – SUNDAY OF THE SAMARITAN WOMAN

Τροπάριον. Ἦχος πλ. α΄.

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον
πατήσας καὶ τοῖς ἐν τοῖς μνήμασι ζωὴν
χαρισάμενος.

Τὸ Ἀναστάσιμον. Ἦχος δ΄.

Τὸ φαῖδρόν της Ἀναστάσεως κήρυγμα, ἐκ τοῦ
Ἀγγέλου μαθοῦσαι αἱ τοῦ Κυρίου Μαθήτριάι,
καὶ τὴν προγονικὴν ἀπόφασιν ἀπορρίψασα,
τοῖς Ἀποστόλοις καυχώμεναι ἔλεγον.
Ἐσκύλευται ὁ θάνατος, ἠγέρθη Χριστὸς ὁ Θεός,
δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

Της Ἁγίας τοῦ Ναοῦ. Ἦχος πλ. α΄. Τὸν Συνάναρχον Λόγον

Παρθενίαν τηρήσασα ἀδιάφθορον, ουρανοῖς
θαλάμοις νῦν συνηρίθμησαι, του πατρός το
ασελγές αποκρούσασα, τους μαστούς και
κεφαλὴν ἀπετιμήθης πάρ αὐτοῦ, Μαρκέλλα
Χίου το κλέος, και νῦν ως μάρτυς στεφθεῖσαι,
πηγὴ θαυμάτων ἀφθονος δείκνυσαι.

Troparion. Plagal of 1st Tone.

Christ is risen from the dead, by death hath He
trampled down death, and on those in the graves
hath He bestowed life.

For the Resurrection. 4th Tone.

Having learned the joyful proclamation of the
Resurrection from the Angel, and having cast off
the ancestral condemnation, the women disciples
of the Lord spake to the Apostles exultantly:
Death is despoiled and Christ God is risen,
granting great mercy to the world.

For the Saint of this Temple. Plagal of 1st Tone. Let Us Worship the Word

Thy virginity thou didst preserve most incorrupt
and now thou has been numbered among those
who dwell in the mansions of heaven. Thou didst
reject thy father's advances for which he severed
thy breasts and head O Markella; the glory of
Chios! And now crowned as a martyr thou wellest
forth abundant miracles.

ΑΠΟΣΤΟΛΟΣ ΚΑΙ ΕΥΑΓΓΕΛΙΟΝ

Πράξεις Αποστόλων τὸ Ἀνάγνωσμα (11:19-30)

Ἐν ταῖς ἡμεραῖς ἐκεῖναις, διασπαρέντες οἱ Ἀπόστολοι ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίους. Ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἕλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν. Καὶ ἦν χειρὶ κυρίου μετ' αὐτῶν· πολὺς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὄρα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας· ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ θεοῦ ἐχάρη, καὶ παρεκάλεε πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ· ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως· καὶ προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ. Ἐξῆλθεν δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητήσαι Σαῦλον, καὶ εὐρὼν ἦγαγεν αὐτὸν εἰς Ἀντιόχειαν. Ἐγένετο δὲ αὐτοὺς ἑνιαυτὸν ὅλον συναχθῆναι τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. Ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαθος, ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος. Τῶν δὲ μαθητῶν καθὼς εὐπορεῖτό τις, ὤρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· ὁ καὶ ἐποίησαν, ἀποστέιλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

Κυριακὴ τῆς Σαμαρείτιδος

Ἐκ τοῦ Κατὰ Ἰωάννην Ἀγίου Εὐαγγελίου (4:5-42)

Τῷ καιρῷ ἐκεῖνῳ, ἔρχεται ὁ Ἰησοῦς εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ· ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει ἔκτη. Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· δός μοι πιεῖν. Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσι. Λέγει οὖν αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὐσης γυναικὸς Σαμαρείτιδος; Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ἤδεις τὴν δωρεάν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι, δός μοι πιεῖν, σὺ ἂν ἤτησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. Λέγει αὐτῇ ἡ γυνὴ· Κύριε, οὔτε ἄντημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἄλλομένου εἰς ζωὴν αἰώνιον. Λέγει πρὸς αὐτὸν ἡ γυνὴ· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἔλθε ἐνθάδε. Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς· Καλὸς εἶπας ὅτι ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. Λέγει αὐτῇ ἡ γυνὴ· Κύριε, θεωρῶ ὅτι προφήτης εἶ σὺ. Οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, πιστευσόν μοι ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. Ἄλλ' ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνῆται προσκυνήσουσι τῷ πατρί ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτόν. Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνούντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. Λέγει αὐτῇ ἡ γυνὴ· Οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα. Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι ὁ λαλῶν σοι. Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μὲντοι εἶπε, τί ζητεῖς ἢ τί λαλεῖς μετ' αὐτῆς; Ἀφῆκεν οὖν τὴν ὕδριαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις· Δεῦτε ἴδτε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; Ἐξῆλθον οὖν ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν. Ἐν δὲ τῷ μεταξύ ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· Ῥαββί, φάγε. Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν, ἢν ὑμεῖς οὐκ οἴδατε. Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μὴ τις ἤνεγκεν αὐτῷ φαγεῖν; Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον. Οὐχ ὑμεῖς λέγετε ὅτι ἐτι τετράμηνός ἐστι καὶ ὁ θερισμὸς ἔρχεται; Ἴδου λέγω ὑμῖν, ἐπάρατε τοὺς ὄφθαλμούς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. Καὶ ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκεῖνης πολλοὶ ἐπίστευσαν εἰς αὐτόν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς, μαρτυρουσῆς ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα. Ὡς οὖν ἦλθον πρὸς αὐτόν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. Καὶ πολλῶν πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου ὁ Χριστός.

EPISTLE AND GOSPEL READINGS

Lesson from the Acts of the Apostles (11:19-30)

In those days, those apostles who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea, and they did so, sending it to the elders by the hand of Barnabas and Saul.

Sunday of the Samaritan Women

Gospel According to St. 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."

ΚΥΡΙΑΚΗ ΤΗΣ ΣΑΜΑΡΕΙΤΙΔΟΣ

Η Σαμαρείτιδα γυναίκα, καθώς και εκείνη που πήρε τους επτά αδελφούς ως άνδρες της, σύμφωνα με τους Σαδδουκαίους (Ματθ. κβ', 25-28), και η αιμορροούσα (Ματθ. θ', 20), και εκείνη που έσκυβε στη γη, και η κόρη του Ιαείρου (Μαρκ. ε', 22ε.), και η Συροφοινίκισσα (Μαρκ. ζ', 25ε.) δηλώνουν και την ανθρώπινη φύση στο σύνολό της και την ψυχή του κάθε επί μέρους ανθρώπου και κάθε μια σημαίνει, σύμφωνα με τη διάθεση που υπόκειται στο πάθος, τόσο τη φύση όσο και την ψυχή.

Για παράδειγμα· η γυναίκα των Σαδδουκαίων είναι η φύση ή η ψυχή, που συνοίκησε βέβαια άγωνα με όλους τους θείους νόμους που δόθηκαν από τους αιώνες, δεν αποδέχεται όμως την προσδοκία των μελλοντικών.

Η αιμορροούσα επίσης είναι η φύση και η ψυχή, που με τα πάθη αφήνει να της γλιστρήσει προς την ύλη η δύναμη που της δόθηκε για την δημιουργία έργων και λόγων διακοσύνης.

Και η Συροφοινίκισσα είναι η ίδια φύση και ψυχή του κάθε ανθρώπου, που έχει κόρη της την διάνοια που από αδυναμία αιμοραγεί ασταμάτητα εξαιτίας της αγάπης της προς την ύλη.

Επίσης η κόρη του Ιαείρου είναι η σύμφωνα με το νόμο φύση και η ψυχή, που έχει τέλεια νεκρωθεί από το να μην πράττει τις νομικές εντολές και να μην εκτελεί τα θεία προστάγματα.

Η συγκύπτουσα γυναίκα είναι η φύση και η ψυχή που με την απάτη του διαβόλου έστρεψε προς την ύλη όλη τη σχετική με την πράξη νοερή δύναμη.

Όμοια με τις προηγούμενες γυναίκες, η Σαμαρείτιδα σημαίνει την φύση ή την ψυχή του καθενός, που χωρίς το προφητικό χάρισμα συμβίωσε, σαν με άνδρες, με όλους τους νόμους που δόθηκαν στη φύση μας, από τους οποίους οι πέντε είχαν προηγηθεί, ενώ ο έκτος, αν και ήταν παρών, αλλ' όμως αυτός δεν ήταν άνδρας της φύσης ή της ψυχής, με το να μη γεννά από αυτήν τη δικαιοσύνη που σώζει στον αιώνα.

Έλαβε λοιπόν η φύση ως άνδρα τον πρώτο νόμο, το νόμο στον παράδεισο· δεύτερο νόμο τον νόμο μετά τον παράδεισο· τρίτο νόμο κατά τον κατακλυσμό του Νώε· τέταρτο το νόμο της περιτομής επί του Αβραάμ· πέμπτο το νόμο της προσφοράς του Ισαάκ.

Αυτούς όλους τους έλαβε η φύση και τους απέρριψε εξαιτίας της ακαρπίας της στα έργα της αρετής.

Έκτο είχε το νόμο μέσω του Μωϋσή που ήταν σα να μην τον είχε, ή επειδή δεν εκτελούσε τις πράξεις δικαιοσύνης που εκείνος όριζε, ή επειδή επρόκειτο αυτή να μεταβεί σε άλλο νόμο ως άνδρα, δηλαδή το Ευαγγέλιο, γιατί ο νόμος δεν είχε δοθεί στους ανθρώπους αιώνια, αλλά κατά οικονομία που παιδαγωγούσε προς το μεγαλύτερο και μυστικότερο.

Μ' αυτή την έννοια νομίζω είτε ο Κύριος στη Σαμαρείτιδα "κι αυτός που τώρα έχεις δεν είναι δικός σου". Γιατί γνώριζε ότι ο άνθρωπος θα μεταφερόταν στο Ευαγγέλιο. Γι' αυτό και γύρω στην έκτη ώρα, όταν κατ' εξοχήν περιλάμπεται η ψυχή από παντού από τις ακτίνες της γνώσης εξαιτίας της παρουσίας σ' αυτήν του Λόγου, κι ενώ είχε φύγει η σκία του νόμου, συνομιλούσε την ώρα αυτή μαζί της, και κοντά στο πηγάδι του Ιακώβ, στέκοντας δηλαδή κοντά στην πηγή μαζί με το Λόγο των θεωρημάτων της Γραφής.

Αυτά ας λεχθούν προς το παρόν και για το θέμα αυτό.

Το πηγάδι δε του Ιακώβ, είναι η Γραφή, το νερό είναι η γνώση που περιέχει η Γραφή, το βάθος είναι η δυσκολοπλησίαστη θέση των γραφικών αινιγμάτων, το άντλημα είναι η μάθηση με το γράμμα του θείου λόγου, που δεν την είχε ο Κύριος, επειδή ήταν αυτο-Λόγος και δεν έδινε σ' όσους πίστευαν τη γνώση από μάθηση και μελέτη, αλλά δωρίζει στους άξιους την εκ μέρους της πνευματικής χάριτος αέναη σοφία που ποτέ δεν τελειώνει.

Γιατί το άντλημα, δηλαδή η μάθηση, παίρνοντας ελάχιστο ποσό γνώσης, αφήνει το σύνολο, αφού κανένας λόγος δεν μπορεί να το κρατήσει. Ενώ η κατά χάρη γνώση έχει χωρίς μελέτη όλη την εφικτή στους ανθρώπους σοφία που αναβλύζει ποικιλότερα ανάλογα με τις ανάγκες».



SUNDAY OF THE SAMARITAN WOMAN

In today's Gospel (John 4), we see clearly how Our Lord combines within His Person two natures, the human and the Divine. On the one hand, we see that as a human being, like all of us, He is wearied, thirsty and hungry. The Gospel tells us, for example, that when midday, the sixth hour, had come, His Disciples left him to obtain food in the city, and that Christ, being thirsty, asked the Samaritan Woman for a drink. On the other hand, we see that He is also Divine. Living as God in eternity, He knows the present, past and future of all. Thus as God He knows that the Samaritan Woman has already married five times and that at present she is living in sin with yet another man. Also He tells her that He can give her *"living water"* from an *Eternal Well*, and He tells the Disciples that His *"food is to do the will of Him that sent Me."*

As a man, Christ was a Jew, and His Disciples are therefore astonished to find Him conversing not only with a woman, but with a Samaritan Woman. A Jew would never even have talked to a Samaritan, let alone a Samaritan Woman, for as the Apostle John says in his Gospel, *"the Jews had no dealings with the Samaritans."* As God, however, Christ does not hesitate to talk to one who is able to accept Him as the Messiah, for the vocation of Christ is universal. *"Salvation comes from the Jews,"* but salvation is only for those who accept Christ and few were the Jews who did accept Him. True, from the Jewish viewpoint, the Samaritans, who were Jews who had intermarried with pagans, were heretics. They had rejected the importance of Jerusalem and much of the Old Testament, including the Prophets; they had confused pagan idolatry with the Old Testament. On the other hand, the Jews had rejected Christ. The Jews had turned the truths and revelations of the Old Testament into legalism and territorial racism, an arrogant, nationalistic and racist ideology; they had denied that Christ, a Jew in His humanity, could, as God, come for the salvation of all peoples. It is that ideology which still to this day insists on the ownership of Jerusalem and has brought even the contemporary world to the brink of war on several occasions. For the Jews had kept the letter of the Law but had rejected the spirit of the Law. And without the Spirit they were unable to recognize Christ.

The Samaritans had rejected the letter of the law, but some of them, at least, did not stubbornly insist on their errors but were open to its spirit, for they were open to Christ, the Word of God, the Inspirer of the Law. Whereas the Jews had rejected Christ, the Samaritans kept Him with them for two days and many believed in Him.

Why does the Church commemorate the Samaritan Woman today? Because this is the first Sunday after Mid-Pentecost, the Feast that stands half-way between Pascha and Pentecost. At Pascha the great truths of the Church are revealed – that Christ is both God and man, that He is crucified and risen from the dead. However, these truths may remain rather abstract until at Pentecost we understand their inner meaning, their implications for our daily life. By the Coming of the Holy Spirit, these truths become living, and we worship Christ in spirit and in truth. Thus the Church reads to us the words that, *"The hour is coming when the true worshippers shall worship the Father in spirit and in truth."*



SAINTS OF THE WEEK

Monday, May 18th

Great-martyr Irene of Thessalonica (1st-2nd c.)
New Monk-Martyr Ephraim of Nea Makri (1426)

Tuesday, May 19th

Righteous Job the Long-suffering
St. Micah, disciple of St. Sergius of Radonezh (1385)

Wednesday, May 20th

Martyr Acacius the Centurion at Byzantium (303)
New Martyr Pachomius of Patmos (1730)

Thursday, May 21st

Holy Apostle and Evangelist John the Theologian (98-117)
St. Arsenius the Great of Scetis (448)

Friday, May 22nd

Translation of the Relics of St. Nicholas the Wonderworker from Myra to Bari (1087)
Prophet Isaiah (8th c. B.C.)

Saturday, May 23rd

Apostle Simon the Zealot (1st c.)
St. Isidora the Fool of Tabenna, Egypt (365)



HOMILY ON THE SUNDAY OF THE SAMARITAN WOMAN

By Bishop Ignaty

Beloved brethren! Today we have heard in the Gospel that the true servants of the true God worship Him in Spirit and in Truth, and that God *seeks*, that is, He desires to have such worshippers. If God desires to have such worshippers, then it is obvious that he will receive only such worshippers and servants, and they only are pleasing to Him. This teaching was imparted to us by the Son of God Himself. We believe in the teaching of Christ! We accept the all-holy teaching of Christ with all our love! In order to follow Him carefully, let us look at what it means to worship God the Father in Spirit and in Truth.

Truth is our Lord Jesus Christ, as He testifies of Himself: *I am the way, the truth, and the life* (Jn. 4:16). The Truth is the Word of God: *Thy word is truth* (Jn. 17:17);. This Word was pre-eternally in God, it was pronounced by God and to God; this Word is God, this Word is the Creator of everything that exists, both visible and invisible (cf. Jn. 1:1,5; Col. 1:16). This *Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth* (Jn. 1:14). *No man hath seen God at any time, but the Word of God, the only begotten Son, which is in the bosom of the Father, he hath declared him* (Jn. 1:18). The Son of God, the Word of God confessed God before people, and fully manifested God to people; the Son of God showed people the truth that was incomprehensible to them, having irrefutably witnessed to it and impressed it upon them by abundantly bestowing divine grace. *And of His fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ* (Jn. 1:16–17). This means that Jesus Christ brought not some more or less detailed and clear understanding of grace and truth, but the grace itself, the truth itself, essentially bestowed upon people, instilled in people. We have been made *partakers of the divine nature* (2 Pet. 1:4).

Truth has a characteristic Spirit. This spirit is called the Spirit of Truth (cf. Jn. 15:26; 16:13).[1] It is Spirit, proceeding from the Father (cf. Jn. 15:26). It is the Holy Spirit of God (cf. Jn. 14:26).[2] It is the Spirit of the Son (cf. Gal. 4:6),[3] as inseparably close to the Son, as comprising together with the Father and the Son one undivided and unmingled Divine Essence. Accepting the Truth, we also accept the Holy Spirit—that is why the All-Holy Truth says of Himself, that He will send the Holy Spirit from the Father to His disciples. Naturally, the Holy Spirit of Truth will be present where Holy Truth acts, and will leave the effect of its action. In like manner, where the Holy Spirit works, there will be an abundant manifestation of Truth, as the Lord also said to His disciples: *Honour when he, the Spirit of truth, is come, he will guide you into all truth* (Jn. 16:13). Describing the wondrous relationship of the Divine Word to the Divine Spirit, the Lord said of the Spirit: *He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine* (Jn. 16:14–15). The Spirit shows and manifests to people the Son co-natural to Him. The Holy Spirit spiritually forms the true Christian and transforms him into a dwelling place of God (cf. Eph. 2:22);[4] he represents Christ and instills Him in the inner man (cf. Eph. 3:16–17).[5] He makes people God's children by adoption, making them like unto Christ, establishing Christ-like qualities in them (cf. Jn. 14:6).[6] People who have been made children of God by adoption turn to Him in their prayers as to their Father, because the Holy Spirit very clearly and tangibly witnesses to the spirit of a person renewed by Him (cf. Rom 8:16)[7] concerning that person's union with God, his adoption by God. *And because ye are sons, says the Apostle, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father* (Gal. 4:6). Such worshippers are recognized as true worshippers of God! Such worshippers, who worship God in Spirit and in Truth, seek and receive God. There is no knowledge of God outside of true Christianity, and no service of God.

No man cometh unto the Father, but by me (Jn 14:6), said the Lord. There is no God for those who do not believe in the Lord Jesus Christ: *Whosoever denieth the Son, the same hath not the Father* (1Jn. 2:23), *and he that believeth not the Son shall not see life; but the wrath of God abideth on him* (Jn. 3:36). It is impossible to approach God, or to enter into any kind of communion with Him in any other way than through our Lord Jesus Christ, the only intermediary, intercessor, and means of communion between God and man! There is no true knowledge of the Lord Jesus Christ without the mediation of the Holy Spirit! *No man*, says the Apostle, *can say that Jesus is the Lord, but by the Holy Ghost* (1 Cor. 12:3). *Now if any man have not the Spirit of Christ, he is none of his* (Rom. 8:9). There is no virtue outside of Christianity that is worthy of Heaven! "Nothing good," says St. Mark the Ascetic, "can be believed in, or acted upon unless it be of Jesus Christ and the Holy Spirit." [8] Unworthy of God are natural human good works, which proceed from our fallen nature, in which goodness is mixed with evil, and in which goodness is for the most part barely noticeable amidst the preponderance of evil. Fallen nature is capable exclusively of evil, as God Himself testified: *The imagination of man is intently bent upon evil things from his youth* (Gen. 8:21); *If ye then, being evil, know how to give good gifts unto your children* (Mt. 7:11; Lk. 11:13). Such is the worth before the Gospels and God of natural human goodness and the activity proceeding from it. In vain does fallen nature glorify its great and famous good works! Such self-praise shows a terrible blindness! Such self-praise is an involuntary reproach against the famous works of men, inspired and nourished by vainglory. The stench of pride coming from these whited sepulchers is an abomination to God; pleasing to Him is the incense of humility.

That is why the Lord commanded fallen and blinded mankind to deny its nature, for man is unconscious of his woeful fallenness. To the contrary, he sees it as a magnificent triumph, and seeks to escalate this triumph. For the sake of salvation, we must renounce sin! But sin has become so much a part of us that it has become our nature, our very soul. In order to renounce sin, it has become essentially necessary to renounce our fallen nature, to renounce our soul (cf. Mt. 10:39), [9] to renounce not only the obviously evil deeds, but also the good deeds of the *old man* that the world honors and glorifies; it is essentially necessary to replace our manner of thinking with the mind of Christ, and replace our activity motivated by the senses and the dictates of carnal mindedness with the scrupulous fulfillment of Christ's commandments. *If ye continue in my word*, said the Lord, *then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free* (Jn. 8:31-32). What remarkable and deep words! Their direct impact consists in the fact that sin holds man in slavery only through incorrect and false understanding. It is likewise clear that the destructive incorrectness of these understandings also consist precisely in an acceptance as good what is in essence not good, and in the non-acceptance as evil what is in essence, murderous evil.

He who is from God, hears the words of God (cf. Jn. 8:43), [10] said the Lord. Brethren! Let us humble ourselves before our Lord God! Unlike the hardened Jews, who rejected both the Lord and His teachings, let us show submission to the Lord and obedience to His all-holy and saving teachings! Let us set aside the manner of thinking that comes from our fallen nature and from the world, which is at enmity with God! Let us assimilate the manner of thinking that the Lord offers us through His holy Gospels! Let us follow the Truth, and we shall inherit the Truth. The Truth frees the human mind from the invisible bonds of error by which sin has shackled it. Moreover, the omnipotent Truth, having given spiritual freedom to the mind, renewed and enlivened it by life from above—by the Word of God, brings it out onto the path of Christ's commandments, and removes it from *the way of unrighteousness* (Ps. 118:29). The soul enlivened by the Truth hymns together with the inspired prophet: *The way of Thy commandments have I run, when Thou didst enlarge my heart. Set before me for a law, O Lord, the way of Thy statutes, and I will seek after it continually. Give me understanding, and I will search out Thy law, and I will keep it with whole heart* (Ps. 118:32-34). Such a soul will unfailingly become a partaker of the Holy Spirit, Who cannot but be present where Divine Truth is present and reigns; the Truth, Who in His mysterious counsel with the All-Holy Truth, speaks of Himself thus: *I am a partaker with all them that fear Thee, and with them that keep Thy commandments* (Ps. 118:63). [11]

As long as man abides in his fallen nature, as long as he is immersed in the darkness of his exceedingly deep ignorance, he does not know how he should pray, he does not know what he should pray for (cf. Rom 8:26), and he is incapable of serving God. Only faith in Christ gives knowledge of Truth; faith, expressed by the fulfillment of Christ's commandments, draws the grace of the Holy Spirit to the heart of the faithful, as the God-inspired prophet said: *I opened my mouth and drew in my breath, for I longed for Thy commandments* (Ps. 118:131). Only a true Christian, a Christian in faith and deed, can be a true worshipper of God, worshipping and serving God as the Father, in Spirit and in Truth. Amen.

ANNOUNCEMENTS

- Construction continues on the entryway of the Cathedral. To donate to the Entryway Fund, please see the inside of the Newsletter or speak to someone at the pangari.
- This year's Greek Independence Day Parade has been postponed. We will keep you informed of the date change.



ENTRYWAY FUND DONATIONS

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