



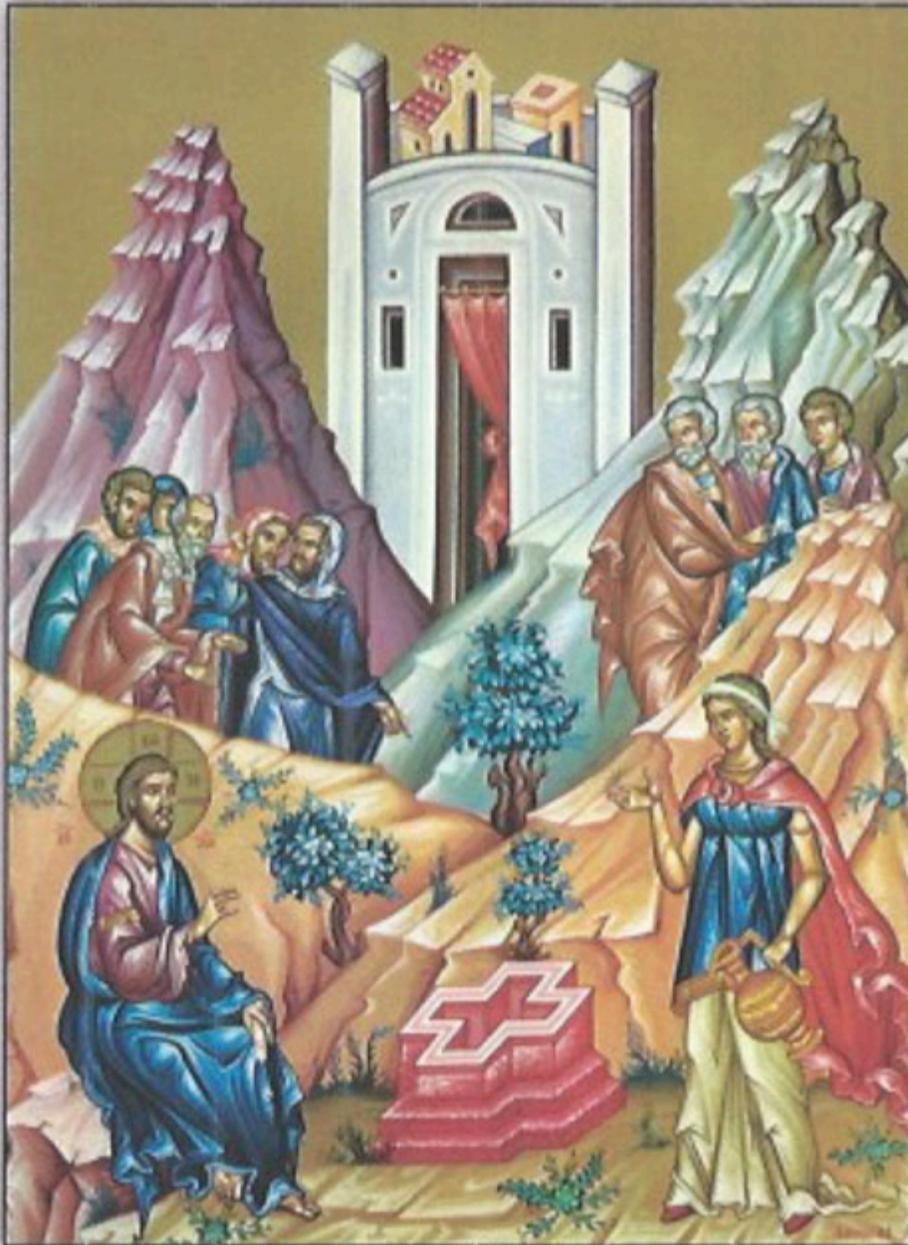
DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN May 26st 2019

V. Rev. Archimandrite Eugene N. Pappas

SUNDAY OF THE SAMARITAN WOMAN



Icon of Christ with the Samaritan Woman

Sunday of the Samaritan Woman
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 Woman
Κατὰ Ἰωάννην 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 ἕκτη.

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 αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὕσης γυναικὸς Σαμαρεῖτιδος; Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ἤδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι, δός μοι πιεῖν, σὺ ἂν ἤτησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. Λέγει αὐτῷ ἡ γυνὴ· Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; Μὴ σὺ μεῖζων 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 πηγή ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. Λέγει πρὸς αὐτόν ἡ γυνὴ· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν.

Λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπάγε φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε. Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. Λέγει αὐτῷ ἡ γυνὴ· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. 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, πιστεύσον 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 προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτόν. Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνούντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. Λέγει αὐτῷ 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 ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; Ἐξῆλθον οὖν ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτόν οἱ μαθηταὶ λέγοντες· Παββί, φάγε. Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν, ἦν ὑμεῖς οὐκ οἴδατε. Ἔλεγον 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 ἔτι τετράμηνός ἐστι καὶ ὁ θερισμὸς ἔρχεται; Ἴδου λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς 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 σπεύρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπεύρων καὶ ἄλλος ὁ θερίζων. Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν ἐἴσεληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτόν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς, μαρτυρούσης ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα. Ὡς οὖν ἦλθον πρὸς αὐτόν οἱ Σαμαρεῖται, ἡρώτων αὐτόν μείναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. Καὶ πολλῶ 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.

CHRISTOS ANESTI! ALITHOS ANESTI! CHRIST IS RISEN! TRULY HE IS RISEN!

This is the traditional greeting Orthodox Christians use in greeting each other for the next FORTY (40) days. There is no 'good morning', or 'good evening' or 'hello' or 'YO' it's all a grand CHRISTOS ANESTI to the believer, the non-believer and those in doubt. Teach your young ones the proper way and they shall never forget it. The daily natural greeting during the next 40 (FORTY) days is CHRISTOS ANESTI! CHRIST IS RISEN! with the appropriate response ALITHOS ANESTI! TRULY HE IS RISEN! We don't say good-morning, good afternoon, or good – evening! Even on the telephone we respond – CHRISTOS ANESTI Father Eugene will be testingwhen he calls you.

PASCHAL REMINDERS: There is no kneeling at the Liturgical CONSECRATION of the EUCHARIST until PENTECOST. We are living the reality of the Holy RESURRECTION of the CHRIST!

TODAY: as a parish of faithful we commemorate all the departed members of our family and friends. God shed His GRACE on them and grant them peace in HIS embrace.

AGAPE COFFEE FELLOWSHIP: is being hosted by Mrs. Sylvia Vellios in memorial tribute to her husband Gus and brother Dino. May their memory be eternal. PLEASE JOIN US IN WHITEHALL for refreshments. Enjoy a blessed MEMORIAL DAY!

PRAYER and HEALING SERVICE: will be offered on Wednesday evening May 29th, at 6:30 P.M. The theme of the homily is 'SPIRITUAL LONLINESS' we all suffer it upon occasion. Refreshments are served at 8:00 P.M. Open to all.

HOLY WATER BLESSING: will be offered for JUNE on FRIDAY, MAY 31. Please note that the blessing is ONE DAY earlier than the traditional 'first' of the month. In order to bless the OPENING of the GRECIAN FESTIVAL the service is on FRIDAY MORNING AT 11:00 A.M.

GREEK SCHOOL GRADUATION will be held at the conclusion of next Sunday's Divine Liturgy. A short program will highlight the ceremonies with medals and awards presented to the students. A lottery drawing will be held for the coveted ICON of the CEFALU PANTO-KRATOR! Did you buy a ONE DOLLAR RAFFLE for the school P.T.A.? There's still time to do it today! Every dollar counts.

EPITAPHIA FLOWERS from the Paschal celebration will be collected and bagged for distribution to the faithful on ASCENSION THURSDAY (JUNE 6TH) AND ON SUNDAY – JUNE 9TH. These blessed flowers may be placed in your home shrine, in your automobile glove – compartment, or placed at the cemetery gravesite of your faithfully departed.

BLESSING BAGS: will be distributed by the Philoptochos ladies on TUESDAY – MAY 28th, in Manhattan at 7th, Avenue and West 33rd Street in response the FEED THE HUNGRY CAMPAIGN. The 'bags' will contain food products, hygiene items, clothing articles and so much more.....(see insert flyer.) 100 bags are being prepared. The drop off box for items is at the Stain glassed CHRIST outside the business office. Help us do the outreach most necessary.

SENIOR CLUB: will host their regular Wednesday afternoon session with refreshments, sweets and bingo on Wednesday May 29th. Guest lecture will be delivered by Father Eugene on THE FALL OF THE IMPERIAL CITY – CONSTANTINOPLE. This is the exact anniversary date MAY 29, 1453 of the tragic event.

RADIO MINISTRY: Each Saturday at 1:15PM Fr. Eugene hosts and produces the radio broadcast **MATTERS OF CONSCIENCE NOW IN it's 20TH YEAR OF BROADCASTING LIVE ON WNYE 91.5 COSMOS FM**, with listener telephone participation. Subjects of interest regarding Greek Orthodox theology, faith and practice, as well as secular topics confronting the nation and the world are discussed. Tune in and join the dialogue by calling 718-204-8900. Check our live audio at LIVESTREAMINGPLAYER The website address. W.W.W.gaepis.org ([Click live audio](#))

MEMORIAL SERVICES for ALL FAITHFULLY DEPARTED –

NAME forms are available in the narthex. Fill it out and submit to the clergy for proper dispensation.

MEMORIALS TODAY + GUS VELLIOS + DINO GEORGE + CHRIS VELLIOS
MEMORIAL NEXT WEEK: + PAUL (KALAPOTHOS) GEORGOULAKOS (Our friend on the Coney Island Boardwalk)



Last Sunday June 19th, our PARISH observed and celebrated A.H.E.P.A. NATIONAL DAY. As part of the festivities, the Parish Council President MR. JOHN EUGENIS was cited and honored as AHEPAN BROTHER of the YEAR 2019! A prestigious plaque was presented by the National Vice-President JIMMY KOKOTAS on behalf of the Washington D.C. SUPREME LODGE. The local Coney Island Chapter #200 President Konstantinos Apostolou was present with local brothers attending.

BROOKLYN

GREEK

FESTIVAL



May 31st, June 1st, June 2nd

THREE HIERARCHS CHURCH

1724 Avenue P, Brooklyn NY, 11229

FREE ADMISSION FOR ALL

Traditional Greek Food & Pastries

Dancing & Live Music, Vendors, Flea Market, Rides & Games

Friday - 5 til Midnight Saturday - Noon til Midnight Sunday - Noon til 7pm



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



«Έγενόμην ἐν Πνεύματι ἐν τῇ Κυριακῇ ἡμέρᾳ καὶ ἤκουσα φωνὴν ὀπίσω μου μεγάλην ὡς σάλπιγγος» (Ἀπ. 1,10)

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γυναικεία Ἱερὰ Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-28610 - imaaffo@yahoo.gr

Περίοδος Δ' - "Ἔτος ΛΣΤ" Φλώρινα - ἀριθμ. φύλλου 2191	Κυριακὴ τῆς Σαμαρείτιδος (Ἰω. 4,5-42) 26 Μαΐου 2019 πρωί	Συντάκτης (†) ἐπίσκοπος Αὐγουστίνος Ν. Καντιώτης
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Ἡ ἀληθινὴ λατρεία

«Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν» (Ἰω. 4,24)

Στενός, ἀγαπητοί μου, πολὺ στενός, ἦταν ὁ θρησκευτικὸς ὀρίζοντας, μέσα στὸν ὁποῖο ζοῦσε ὁ ἀρχαῖος κόσμος, πρὸ τῆς ἐλευσεως τοῦ Χριστοῦ. **Τὰ ἔθνη**, ποὺ δημιουργήθηκαν μετὰ τὸν διασκορπισμὸ ποὺ προκάλεσε ὁ πύργος τῆς Βαβέλ, ἀντιλαμβάνονταν τὸ θεὸ ἢ τοὺς θεοὺς, ποὺ λάτρευαν κατὰ τόπους, οὐμφωνα μὲ τὰ ἀνθρώπινα δεδομένα, μέσα δηλαδή στὰ γνωστὰ σ' αὐτοὺς μέτρα. Δὲν μπορούσαν νὰ σκεφτοῦν κατ' ἄλλο τρόπο, ἢ σκέψι τους δὲν διέθετε ἄλλα περιθώρια. **Περιώριζαν τὸ θεῖο σὲ ὠρισμένους τόπους**, σὲ χώρους ποὺ μόνοι τους, μὲ ἀνθρώπινη ἔμπνευσι, εἶχαν συμφωνήσει καὶ εἶχαν καθιερώσει γιὰ τὴ λατρεία του. Φαντάζονταν λοιπόν, ὅτι μόνο ἐκεῖ, στοὺς τόπους αὐτοὺς, ὁ ἀνθρώπος μπορεῖ νὰ ἐπικοινωνήσῃ μὲ τὸ θεὸ του καὶ νὰ τὸν λατρεύσῃ.

Καὶ καλὰ οἱ εἰδωλολάτρες, ποὺ ὅπως γνωρίζουμε ἀπὸ τὴ μυθολογία ἐπλάθαν τοὺς θεοὺς καὶ τὶς θεῆς κατὰ τὴν ἀφελεῖ τους νοστροπία καὶ ἀπέδιδαν σ' αὐτοὺς ὅλες τὶς ἀνθρώπινες ἀδυναμίες. Ἀλλὰ κι αὐτοὶ οἱ **Ἰσραηλίτες**, ποὺ εἶχαν δεχτὴ κατὰ χάριν τὴν ἀποκάλυψι τοῦ ἀληθινοῦ Θεοῦ, δὲν εἶχαν ξεφύγει ἀπὸ τὸν περιορισμὸ αὐτόν. Στὰ χρόνια τῆς παλαιᾶς διαθήκης ὁ Κύριος ἀφηνε σκοπίμως τοὺς πιστοὺς του νὰ σκέπτονται ἀκόμη ἔτσι. Δὲν ἦταν ὠριμη ἢ ἀνθρώπινη ἀντίληψι νὰ δεχτὴ τὴν πλήρη ἀποκάλυψι. Γι' αὐτὸ στὸν Ἰσραὴλ, γιὰ νὰ μὴ γλιστρήσῃ καὶ ἐπιστρέψῃ πάλι κι αὐτὸς στὴν εἰδωλολατρία τῶν γειτονικῶν του λαῶν, ὁ Θεὸς εἶχε ὀρίσει νὰ ὑπάρχῃ ἓνα κέντρο λατρείας, ἓνας ναὸς καὶ ἓνα θυσιαστήριον. Ἀργότερα, στὰ χρόνια τῆς καινῆς διαθήκης, ὁ ἐνανθρωπήσας Θεός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, θὰ καταργοῦσε τοὺς περιορισμοὺς αὐτοὺς καὶ θὰ ἄνοιγε τὴ σκέψι τῶν πιστῶν στὴν πλήρη ἀλήθεια.

Μὲ τοὺς Ἰσραηλίτες στὸ σημεῖο αὐτὸ συνέπιπτε καὶ ἡ πίστι ὅσων προέρχονταν ἀπὸ αὐτοῦς, ὅπως ἦταν οἱ **Σαμαρείτες**. Καὶ οἱ Σαμαρείτες δηλαδή, παρὰ τὶς ἄλλες διαφορὰς ποὺ εἶχαν μὲ τοὺς Ἰουδαίους, πίστευαν κι αὐτοὶ ὅτι ἓνας μόνον συγκεκριμένος τόπος πρέπει νὰ ὑπάρχῃ γιὰ τὴ λατρεία τοῦ Θεοῦ. Οἱ Σαμαρείτες εἶχαν τὸ ὄρος Γαριζίν, ὅπως οἱ Ἰουδαῖοι εἶχαν τὸ ναὸ τῶν Ἱεροσολύμων, ὅπως οἱ καὶ πρόγονοὶ μας ἀρχαῖοι Ἕλληνες εἶχαν τὸ Ὀλυμπο καὶ ἄλλοι λαοὶ τοὺς ναοὺς των.

Ὅχι ὁμως μόνον ὁ τόπος, ἀλλὰ καὶ ὁ **τρόπος**, μὲ τὸν ὁποῖο ὁ ἀρχαῖος κόσμος λάτρευε τὸ θεῖον, φανέρωνε πόσο περιορισμένες καὶ ἀτελεῖς ἦταν οἱ ἀντιλήψεις του περὶ Θεοῦ. Πομπῶδεις θρησκευτικὲς πανηγύρεις, ποικίλες θυσίες ζῶων καὶ καρπῶν, μὲ θορύβους καὶ μουσικὲς καὶ κρότους, μὲ καπνοὺς καὶ κνῖσες ποὺ γέμιζαν τὸν ἀέρα γίνονταν ἀκόμη καὶ ἀνθρωποθυσίες, μέχρι καὶ ὄργια καὶ ἀκολασίες! Νὰ μὲ ποιὸ τρόπο λάτρευαν οἱ ἀρχαῖοι τοὺς θεοὺς των. Ταλαίπωρος κόσμος!

Ἀλλὰ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, ἀγαπητοί μου, ἔρχεται καὶ θραύει τὰ δεσμὰ τῆς θρησκευτικῆς ἀμαθείας, διανοίγει εὐρὺ - εὐρύτατο τὸν ὀρίζοντα τῆς θρησκείας καὶ καλεῖ ὅλα τὰ ἔθνη ν' ἀκούσουν τὴ φωνὴ του, αὐτὸ ποὺ λέει σήμερα στὴν Σαμαρείτιδα ἐκεῖ στὸ φρέαρ τῆς Συχάρ· «Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν» (Ἰω. 4,24). Τὰ λόγια αὐτὰ τοῦ Χριστοῦ, ποὺ μὲ ἐκπληξί καὶ πνευματικὸ ἴλιγο ἀξιῶθηκε ν' ἀκούσῃ γιὰ πρώτη φορὰ μιὰ ἀμαρτωλὴ γυναίκα, αὐτὰ τὰ λόγια μετὰ ἀπὸ λίγα χρόνια, καθὼς τὰ πῆραν οἱ ἀπόστολοι καὶ κήρυκες τῆς ἀληθείας καὶ τὰ διέδωσαν παντοῦ, γκρέμισαν σὰν σεισμὸς τὰ θυσιαστήρια καὶ τοὺς ναοὺς τῶν εἰδώλων τοῦ ἀρχαίου κό-

ομου και ἐγκαθίδρυσαν μία **νέα λατρεία**· αὐτὴν ποὺ ἀρμοζε στὸν μόνον Θεὸ και ἐξύψωνε τὸν ταλαιπωρημένο ἄνθρωπο, λατρεία πνευματικὴ, ἁγία, ἀληθινή, ἀνώτερη ἀπὸ τὴν ὁποία δὲν ὑπάρχει ἄλλη.

«**Πνεῦμα ὁ Θεός**». Ὁ Θεός δὲν εἶνε εἶδωλο, ποὺ κατασκευάζεται ἀπὸ ἀνθρώπινα χέρια και τοποθετεῖται σὲ ὠρισμένα μέρη· δὲν εἶνε ἄνθρωπος, ποὺ σωματικὰ ἔχει μύριους περιορισμούς και πνευματικὰ μύριες ἀδυναμίες· δὲν εἶνε ἡμίθεος, ποὺ ἡ ἀνθρώπινη φαντασία τὸν τοποθετεῖ ἄλλοτε στὴ γῆ και ἄλλοτε στὰ οὐράνια σώματα· δὲν εἶνε ἕνας ἀπὸ τοὺς πολλοὺς θεοὺς τοῦ Ὀλύμπου, ποὺ ἐπινοήθηκαν γιὰ νὰ κολακεύουν τὰ ἀνθρώπινα πάθη. Εἶνε πνεῦμα, δηλαδὴ ἀσώματος, τοῦ ὁποίου ἡ παρουσία δὲν ἐμποδίζεται ἀπὸ ἀποστάσεις και ἐμπόδια, οὔτε ἀπὸ βουνὰ οὔτε ἀπὸ θάλασσες οὔτε ἀπὸ σύννεφα ἢ κάτι ἄλλο, ἀλλὰ ἐκτείνεται παντοῦ. Ἄν τὸ πνεῦμα τοῦ ἀνθρώπου, τὸ ἀσώματο αὐτὸ μέρος τῆς ὑπάρξεώς μας, μπορεῖ μὲ τὰ μέσα ποὺ διαθέτει και ἐφευρίσκει νὰ ἐπικοινωνῇ καθημερινῶς μὲ μακρινές ἀποστάσεις και νὰ μεταδίδῃ τὴ φωνή του στὰ πέρατα τοῦ κόσμου, πῶσω μᾶλλον ὁ δημιουργὸς τοῦ πνεύματος τοῦ ἀνθρώπου, ὁ Θεός, τὸ ἄπειρο Πνεῦμα! Βρίσκεται παντοῦ κι ἀκούει ἀμέσως τὴς προσευχῆς τῶν παιδιῶν του. Ὡς πνεῦμα, τὴς ἀκούει ἀπὸ ὅπουδήποτε κι ἂν προέρχονται, και συλλαμβάνει και τὸν ἀσθενέστερο ψίθυρο τῶν χειλέων μας και τὴ μυστικώτερη κραυγὴ τῆς καρδιᾶς μας και τὸν πιὸ βαθύ πόθο μας.

«**Πνεῦμα ὁ Θεός**». Ἐπομένως και αὐτοὶ ποὺ τὸν λατρεύουν, «οἱ προσκυνοῦντες αὐτόν», πρέπει νὰ τὸν λατρεύουν «**ἐν πνεύματι**», διὰ τοῦ πνεύματός των, μὲ ψυχικὴ συμμετοχή, ὄχι τυπικὰ και μηχανικὰ. Τὸ πνεῦμα μας, ἡ ψυχὴ μας, ἡ καρδιά μας, εἶνε ὁ ναὸς μέσα στὸν ὁποῖο τὸν λατρεύουμε, εἶνε τὸ θυσιαστήριο ἐπάνω στὸ ὁποῖο ὁ πιστὸς καλεῖται νὰ προσφέρῃ κάθε στιγμὴ τὴ θυσία του, τὴν ὑπακοὴ στὸ ἅγιο θέλημά του μὲ ἐκκοπή τοῦ δικοῦ του θελήματος. Καὶ ἂν ἀκόμη οἱ ἀντίθετες δυνάμεις μπορούσαν νὰ καταστρέψουν ὅλους τοὺς ναοὺς τῆς Ὀρθοδοξίας, τὰ κτήρια, γιὰ νὰ ἐμποδίσουν τὴν ἐξωτερικὴ κοινὴ λατρεία –ποὺ εἶνε συνέπεια και ἐκδήλωσι τῆς ἐσωτερικῆς μυστικῆς λατρείας–, ὁ Χριστιανὸς και πάλι θὰ ἔχῃ τὸ μέσο νὰ λατρεύῃ τὸν οὐράνιο Πατέρα· διότι τὸ μέσον αὐτὸ εἶνε ἀσύλληπτο ἀπὸ κάθε ἀνθρώπινη ἀστυνόμευσι και παρεμπόδισι. Θὰ τὸν λατρεύῃ και θὰ τὸν δοξάζῃ ὅπως λέει ὁ Παῦλος, «**ἐν τῷ πνεύματι**» του (1 Κορ. 3,20), ποὺ θὰ

τὸ ἐξαγιαζῇ, θὰ τὸ καθαρῶς και θὰ τὸ λαμπρύνῃ τὸ Πνεῦμα τὸ ἅγιο.

«**Ἐν πνεύματι και ἀληθείᾳ**». Μιὰ ψυχὴ καθαρισμένη ἀπὸ τοὺς μολυσμούς τῆς ἁμαρτίας ὑψώνεται σὲ λατρεία τοῦ Θεοῦ ἀληθινή, πραγματικὴ, οὐσιαστικὴ. Ἡ λατρεία αὐτὴ δὲν εἶνε μόνον ἕνας ξηρὸς τύπος, χωρὶς ζωὴ και οὐσία, τύπος ποὺ μοιάζει μὲ λαμπρὸ ἔνδυμα ποὺ καλύπτει ἕνα πτώμα ἀποσυντεθειμένο.

Βαθεῖα τὰ λόγια αὐτὰ τοῦ Σωτῆρος Χριστοῦ. Αὐτὰ ἀνύψωσαν τὴ λατρεία τοῦ ἀληθινοῦ Θεοῦ σὲ τέτοιο σημεῖο πνευματικότητας, ὥστε ὁ κόσμος νὰ τὰ μελετᾷ μὲ αἰώνιο θαυμασμό. Ἐκπέμπουν τέτοιο **φῶς ἀληθείας**, ὥστε κι αὐτὸς ὁ διαβόητος Ἑρνέστος Ρενάν (1823-1892), ὁ πολέμιος τοῦ Χριστιανισμοῦ, σταμάτησε μὲ σεβασμὸ μπροστὰ τους, ὅπως στέκεται κανεὶς μπροστὰ σ' ἕνα μνημεῖο τέχνης, και εἶπε·

«Ὅταν ὁ Ἰησοῦς διακήρυξε τὸ *Πνεῦμα ὁ Θεός...*», (ἀπεδείκνυε ὅτι) ἀληθινὰ ἦταν Θεοῦ Υἱός. Τὰ λόγια του αὐτὰ ὑπῆρξαν ὁ θεμέλιος λίθος, ἐπάνω στὸν ὁποῖο θὰ στηριζόταν τὸ οἰκοδόμημα τῆς νέας θρησκείας. Ἰδρυσεν τὴν καθαρὴ λατρεία, χωρὶς περιορισμούς πατρίδος, χωρὶς τοπικὰ και χρονικὰ ὄρια και δεσμεύσεις, τὴ λατρεία πρὸς τὴν ὁποία θὰ ἐλκύωνται ὅλες οἱ φωτισμένες ψυχὲς μέχρι τὴ συντέλεια τῶν αἰώνων. Τὴν ἡμέρα ἐκείνη (ὅταν δηλαδὴ εἶπε τὰ λόγια αὐτὰ ὁ Ἰησοῦς), ἡ θρησκεία του δὲν ἔγινε μόνον ἡ ὡραία θρησκεία τῆς ἀνθρωπότητας, ἀλλὰ ἀποδείχθηκε ὅτι εἶνε και ἡ **ἀπόλυτη, ἡ πανανθρώπινη θρησκεία**. Ἐὰν δὲ και σὲ ἄλλους πλανήτες ὑπάρχουν ἄνθρωποι θρησκοῦντες, ἡ θρησκεία τους δὲν μπορεῖ νὰ εἶνε διαφορετικὴ ἀπὸ ἐκείνην ποὺ διακήρυξε ὁ Ἰησοῦς δίπλα στὴν πηγὴ τοῦ Ἰακώβ».

Ἀλλὰ δὲν ἀρκεῖ, ἀγαπητοί μου, νὰ ὁμολογῇ εἶτε ὁ Ρενάν εἶτε κάποιος ἀπὸ μᾶς, ὅτι ἡ λατρεία, ποὺ καθώρισε ὁ Χριστὸς εἶνε ἡ ἀνώτερη ἀπ' ὅλες τὰς λατρεῖες τοῦ κόσμου. Πρέπει και νὰ τὴ ζήσουμε. Ἄν τὴ **ζήσουμε μὲ συνέπεια**, τότε και ἐκ πείρας θὰ πεισθοῦμε, ὅτι δὲν ὑπάρχει κάτι ὡραιότερο στὸν κόσμον αὐτὸν ἀπὸ τὸ νὰ λατρεύῃ ὁ ἄνθρωπος τὸ Θεὸ «**ἐν πνεύματι και ἀληθείᾳ**».

Καθάρισε λοιπόν, ἀδελφέ, τὴν ψυχὴ σου, θυσίασε στὸ βωμὸ τῆς ἀγάπης τοῦ Θεοῦ τὰ πάθη και τὴς κακίες σου, ἄγνισε τὴν καρδιά σου, λάμπρυνε τὴ διάνοιά σου μὲ σκέψεις θεάρεστες· και τότε **θὰ εἶσαι κ' ἐοῦ προσκυνητῆς** σὰν ἐκείνους ποὺ «**ζητεῖ ὁ Πατὴρ**» ὁ οὐράνιος (1ω 4,23).

(†) **ἐπίσκοπος Αὐγουστῖνος**

The Lord gives us once again an opportunity to express our solidarity by becoming a supporting and registered member of the parish. We can only urge you to do so because your sustaining membership keeps this parish functioning and responding to the needs of all the faithful. Don't wait until some insignificant date on the calendar. Register with the Church Office **TODAY** and garner all the benefits of being a supporter of Christ's mission on earth.

FAMILY REGISTRATION FOR HUSBAND & WIFE: \$300 PER YEAR

SINGLE MEMBERSHIP: \$250 PER YEAR

SENIOR CITIZEN INDIVIDUAL MEMBERSHIP \$200 PER YEAR

SENIOR CITIZEN HUSBAND & WIFE MEMBERSHIP: \$225 PER YEAR

WE DO NEED YOUR HELP!

Registering with your local parish is not so much a duty or obligation as it is a **PRIVILEGE**. By registering and offering your annual stewardship, you become an integral member of the living body of Christ as a faith community. By virtue of your Baptism, Chrismation (Confirmation), and Holy Eucharist (Communion), you claim to be a follower of Christ, a witness for Christ, and a practitioner for Christ. May we ask you then to live up to these promises by making your 2019 commitment **TODAY!** The benefits you shall receive beyond grace include the satisfaction and knowledge that this Church and community thrive thanks to your outreach.

YOU ARE PART OF THE GREAT FRESCO OF FAITH

The Samaritan Woman

The Fourth Gospel, attributed to Saint John the Evangelist, is used exclusively from Easter until Pentecost for the Sunday readings. The first chapter of John's Gospel is the proclamation used for the Divine Liturgy on Easter itself. This week, we are reminded of the story of Christ's encounter with the Samaritan woman at the well of Jacob, and thereby Christ's fulfillment of the Old Testament. In one of the many unique stories of the Fourth Gospel not found in the Synoptics (Matthew, Mark or Luke), Jesus reveals himself as Messiah to this woman of Samaria and talks with her about the "water that I will give will become ... a spring of water gushing up to eternal life."

In the early days of His ministry, Jesus travels back and forth between Galilee and Jerusalem, and must pass through Samaria. The Samaritans

were outcast Jews because they were not subject to the Babylonian exile of the Israelites from other provinces. Therefore, when Jesus talks with this Samaritan woman, His disciples are surprised and in shock that He would carry on a conversation with a woman at the well, let alone a Samaritan. But as the story is explained, the woman's testimony about Jesus spreads through the nearby town, and because of her many come to hear His teachings. After hearing His word, they come to believe in Him, and proclaim Him "the Savior of the world." (Jn 4:42)

With water as the focal point of this encounter, we are once again reminded of our Baptism, and that Christ's Baptism is that of "eternal life" through "living water."

Archbishop Vsevolod of Scopelos

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