

# Saints Peter and Paul Orthodox Church

Albanian Archdiocese - OCA

9230 Old Bustleton Avenue

Philadelphia, PA 19115

215-676-3311

Rev. Nicholas Dellermann – Rector (860-861-7468)

SUNDAY, JUNE 2

5th Sunday of Pascha

Samaritan Woman

**Tone 4**  
**Troparion**  
**(Resurrection)**

*When the women disciples of the Lord  
learned from the angel the joyous message of Thy  
Resurrection,  
they cast away the ancestral curse  
and elatedly told the apostles:  
“Death is overthrown!  
Christ God is risen,  
granting the world great mercy!”*

**Tone 8**  
**Troparion**  
**(Midfeast)**

*In the middle of the feast, O Savior,  
fill my thirsting soul with the waters of piety, as  
Thou didst cry to all:  
“If anyone thirst, let him come to Me and drink!”  
O Christ God, Fountain of our life, glory to Thee!*

**Tone 8**  
**Kontakion**  
**(Pentecostarion)**

*The Samaritan Woman came to the well in faith;  
she saw Thee, the Water of wisdom and drank  
abundantly.  
She inherited the Kingdom on high, and is ever  
glorified!*

**Tone 4**  
**Kontakion**  
**(Midfeast)**

*Christ God, the Creator and Master of all,  
cried to all in the midst of the feast of the Law:  
“Come and draw the water of immortality!”  
We fall before Thee and faithfully cry:  
“Grant us Thy mercies, for Thou art the Fountain of  
our life!”*

❧ **Prokeimenon** ❧

**Tone 3** (from the Pentecostarion)

Sing praises to our God, sing praises! / Sing praises to our King, sing praises! (Ps. 46:6)

V. Clap your hands, all peoples! Shout to God with loud songs of joy! (Ps. 46:1)

## ✠ The Epistle Reading ✠

### **The reading is from 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.

### **Veprat E Apostujve 11:19-30**

Ata pra që u shpërndanë nga përndjekja që u bë për Stefanin shkuan deri në Finikë e në Qipro e në Antioki, edhe asnjëri u s'ia predikonin fjalën, veç vetëm Judenjve. Edhe disa nga ata ishin njerëz Qipriotë e Qireneas, të cilët, si hynë në Antioki, u flisnin Greqishtarëve, duke dhënë lajmin e mirë për Zotin Jisu. Edhe dora e Zotit ishte bashkë me ta; dhe një numër i madh besuan, e u kthyen në Zotin. Atëherë fjala për ata u dëgjua në veshët e kishës që ishte në Jerusalem; edhe dërguan Varnavën të shkojë deri në Antioki. Ai, si erdhi dhe pa hirin e Perëndisë, u gëzua dhe i nxiste të gjithë të qëndronin me dëshirë zemre në Zotin, sepse ishte njeri i mirë dhe plot me Frymë të Shenjtë e me besim. Edhe u shtua mjaft popull në Zotin. Atëherë Varnava doli në Tars, për të kërkuar Saulin; edhe si e gjeti, e pruri në Antioki. Edhe një vit të tërë mblidheshin në kishë dhe mësuan mjaft njerëz; edhe nxënësit në Antioki për të parën herë u quajtën të Krishterë. Edhe në ato ditë zbritën nga Jerusalemi profetë në Antioki. Edhe u ngrit një nga ata që quhej Agaf, edhe shënoi me anë të Frymës se do të bëhej një zi e madhe në gjithë dhenë, e cila edhe u bë në kohë të Qezar Klaudit. Prandaj nxënësit vendosën që gjithsecili nga ata, sipas gjendjes së tij, t'u dërgojnë ndihmë vëllezërve që rrinin në Jude, gjë të cilën edhe e bënë, duke ua dërguar pleqve me dorën e Varnavës e të Saulit.

### **Деяния 11:19-30**

Между тем рассеявшиеся от гонения, бывшего после Стефана, прошли до Финикии и Кипра и Антиохии, никому не проповедуя слово, кроме Иудеев. Были же некоторые из них Кипряне и Киринейцы, которые, придя в Антиохию, говорили Еллинам, благовествуя Господа Иисуса. И была рука Господня с ними, и великое число, уверовав, обратилось к Господу. Дошел слух о сем до церкви Иерусалимской, и поручили Варнаве идти в Антиохию. Он, прибыв и увидев благодать Божию, возрадовался и убеждал всех держаться Господа искренним сердцем; ибо он был муж добрый и исполненный Духа Святаго и веры. И приложилось довольно народа к Господу. Потом Варнава пошел в Тарс искать Савла и, найдя его, привел в Антиохию. Цельный год собирались они в церкви и учили немалое число людей, и ученики в Антиохии в первый раз стали называться Христианами. В те дни пришли из Иерусалима в Антиохию пророки. И один из них, по имени Агав, встав, предвозвестил Духом, что по всей вселенной будет великий голод, который и был при кесаре Клавдии. Тогда ученики положили, каждый по достатку своему, послать пособие братьям, живущим в Иудее, что и сделали, послав [собранное] к пресвитерам через Варнаву и Савла.

### **Tone 4**

Alleluia, Alleluia, Alleluia!

V. Go forth, prosper and reign, for the sake of meekness, righteousness and truth! (Ps. 44:3b)

V. For Thou lovest righteousness, and hatest iniquity. (Ps. 44:6)

## ✧ The Gospel Reading ✧

### **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."

### **Ungjilli Sipas Joanit 4:5-42**

Vjen pra në një qytet të Samarisë që quhet Sihar, afër vendit që i dha Jakovi Josifit, birit të tij. Edhe atje ishte një pus i Jakovit. Jisui pra, pasi ishte i lodhur nga rruga, ishte ulur kështu pranë pusit. Ora ishte rreth së gjashtës. Vjen një grua nga Samaria të nxjerrë ujë. Jisui i thotë asaj: Jepmë të pi. Sepse nxënësit e tij kishin shkuar në qytet për të blerë ushqime. I thotë pra atij gruaja samaritane: Si ti, duke qenë Jude, kërkon të pish prej meje, që jam një grua samaritane? Sepse Judenjtë nuk shkojnë me Samaritanët. Jisui u përgjigj e i tha asaj: Po të dije dhuratën e Perëndisë, edhe cili është ai që të thotë: Jepmë të pi, ti do të kërkoje prej tij, edhe ai do të të jepte ty ujë të gjallë. Gruaja i thotë: Zot, as kovë nuk ke, edhe pusi është i thellë; nga e ke ti pra ujin e gjallë? Mos je ti më i madh se ati ynë Jakov, i cili na ka dhënë pusin, edhe vetë ai piu nga ky, edhe të bijtë e tij, edhe bagëtitë e tij? Jisui u përgjigj e i tha asaj: Kushdo që pi nga ky ujë, do të ketë etje përsëri. Por ai që pi nga uji që do t'i jap unë, nuk do të ketë etje për jetë; por uji, që do t'i jap unë, do t'i bëhet burim uji që gufon në jetë të përjetshme. Gruaja i thotë: Zot, jepmë këtë ujë që të mos kem etje, as të mos vij këtu të nxjerr ujë. Jisui i thotë asaj: Shko, thirr burrin tënd, dhe eja këtu. Gruaja u përgjigj e tha: S'kam burrë. Jisui i tha asaj: Mirë the se s'kam burrë. Sepse kishe pesë burra, edhe ai që ke tani, nuk është burri yt; këtë e the të vërtetë. Gruaja i thotë: Zot, po shoh se ti je profet. Etërit tanë në këtë mal u falën, e ju thoni se në Jerusalem është vendi, ku duhet falur. Jisui i thotë asaj: Grua, besomë se vjen një orë, kur nuk do t'i faleni Atit as në këtë mal, as në Jerusalem. Ju i faleni atij që nuk dini, ne i falemi atij që dimë; sepse shpëtimi është nga judenjtë. Por vjen një orë, edhe tani është, kur falësit e vërtetë do t'i falen Atit në frymë e në të vërtetë; sepse Ati të tillë i kërkon ata që i falen atij. Perëndia është frymë, dhe ata që i falen duhet të falen në frymë e në të vërtetë. Gruaja i thotë: E di se vjen Mesia, ai që quhet Krisht; kur të vijë ai, do të na tregojë për të gjitha. Jisui i thotë asaj: Unë që po të flas jam ai. Edhe në këtë çast erdhën nxënësit e tij, dhe u çuditën se fliste me një grua; po asnjë s'tha: Ç'kërkon? apo: Ç'flet me të? Gruaja pra la shtambën e saj dhe shkoi në qytet: edhe u thotë njerëzve: Ejani shihni një njeri, që më tha gjithë sa kam bërë. Vallë, mos është ky Krishti? Dolën pra nga qyteti, dhe po vinin tek ai. Edhe ndërkohë nxënësit i luteshin, duke thënë: Rabbi, ha. Po ai u tha atyre: Unë kam një ushqim për të ngrënë, që ju nuk e dini. Nxënësit pra i thoshin njëri-tjetrit: Mos i pruri njeri të hajë? Jisui u thotë atyre: Ushqimi im është të bëj dëshirën e atij që më ka dërguar, edhe të mbaroj punën e tij. Nuk thoni ju se janë edhe katër muaj dhe vijnë të korrat? Ja tek po ju them juve, ngrini përplotë sytë tuaj, edhe shihni arat se janë tashmë të bardha për t'u korrur. Edhe ai që korr merr pagë, edhe mbledh fryt për jetë të përjetshme, që të gëzohen bashkë edhe ai që mbjell edhe ai që korr. Sepse për këtë e vërtetë është fjala, se tjetër është ai që mbjell, edhe tjetër ai që korr. Unë ju dërgova ju të korrni atë për të cilën ju s'jeni munduar; të tjerë u munduan, edhe ju hytë në mundimin e tyre. Edhe prej atij qyteti shumë nga samaritanët besuan tek ai për fjalën e gruas që dëshmoi se më tha gjithë sa kam bërë. Samaritanët pra, si erdhën tek ai, i luteshin të rrijë pranë tyre. Edhe qëndroi atje dy ditë. Edhe shumë më tepër njerëz besuan për fjalën e tij. Edhe gruas i thoshin se nuk besojmë më për fjalën tënde; se ne e dëgjuam dhe e njohëm se ky është me të vërtetë Shpëtimtari i botës, Krishti.

### **От Иоанна 4:5-42**

Итак приходит Он в город Самарийский, называемый Сихарь, близ участка земли, данного Иаковом сыну своему Иосифу. Там был колодезь Иаковлев. Иисус, утрудившись от пути, сел у колодезя. Было около шестого часа. Приходит женщина из Самарии почерпнуть воды. Иисус говорит ей: дай Мне пить. Ибо ученики Его отлучились в город купить пищи. Женщина Самарянка говорит Ему: как ты, будучи Иудей, просишь пить у меня, Самарянки? ибо Иудеи с Самарянами не сообщаются. Иисус сказал ей в ответ: если бы ты знала дар Божий и Кто говорит тебе: дай Мне пить, то ты сама просила бы у Него, и Он дал бы тебе воду живую. Женщина говорит Ему: господин! тебе и почерпнуть нечем, а колодезь глубок; откуда же у тебя вода живая? Неужели ты больше отца нашего Иакова, который дал нам этот колодезь и сам из него пил, и дети его, и скот его? Иисус сказал ей в ответ: всякий, пьющий воду сию, возраждет опять, а кто будет пить воду, которую Я дам ему, тот не будет жаждать вовек; но вода, которую Я дам ему, сделается в нем источником воды, текущей в жизнь вечную. Женщина говорит Ему: господин! дай мне этой воды,

чтобы мне не иметь жажды и не приходиться сюда черпать. Иисус говорит ей: пойдй, позови мужа твоего и приди сюда. Женщина сказала в ответ: у меня нет мужа. Иисус говорит ей: правду ты сказала, что у тебя нет мужа, ибо у тебя было пять мужей, и тот, которого ныне имеешь, не муж тебе; это справедливо ты сказала. Женщина говорит Ему: Господи! вижу, что Ты пророк. Отцы наши поклонялись на этой горе, а вы говорите, что место, где должно поклоняться, находится в Иерусалиме. Иисус говорит ей: поверь Мне, что наступает время, когда и не на горе сей, и не в Иерусалиме будете поклоняться Отцу. Вы не знаете, чему кланяетесь, а мы знаем, чему кланяемся, ибо спасение от Иудеев. Но настанет время и настало уже, когда истинные поклонники будут поклоняться Отцу в духе и истине, ибо таких поклонников Отец ищет Себе. Бог есть дух, и поклоняющиеся Ему должны поклоняться в духе и истине. Женщина говорит Ему: знаю, что придет Мессия, то есть Христос; когда Он придет, то возвестит нам все. Иисус говорит ей: это Я, Который говорю с тобою. В это время пришли ученики Его, и удивились, что Он разговаривал с женщиною; однакож ни один не сказал: чего Ты требуешь? или: о чем говоришь с нею? Тогда женщина оставила водонос свой и пошла в город, и говорит людям: пойдите, посмотрите Человека, Который сказал мне все, что я сделала: не Он ли Христос? Они вышли из города и пошли к Нему. Между тем ученики просили Его, говоря: Равви! Ешь. Но Он сказал им: у Меня есть пища, которой вы не знаете. Посему ученики говорили между собою: разве кто принес Ему есть? Иисус говорит им: Моя пища есть творить волю Пославшего Меня и совершить дело Его. Не говорите ли вы, что еще четыре месяца, и наступит жатва? А Я говорю вам: возведите очи ваши и посмотрите на нивы, как они побелели и спели к жатве. Жнущий получает награду и собирает плод в жизнь вечную, так что и сеющий и жнущий вместе радоваться будут, ибо в этом случае справедливо изречение: один сеет, а другой жнет. Я послал вас жать то, над чем вы не трудились: другие трудились, а вы вошли в труд их. И многие Самаряне из города того уверовали в Него по слову женщины, свидетельствовавшей, что Он сказал ей все, что она сделала. И потому, когда пришли к Нему Самаряне, то просили Его побыть у них; и Он пробыл там два дня. И еще большее число уверовали по Его слову. А женщине той говорили: уже не по твоим речам веруем, ибо сами слышали и узнали, что Он истинно Спаситель мира, Христос.



*(Instead of "It is truly meet...", we sing the following)*

*The Angel cried to the Lady, full of grace:  
"Rejoice, O pure Virgin! Again, I say: Rejoice,  
thy Son is risen from His three days in the tomb!  
With Himself He has raised all the dead."  
Rejoice, O ye people!*

*Shine, shine, O new Jerusalem!  
The glory of the Lord has shone on thee.  
Exult now, and be glad, O Zion!  
Be radiant, O pure Theotokos,  
in the Resurrection of thy Son!*

### **Communion Hymn**

Receive the Body of Christ; taste the fountain of immortality!  
Praise the Lord from the heavens, praise Him in the highest! *(Ps. 148:1)*  
Alleluia, Alleluia, Alleluia!

PRAYERS	Birthdays, Names-days, & Anniversaries	SCRIPTURE THIS WEEK
<i>For Those Who Have Fallen Asleep</i>		
<p>Newly Departed Martin, Newly Departed Tom,</p> <p><i>[To be inserted after the petition for the departed]</i> Again we pray for those who have lost their lives because of conflicts in Ukraine, Armenia, and the Middle East: that the Lord our God may look upon them with mercy, and give them rest where there is neither sickness, or sorrow, but life everlasting.</p>	<p>Barbara Vesho – B Sasha Dellermann – B Paul &amp; Courtney Shaloka – A</p> <p><b><u>Seven-Day Vigil Candles</u></b> Llukan Dylgjeri – health Tina Murianka - Health</p>	<p><b><u>Church Lectionary</u></b></p> <p><i>Today</i> Acts 11:19-30 John 4:5-42</p>
<i>For Those Who Are Sick And Home-bound</i>		
<p>Virginia, Denise, Marie, James, Alexandra, Andrew, Christina, Louise, Porter, Alvin, Tracy, Kathy, Andrew, Maria, Helen, John, Nina, Sophia, Spresha, Kristin, Niko, Spiro, Angjeliki, Melod, Olgay, Ruth, Terry, Naomi, Annette, Tatiana, Lester Jr., Natalia, Otari, Lasha, Fr. Nikolas, Llukan, Marina, Sophia, Fr. Maxwell, Christina, Anastasia, Mary, Elena, Tatiana, Lauren, Tracy, Anita, Sandi, Anibal, Kakha, Christina, Jane, Vano</p>	<p>Seven-Day Vigil Candles are used for the Eternal Light that hangs above the Royal Doors and are often placed in front of the icons of Christ or the Birth-giver of God. If you would like to donate a Seven-Day Vigil Candle, Please include the name or names of those for whom the candle is donated, and we will place them in this section for special prayers.</p>	<p><i>Monday</i> Acts 12:12-17 John 8:42-51</p> <p><i>Tuesday</i> Hebrews 7:26-28;8:1-2 John 10:1-9</p>
<i>Prayers In General</i>		
<p>The community of Ss. Peter &amp; Paul Miami, Fr. Dennis and his family, Fr. Ioan, Christian, Michael, Erica, Kaida, DuDash family, Michael, Robert, Ally, Steve, Jake and Amanda and their children, Katherine, Ron, Anthony, Volodymyr, Nick, Michael, Rafael, Bob, Barbara, Sandra, Enoch, John, Victoria, Melenie, Grace, Michael, Barbara, Giorgi, Molly, Jim, Chloe, Marsha, Ann, Lilly, Stephen, Gela, Gabriel Joseph, Lombrino, Kondakciu, Diana, Tyler, Alexi, Nora, Sophia</p> <p><i>[To be inserted after the petition for the living]</i> Again we pray for mercy, life, peace, health, salvation, for those who are suffering, wounded, grieving, or displaced because of the conflicts in Ukraine, Armenia, and the Middle East.</p> <p><i>[Petitions at Augmented Litany]</i> Again we pray for a cessation of the hostilities in Ukraine, Armenia, and the Middle East, and that reconciliation and peace will flourish in these places, we pray thee, hearken and have mercy.</p>	<p style="text-align: center;"><b>COFFEE HOUR</b></p> <p>Coffee Hour is a wonderful chance for us to get together to break bread and spend time with each other, to celebrate those whom we have held memorials for, and to come together as the family of God outside of worship. To sign up, to host a coffee hour, contact Fr. Nicholas or Donna Bacon.</p>	<p><i>Wednesday</i> Acts 13:13-24 John 6:5-14</p> <p><i>Thursday</i> Acts 14:20-28;15:1-4 John 9:39-10:9</p> <p><i>Friday</i> Acts 15:5-12 John 10:17-28</p> <p><i>Saturday</i> Ephesians 2:4-10 Matthew 10:16-22</p> <p><b><u>Reading the Bible in a Year</u></b></p> <p>June 02: Psalms 137-140 June 03: Psalms 141-144 June 04: Psalms 145-148 June 05: Psalms 149-150 June 06: Proverbs 1-4 June 07: Proverbs 5-8 June 08: Proverbs 9-12</p>

## Blessing of the Graves Schedule

Sunday June 2 1:30pm Magnolia

Sunday June 9 1:30pm Forrest Hills

These are cemeteries with multiple members of our parish buried there. Ask Father to schedule any graves not on the list.

June Events	
<p><b>June</b> 02 – 10:00am Divine Liturgy 1:30pm Blessing of the Graves (Magnolia) 05 – 12:00pm Sixth Hour 7:15pm Bible Study via GoogleMeets 06 – 7:00pm Money and Salvation via Zoom 07 – 7:30am Matins 6:00pm Fun Night 09 – 10:00am Divine Liturgy 1:30pm Blessing of the Graves (Forrest Hills) 12 – 12:00pm Sixth Hour 7:15pm Bible Study via GoogleMeets 13 – 9:00am Divine Liturgy <i>Feast of Ascension</i> 14 – 7:30am Matins</p> <p><b>Can't join us in person?</b> We stream our services on our YouTube Channel: <a href="https://www.youtube.com/@sspeterpaulorthodoxchurch01810">https://www.youtube.com/@sspeterpaulorthodoxchurch01810</a></p> <p><b>Want to donate by Venmo?</b> St Peter St Paul Alb Orth Ch James Schaeffer</p>	

### ST. JOHN CHRYSOSTOM: ON THE SAMARITAN WOMAN Homily 33

*Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship, for salvation is of the Jews. (Jn. 4:23-27)*

[1.] Everywhere, beloved, we have need of faith, faith the mother of blessings, the medicine of salvation; and without this it is impossible to possess any one of the great doctrines. Without this, men are like to those who attempt to cross the open sea without a ship, who for a little way hold out by swimming, using both hands and feet, but when they have advanced farther, are quickly swamped by the waves: in like manner they who use their own reasonings, before they have learnt anything, suffer shipwreck; as also Paul saith, "Who concerning faith have made shipwreck." ( 1 Tim. 1:19.) That this be not our case, let us hold fast the sacred anchor by which Christ bringeth over the Samaritan woman now. For when she had said, "How say ye that Jerusalem is the place in which men ought to worship?" Christ replied, "Believe Me, woman, that the hour cometh, when ye shall neither in

Jerusalem, nor yet in this mountain, worship the Father." An exceedingly great doctrine He revealed to her, and one which He did not mention either to Nicodemus or Nathanael. She was eager to prove her own privileges more honorable than those of the Jews; and this she subtly argued from the Fathers, but Christ met not this question. For it was for the time distracting to speak on the matter, and to show why the Fathers worshiped in the mountain, and why the Jews at Jerusalem. Wherefore on this point He was silent, and having taken away from both places priority in dignity, rouses her soul by showing that neither Jews nor Samaritans possessed anything great in comparison with that which was to be given; and then He introduceth the difference. Yet even thus He declared



that the Jews were more honorable, not preferring place to place, but giving them the precedence because of their intention. As though He had said, "About the 'place' of worship ye have no need henceforth to dispute, but in the 'manner' the Jews have an advantage over you Samaritans, for 'ye,' He saith, 'worship ye know not what; we know what we worship.'"

How then did the Samaritans "know not" what they worshiped? Because they thought that God was local and partial; so at least they served Him, and so they sent to the Persians, and reported that "the God of this place is wroth with us" ( 2 Kings 26), in this respect forming no higher opinion of Him than of their idols. Wherefore they continued to serve both Him and devils, joining things which ought not to be joined. The Jews, on the contrary, were free from this supposition, at least the greater part of them, and knew that He was God of the world. Therefore He saith, "Ye worship ye know not what; we know what we worship." Do not

wonder that He numbereth Himself among Jews, for He speaketh to the woman's opinion of Him as though He were a Jewish Prophet, and therefore He putteth, "we worship." For that He is of the objects of worship is clear to every one, because to worship belongs to the creature, but to be worshiped to the Lord of the creature. But for a time He speaketh as a Jew; and the expression "we" in this place meaneth "we Jews." Having then exalted what was Jewish, He next maketh Himself credible, and persuadeth the woman to give the greater heed to His words, by rendering His discourse above suspicion, and showing that He doth not exalt what belongs to them by reason of relationship to those of His own tribe. For it is clear, that one who had made these declarations concerning the place on which the Jews most prided themselves, and thought that they were superior to all, and who had taken away their high claims, would not after this speak to get favor of any, but with truth and prophetic power. When therefore He had for a while removed her from such reasonings, saying, "Woman, believe Me," and what follows, then He addeth, "for salvation is of the Jews." What He saith is of this kind: neither, that blessings to the world came from them, (for to know God and condemn idols had its beginning from them, and with you the very act of worship, although ye do it not rightly, yet received its origin from them,) or else, He speaketh of His own Coming. Or rather, one would not be wrong in calling both these things "salvation" which He said was "of the Jews"; which Paul implied when he said, "Of whom is Christ according to the flesh, who is God over all." ( Rom. ix. 5.) Seest thou how He commendeth the old Covenant, and showeth that it is the root of blessings, and that He is throughout not opposed to the Law, since He maketh the groundwork of all good things to come from the Jews?

Verse 23. *But the hour cometh, and now is, when the true worshipers shall worship the Father.*

"We, O woman," He saith, "excel you in the manner of our worship, but even this shall henceforth have an end. Not the places only, but even the manner of serving God shall be changed. And this change is at your very doors. 'For the hour cometh, and now is.'"

[2.] For since what the Prophets said they said long before the event, to show that here it is not so, He saith, "And now is." Think not, He saith, that this is a prophecy of such a kind as shall be accomplished after a long time, the fulfillment is already at hand and at your very doors, "when the true worshipers shall worship the Father in spirit and in truth." In saying "true," He excludeth Jews as well as Samaritans; for although the Jews be better than the Samaritans, yet are they far inferior to those that shall come, as inferior as is the type to the reality. But He speaketh of the Church, that she is the "true" worship, and such as is meet for God.

*For the Father seeketh such to worship Him.*

If then He in times past sought such as these, He allowed to those others their way of worship, not willingly, but from condescension, and for this reason, that He might bring them in also. Who then are "the true worshipers"?



Those who confine not their service by place, and who serve God in spirit; as Paul saith, "Whom I serve in my spirit in the Gospel of His Son": and again, "I beseech you that ye present your bodies a living sacrifice, acceptable unto God, your reasonable service." ( Rom. 1:9 and 12:1.) But when he saith,

Verse 24. *God is a Spirit* [God is spirit]. He declareth nothing else than His incorporeal Nature. Now the service of that which is incorporeal must needs be of the same character, and must be offered by that in us which is incorporeal, to wit, the soul, and purity of mind. Wherefore He saith, "they that worship Him, must worship Him in spirit and in truth." For because both Samaritans and Jews were careless about the soul, but took great pains about the body, cleansing it in divers ways, it is not, He saith, by purity of body, but by that which is incorporeal in us, namely the mind, that the incorporeal One is served. Sacrifice then not sheep and calves, but dedicate thyself to the Lord; make thyself a holocaust, this is to offer a living sacrifice. Ye must worship "in truth" ; as former things were types, such as circumcision, and whole burnt offerings, and victims, and incense, they now no longer exist, but all is "truth." For a man must now circumcise not his flesh, but his evil thoughts, and crucify himself, and remove and slay his unreasonable desires." The woman was made dizzy by His discourse, and fainted in at the sublimity of what He said, and, in her trouble, hear what she saith:

Verse 25, 26. *I know that Messias cometh, which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, I am that speak unto thee.*

And whence came the Samaritans to expect the coming of Christ, seeing that they received Moses only? From the writings of Moses themselves. For even in the beginning He revealed the Son. "Let Us make man in Our Image, after Our Likeness" ( Gen. 1:26 ), was said to the Son. It was He who talked with Abraham in the tent. (Gen. 18) And Jacob prophesying concerning Him said, "A ruler shall not fail from Judah, nor a leader from his thighs, until He come for whom it is reserved, and He is the expectation of nations." ( Gen. xviii.) And Moses himself saith, "The Lord thy God will raise up unto you a Prophet of your brethren like unto me, unto Him shall ye hearken." ( Deut. xviii. 15.) And the circumstances attending the serpent, and the rod of Moses, and Isaac, and the sheep, and many other things they who chose might select as proclaiming His coming.

"And why, pray," saith one, "did not Christ lead on the woman by these means? why did He instance the serpent to Nicodemus, and mention prophecy to Nathanael, but to her say nothing of the kind? For what reason, and why?" Because they were men, and were versed in these things, she a poor ignorant woman unpracticed in the Scriptures. Wherefore He doth not speak to her from them, but draweth her on by the "water" and by prophecy, and bringeth her to make mention of Christ and then revealeth Himself; which had He at first told the woman when she had not questioned Him, He would have seemed to her to trifle and talk idly, while as it is by bringing her little by little to mention Him, at a fitting time He revealed Himself. To the Jews, who continually said, "How long dost Thou make us to doubt? tell us if Thou art the Christ" ( c. 10:24 ), to them He gave no clear answer, but to this woman He said plainly, that He is. For the woman was more fair-minded than the Jews; they did not enquire to learn, but always to mock at Him, for had they desired to learn, the teaching which was by His words, and by the Scriptures, and by His miracles would have been sufficient. The woman, on the contrary, said what she said from an impartial judgment and a simple mind, as is plain from what she did afterwards; for she both heard and believed, and netted others also, and in every circumstance we may observe the carefulness and faith of the woman.

Verse 27. *And upon this came His disciples,* (very seasonably did they come when the teaching was finished,) "and marvelled that He talked with the woman, yet no man said, What seekest Thou? or, Why talkest Thou with her?"

[3.] At what did they marvel? At His want of pride and exceeding humility, that looked upon as He was, He endured with such lowliness of heart to talk with a woman poor, and a Samaritan. Still in their amazement they did not ask Him the reason, so well were they taught to keep the station of disciples, so much did they fear and reverence Him. For although they did not as yet hold the right opinion concerning Him, still they gave heed unto Him as to some marvelous one, and paid Him much respect. Yet they frequently are seen to act confidently; as when John lay upon His bosom, when they came to Him and said, "Who is the greatest in the Kingdom of Heaven?" (Matt. 18:1), when the sons of Zebedee entreated Him to set one of them on His right hand, and the other on His left. Why then did they not here question Him? Because since all those instances related to themselves, they had need to enquire into them, while what here took place was of no such great importance to them. And indeed John did that a long time after towards the very end, when He enjoyed greater confidence, and was bold in the love of Christ; for he it was, he saith, "whom Jesus loved." What could equal such blessedness?

But, beloved, let us not stop at this, the calling the Apostle blessed, but let us do all things that we also may be of the blessed, let us imitate the Evangelist, and see what it was that caused such great love. What then was it? He left his father, his ship, and his net, and followed Jesus. Yet this he did in common with his brother, and Peter, and

Andrew, and the rest of the Apostles. What then was the special thing which caused this great love? Shall we discover it? He saith nothing of this kind about himself, but only that he was beloved; as to the righteous acts for which he was beloved he has modestly been silent. That Jesus loved him with an especial love was clear to every one; yet John doth not appear conversing with or questioning Jesus privately, as Peter often did, and Philip, and Judas, and Thomas, except only when he desired to show kindness and compliance to his fellow Apostle; for when the chief of the Apostles by beckoning constrained him, then he asked. For these two had great love each for the other. Thus, for instance, they are seen going up together into the Temple and speaking in common to the people. Yet Peter in many places is moved, and speaks more warmly than John. And at the end he hears Christ say, "Peter, lovest thou Me more than these?" ( c. 21:15.) Now it is clear that he who loved "more than these" was also beloved. But this in his case was shown by loving Jesus, in the case of the other by being beloved by Jesus.

What then was it which caused this especial love? To my thinking, it was that the man displayed great gentleness and meekness, for which reason he doth not appear in many places speaking openly. And how great a thing this is, is plain also from the case of Moses. It was this which made him such and so great as he was. There is nothing equal to lowliness of mind. For which cause Jesus with this began the Beatitudes, and when about to lay as it were the foundation and base of a mighty building, He placed first lowliness of mind. Without this a man cannot possibly be saved; though he fast, though he pray, though he give alms, if it be with a proud spirit, these things are abominable, if humility be not there; while if it be, all these things are amiable and lovely, and are done with safety. Let us then be modest, beloved, let us be modest; success is easy, if we be sober-minded. For after all what is it, O man, that excith thee to pride? Seest thou not the poverty of thy nature? the unsteadiness of thy will? Consider thine end, consider the multitude of thy sins. But perhaps because thou doest many righteous deeds thou art proud. By that very pride thou shalt undo them all. Wherefore it behoveth not so much him that has sinned as him that doeth righteousness to take pains to be humble. Why so? Because the sinner is constrained by conscience, while the other, except he be very sober, soon caught up as by a blast of wind is lifted on high, and made to vanish like the Pharisee. Dost thou give to the poor? What thou givest is not thine, but thy Master's, common to thee and thy fellow-servants. For which cause thou oughtest especially to be humbled, in the calamities of those who are thy kindred foreseeing thine own, and taking knowledge of thine own nature in their cases. We ourselves perhaps are sprung from such ancestors; and if wealth has shifted to you, it is probable that it will leave you again. And after all, what is wealth? A vain shadow, dissolving smoke, a flower of the grass, or rather something meaner than a flower. Why then art thou high-minded over grass? Doth not wealth fall to thieves, and effeminate, and harlots, and tomb-breakers? Doth this puff thee up, that thou hast such as these to share in thy possession? or dost thou desire honor? Towards gaining honor nothing is more serviceable than almsgiving. For the honors arising from wealth and power are compulsory, and attended with hatred, but these others are from the free will and real feeling of the honorers; and therefore those who pay them can never give them. Now if men show such reverence for the merciful, and invoke all blessings upon them, consider what return, what recompense they shall receive from the merciful God. Let us then seek this wealth which endureth forever, and never deserts us, that, becoming great here and glorious there, we may obtain everlasting blessings, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Spirit be glory, now and ever, and world without end. Amen.

### **When the Slanderer Becomes the Physician**

When others are critical of us or speak ill of us, it seems natural that we would respond in anger. Yet it is far more profitable for our soul if we refrain from defending ourselves. If we choose to see these individuals as our benefactors, placed in our lives by God to teach us humility, we can receive these humiliations for the healing of our soul. The slanderer then becomes a physician, bringing healing where it is most needed.

Love in Christ,  
Abbot Tryphon