



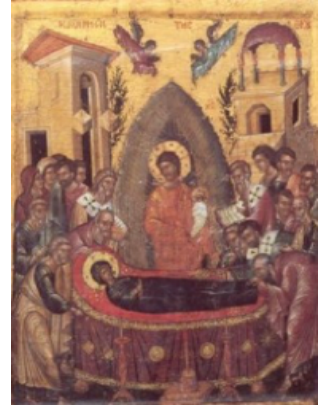
KIMISIS THEOTOKOU ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΕΚΚΛΗΣΙΑ ΤΗΣ ΚΟΙΜΗΣΕΩΣ ΤΗΣ ΘΕΟΤΟΚΟΥ

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WEEKLY BULLETIN
SUNDAY, MAY 22, 2022
SUNDAY SAMARITAN WOMAN

ΕΒΔΟΜΑΔΙΑΙΟ ΦΥΛΛΑΔΙΟ
ΚΥΡΙΑΚΗ, 22^η ΜΑΪΟΥ 2022
ΚΥΡΙΑΚΗ ΤΗΣ ΣΑΜΑΡΕΙΤΙΔΟΣ



Κυριακή τῆς Σαμαρείτιδος

Ὁ Κύριος κηρύττοντας τὸ εὐαγγέλιον τῆς βασιλείας πρὶν ἀπὸ τὸ πάθος, δεικνύει στοὺς μαθητὲς ὅτι ἡ ἐκλογή τῶν ἀξίων τῆς πίστεως δὲν θὰ γίνῃ μόνο ἀνάμεσα στοὺς Ἰουδαίους, ἀλλὰ καὶ ἀνάμεσα στοὺς Ἑθνικούς, στὴ σημερινὴ περικοπὴ τοῦ εὐαγγελίου. Ἔρχεται ὁ Κύριος σὲ μία πόλιν τῆς Σαμαρείας ποὺ λέγεται Σιχάρ. (Σαμαρεία ὀνομάσθηκε ἡ πόλις ποὺ ἔκτισε τὸ 880 π.Χ. ὁ βασιλεὺς τοῦ Ἰσραὴλ, Ἀμβρί, ἔπειτα τὸ ὄρος Σομὸρ ποὺ ἦταν ἡ ἀκρόπολις τῆς καὶ τέλος ὅλο τὸ βόρειο βασίλειο τοῦ Ἰσραὴλ, ποὺ καταλύθηκε ἀπὸ τοὺς Ἀσσυρίους τὸ 721 π.Χ. καὶ ὁ ἡγεμόνας τοὺς ἐγκατέστησε ἐκεῖ ἔθνικους ἀπὸ πολλὰ μέρη). Ἐκεῖ ἦταν ἡ πηγὴ τοῦ Ἰακώβ, τὸ πηγάδι ποὺ ἐκεῖνος εἶχε ἀνοίξει. Κουρασμένος ὁ Κύριος ἀπὸ τὴν ὁδοπορία κάθισε μόνος του δίπλα ἀπὸ τὸ πηγάδι καὶ κάτω ἀφελῶς, γιατί οἱ μαθητὲς του πῆγαν νὰ ἀγοράσουν τροφές. Ἔρχεται ἐκεῖ μιὰ γυναίκα ἀπὸ τὴ Σαμαρεία νὰ πάρει νερὸ καὶ ὁ Κύριος διψώντας ὡς ἄνθρωπος, τῆς ζήτησε νερό. Αὐτὴ ἀντιλήφθηκε ἀπὸ τὴν ἐμφάνισή του ὅτι ἦταν Ἰουδαῖος καὶ θαύμασε πῶς ἓνας Ἰουδαῖος ζητᾷ νερό ἀπὸ τὴν ἐθνικὴ Σαμαρείτιδα. Ἄν γνώριζες, τῆς εἶπε, τὴ δωρεὰ τοῦ Θεοῦ, ποῖος εἶναι αὐτὸς ποὺ σοῦ ζητᾷ νὰ πιεῖ νερό, ἐσὺ θὰ τοῦ ζητοῦσες καὶ θὰ σοῦ ἔδινε ζωντανὸ νερό. Ὁ Κύριος ἐπιβεβαίωσε ὅτι ἂν γνώριζε θὰ γινόταν μέτοχος πραγματικὰ ζωντανοῦ νεροῦ, ὅπως ἔπραξε καὶ ἀπόλαυσε ἀργότερα ὅταν τὸ ἔμαθε, ἐνῶ τὸ συνέδριο τῶν Ἰουδαίων ποὺ ἔμαθαν σαφῶς, ἔπειτα ἐσταύρωσαν τὸν Κύριο τῆς δόξης. Ἡ Σαμαρείτιδα δὲν κατάλαβε τὸ μεγαλεῖο τοῦ ζωντανοῦ νεροῦ, ἀπορεῖ ποῦ θὰ βρεῖ νερὸ χωρὶς κουβά σὲ ἓνα βαθὺ πηγάδι. Ἐπειτα ἐπιχειρεῖ νὰ τὸν συγκρίνει μὲ τὸν Ἰακώβ, ποὺ τὸν ἀποκαλεῖ πατέρα, ἐξυμνώντας τὸ γένος ἀπὸ τὸν τόπο καὶ ἐξαιρεῖ τὸ νερό μὲ τὴ σκέψη ὅτι δὲν μπορεῖ νὰ βρεθεῖ καλύτερο. Ὅταν ὅμως ἄκουσε ὅτι τὸ «νερό ποὺ θὰ σοῦ δώσω» θὰ γίνῃ πηγὴ ποὺ τρέχει πρὸς αἰώνια ζωὴ, ἄφησε λόγο ψυχῆς ποὺ ποθεῖ καὶ ὁδηγεῖται πρὸς τὴ πίστιν καὶ ζήτησε νὰ τὸ λάβῃ γιὰ νὰ μὴ ξαναδιψᾷ. Ὁ Κύριος θέλοντας νὰ ἀποκαλύπτεται λίγο - λίγο, τῆς λέγει νὰ φωνάξῃ τὸν ἄνδρα τῆς, γνωρίζοντας τῆς πόσους ἄνδρες εἶχε καὶ αὐτὸν ποὺ ἔχει τώρα δὲν εἶναι δικὸς τῆς. Ἐκείνη ὅμως δὲν στενοχωρεῖται ἀπὸ τὸν ἔλεγχον, ἀλλὰ ἀμέσως καταλαβαίνει ὅτι ὁ Κύριος εἶναι προφήτης καὶ τοῦ ζητᾷ ἐξηγήσεις σὲ ψηλὰ ζητήματα. Βλέπετε πόση εἶναι ἡ μακροθυμία καὶ ἡ φιλομάθεια αὐτῆς τῆς γυναίκας; Πόση συλλογὴ καὶ γνώση εἶχε στὴ διάνοιά της, πόση γνώση τῆς θεόπνευστης Γραφῆς; Καὶ ἀμέσως τὸν ρωτᾷ ποῦ πρέπει νὰ λατρεύεται σωστὰ ὁ Θεός, ἐδῶ σ' αὐτὸ τὸν τόπο ἢ στὰ Ἱεροσόλυμα; Καὶ τότε παίρνει τὴν ἀπάντησιν, ὅτι ἔρχεται ἡ ὥρα, ὅποτε οὔτε στὸ ὄρος αὐτὸ οὔτε στὰ Ἱεροσόλυμα θὰ προσκυνᾶτε τὸν Πατέρα. Τῆς γνωρίζει μάλιστα ὅτι ἡ σωτηρία εἶναι ἀπὸ τοὺς Ἰουδαίους, δὲν εἶπε θὰ εἶναι, στὸ μέλλον, γιατί ἦταν αὐτὸς ὁ ἴδιος. Ἔρχεται ὥρα καὶ εἶναι τώρα ποὺ οἱ ἀληθινοὶ προσκυνητὲς θὰ προσκυνοῦν τὸν Πατέρα κατὰ Πνεῦμα καὶ ἀλήθεια. Γιατί ὁ ὕψιστος καὶ προσκυνητὸς Πατέρας, εἶναι Πατέρας αὐτοαληθείας, δηλαδὴ τοῦ μονογενοῦς Υἱοῦ καὶ ἔχει Πνεῦμα ἀληθείας, τὸ Πνεῦμα τὸ ἅγιον καὶ αὐτοὶ ποὺ τὸν προσκυνοῦν, τὸ πράττουν ἔτσι διότι ἐνεργοῦνται δι' αὐτῶν. Ὁ Κύριος ἀπομακρύνει κάθε σωματικὴ ἔννοια τόπο καὶ προσκύνησιν, λέγοντας: «Πνεῦμα ὁ Θεὸς καὶ αὐτοὶ ποὺ τὸν προσκυνοῦν πρέπει νὰ τὸν προσκυνοῦν κατὰ Πνεῦμα καὶ ἀλήθεια». Ὡς πνεῦμα ποὺ εἶναι ὁ Θεὸς εἶναι ἀσώματος, τὸ δὲ ἀσώματο δὲν εὐρίσκεται σὲ τόπο οὔτε περιγράφεται μὲ τοπικὰ ὄρια. Ὡς ἀσώματος ὁ Θεὸς δὲν εἶναι πουθενά, ὡς Θεὸς δὲ εἶναι παντοῦ, ὡς συνέχων καὶ περιέχων τὸ πᾶν. Παντοῦ εἶναι ὁ Θεὸς ὄχι μόνο ἐδῶ στὴ γῆ ἀλλὰ καὶ ὑπεράνω τῆς γῆς, Πατὴρ ἀσώματος καὶ κατὰ τὸν χρόνον καὶ σὲ τόπον ἀόριστος. Βέβαια καὶ ἡ ψυχὴ καὶ ὁ ἄγγελος εἶναι ἀσώματα, δὲν εἶναι ὅμως σὲ τόπον, ἀλλὰ δὲν εἶναι καὶ παντοῦ, γιατί δὲν συνεχῶν τὸ σύμπαν ἀλλὰ αὐτὰ ἔχουν ἀνάγκη τοῦ συνεχόντος. Ἡ Σαμαρείτιδα καθὼς ἄκουσε ἀπὸ τὸ Χριστὸ αὐτὰ τὰ ἐξαισια καὶ θεοπρεπῆ λόγια, ἀναπτερωμένη, μνημονεῖ τὸν προσδοκώμενον καὶ ποθούμενον Μεσσία, τὸν λεγόμενον Χριστὸ ποὺ ὅταν ἔρθῃ θὰ μᾶς τὰ διδάξῃ ὅλα. Βλέπετε πῶς ἦταν ἐτοιμότητα γιὰ τὴν πίστιν; Ἀπὸ ποῦ θὰ γνώριζε τοῦτο, ἂν δὲν εἶχε μελετήσει τὰ προφητικὰ βιβλία μὲ πολλὴ σύνεση; Ἔτσι προλαβαίνει περὶ τοῦ Χριστοῦ ὅτι θὰ διδάξῃ ὅλη τὴν ἀλήθεια. Μόλις τὴν εἶδε ὁ Κύριος τόσο θερμῆς, τῆς λέγει ἀπροκάλυπτα: Ἐγὼ εἶμαι ὁ Χριστός, ποῦ σοῦ μιλῶ. Ἐκείνη γίνεται ἀμέσως ἐκλεκτὴ εὐαγγελίστρια καὶ ἀφήνοντας τὴ ὕδρια καὶ τὸ σπῆτι τῆς τρέχει καὶ παρασύρει ὅλους τοὺς Σαμαρεῖτες πρὸς τὸ Χριστὸ καὶ ἀργότερα μὲ τὸν ὑπόλοιπον φωτεινὸν βίον τῆς (ὡς Ἁγία Φωτεινὴ) σφραγίζει μὲ τὸ μαρτύριον τὴν ἀγάπην τῆς πρὸς τὸν Κύριον.

Sunday of the Samaritan Woman

One of the most ancient cities of the Promised Land was Shechem, also called Sikima, located at the foot of Mount Gerazim. There the Israelites had heard the blessings in the days of Moses and Jesus of Navi. Near to this town, Jacob, who had come from Mesopotamia in the nineteenth century before Christ, bought a piece of land where there was a well. This well, preserved even until the time of Christ, was known as Jacob's Well. Later, before he died in Egypt, he left that piece of land as a special inheritance to his son Joseph (Gen. 49:22). This town, before it was taken into possession by Samaria, was also the leading city of the kingdom of the ten tribes. In the time of the Romans it was called Neapolis, and at present Nablus. It was the first city in Canaan visited by the Patriarch Abraham. Here also, Jesus of Navi (Joshua) addressed the tribes of Israel for the last time. Almost three hundred years later, all Israel assembled there to make Roboam (Rehoboam) king. When our Lord Jesus Christ, then, came at midday to this city, which is also called Sychar (John 4:5), He was wearied from the journey and the heat, and He sat down at this well. After a little while the Samaritan woman mentioned in today's Gospel passage came to draw water. As she conversed at some length with the Lord and heard from Him secret things concerning herself, she believed in Him; through her many other Samaritans also believed. Concerning the Samaritans we know the following: In the year 721 before Christ, Salmanasar (Shalmaneser), King of the Assyrians, took the ten tribes of the kingdom of Israel into captivity, and relocated all these people to Babylon and the land of the Medes. From there he gathered various nations and sent them to Samaria. These nations had been idolaters from before. Although they were later instructed in the Jewish faith and believed in the one God, they worshipped the idols also. Furthermore, they accepted only the Pentateuch of Moses, and rejected the other books of Holy Scripture. Nonetheless, they thought themselves to be descendants of Abraham and Jacob. Therefore, the pious Jews named these Judaizing and idolatrous peoples Samaritans, since they lived in Samaria, the former leading city of the Israelites, as well as in the other towns thereabout. The Jews rejected them as heathen and foreigners, and had no communion with them at all, as the Samaritan woman observed, "the Jews have no dealings with the Samaritans" (John 4:9). Therefore, the name Samaritan is used derisively many times in the Gospel narrations. After the Ascension of the Lord, and the descent of the Holy Spirit at Pentecost, the woman of Samaria was baptized by the holy Apostles and became a great preacher and Martyr of Christ; she was called Photine, and her feast is kept on February 26.

Ἀπολυτίκιον Ἀναστάσιμον.

Ἦχος δ'

Τὸ φαιδρὸν τῆς Ἀναστάσεως κήρυγμα, ἐκ τοῦ Ἀγγέλου μαθοῦσαι αἱ τοῦ Κυρίου Μαθήτριά, καὶ τὴν προγονικὴν ἀπόφασιν ἀπορρίψασαι, τοῖς Ἀποστόλοις καυχώμεναι ἔλεγον· Ἐσκύλευται ὁ θάνατος, ἠγέρθη Χριστὸς ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἀπολυτίκιον τῆς Ἑορτῆς.

Ἦχος πλ. δ'

Μεσοῦσης τῆς ἑορτῆς, διψῶσάν μου τὴν ψυχὴν, εὐσεβείας πότισοννάματα· ὅτι πᾶσι Σωτὴρ ἐβόησας· Ὁ διψῶν, ἐρχέσθω πρὸς με καὶ πινέτω. Ἡ πηγὴ τῆς ζωῆς, Χριστὲ ὁ Θεός, δόξα σοι.

Ἀπολυτίκιον

ΚΟΙΜΗΣΙΣ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ

First Tone

Ἐν τῇ Γεννήσει τὴν παρθενίαν ἐφύλαξας, ἐν τῇ Κοιμήσει τὸν κόσμον οὐ κατέλιπες Θεοτόκε, Μετέστης πρὸς τὴν ζωὴν, μήτηρ υπάρχουσα τῆς ζωῆς, καὶ ταῖς πρεσβείαις ταῖς σαῖς λυτρομένη, ἐκ θανάτου τάς ψυχὰς ἡμῶν.

Εἰ καὶ ἐν τάφῳ κατῆλθες Ἀθάνατε, ἀλλὰ τοῦ ἄδου καθεῖλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητὴς, Χριστὲ ὁ Θεός, γυναιξὶ Μυροφόροις φθεγξάμενος, Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Κοντάκιον τοῦ Πάσχα.

Ἦχος πλ. δ'

Εἰ καὶ ἐν τάφῳ κατῆλθες Ἀθάνατε, ἀλλὰ τοῦ ἄδου καθεῖλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητὴς, Χριστὲ ὁ Θεός, γυναιξὶ Μυροφόροις φθεγξάμενος, Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Resurrectional Apolytikion.

Mode 4

When the women Disciples of the Lord had learned from the Angel the joyful message of the Resurrection and rejected the ancestral decision, they cried aloud to the Apostles triumphantly: Death has been despoiled, Christ God has risen, granting His great mercy to the world.

Apolytikion of the Feast.

Mode pl. 4

O Lord, midway through the feast, give drink to my thirsty soul from the living waters of right belief. You, O Savior, proclaimed to everyone, "Let whoever is thirsty come to Me and drink." You are the fountain of life, O Christ our God. Glory to You!

Apolytikion

Dormition of the Theotokos.

First Tone

In birth, you preserved your virginity; in death, you did not abandon the world, O Theotokos. As mother of life, you departed to the source of life, delivering our souls from death by your intercessions.

Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and You called out "Rejoice" to the Myrrh-bearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.

Kontakion of Pascha.

Mode pl. 4

Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and You called out "Rejoice" to the Myrrh-bearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.

ΑΠΟΣΤΟΛΙΚΟ ΑΝΑΓΝΩΣΜΑ TODAY'S EPISTLE READING

Προκείμενον. Ἦχος δ'.

ΨΑΛΜΟΙ 103.24,1

Ὡς ἐμεγαλύνθη τὰ ἔργα σου Κύριε, πάντα ἐν σοφίᾳ ἐποίησας.
Στίχ. Εὐλόγει ἡ ψυχὴ μου τὸν Κύριον.

Πράξεις Ἀποστόλων 11:19-30 τὸ ἀνάγνωσμα

Ἐν ταῖς ἡμεραῖς ἐκείναις, διασπαρέντες οἱ Ἀπόστολοι ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίους. Ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν. Καὶ ἦν χεὶρ 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 παρεκάλει 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 ἀναζητῆσαι Σαῦλον, καὶ εὐρῶν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν, χρηματίζουσα τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. Ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος, ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος. Τῶν δὲ μαθητῶν καθὼς εὐπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· ὃ καὶ ἐποίησαν, ἀποστειλάντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

Prokeimenon. Mode 4.

Psalm 103.24,1

O Lord, how manifold are your works. You have made all things in wisdom.

Verse: Bless the Lord, O my soul.

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.

ΜΝΥΜΟΣΥΝΑ

Προκόπης Βενετσανάκος 8 ετές

MEMORIALS

Prokopis Venetsanakos 8 Years

ΑΝΑΓΝΩΣΜΑ ΕΥΑΓΓΕΛΙΟΥ

TODAY'S GOSPEL READING

Ἐκ τοῦ Κατὰ Ἰωάννην 4:5-42 Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, ἔρχεται ὁ Ἰησοῦς εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ· ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει ἔκτι. 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 Σαμαρετίτιδος; Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. Απεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὃ λέγων σοι, δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. Λέγει αὐτῷ ἡ γυνὴ· Κύριε, οὕτε ἀντλημα 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; Απεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὃ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· ὃς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζῶν ἰαίωνα. Λέγει πρὸς αὐτὸν ἡ γυνὴ· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἔλθ' ἐνθάδε. Απεκρίθη 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 γυνή· 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· Γύναί, πιστευσόν μοι ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει 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 τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. Πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. Λέγει αὐτῷ ἡ γυνή· 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 ὑδρίαν αὐτῆς ἡ γυνή 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· Ῥαββί, φάγε. Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν, ἢ 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 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 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 μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. Καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστευόμεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου ὁ Χριστός.

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."

ΒΑΠΤΙΣΕΙΣ

ΣΑΒΒΑΤΟ, 28η ΜΑΪΟΥ

Γιός του κυρίου και κυρίας Calum Sinclair.
Κουμπάρες: Άνδρεα Στυλιανού και Έλενα Στυλιανού.

ΚΥΡΙΑΚΗ, 29η ΜΑΪΟΥ

Γιός του κυρίου και κυρίας Νικόλαου Α. Λεονάρδου.
Κουμπάροι: Ιωάννης και Αντωνία Κιλαδίτη.

BAPTISMS

SATURDAY, MAY 28th

Son of Mr. & Mrs. Calum Sinclair.
Godparents: Andrea Stylianou & Helena Stylianou.

SUNDAY, MAY 29th

Son of Mr. & Mrs. Nikolaos A. Leonardos.
Godparents: John & Antonia Kiladitis.

ΜΝΥΜΟΣΥΝΑ

ΚΥΡΙΑΚΗ, 29η ΜΑΪΟΥ

Ελένη Διαμαντόπουλος 40 ήμερων
Ηλιάς και Χρίστος Ηλιόπουλος 11 ετές

MEMORIALS

SUNDAY, MAY 29TH

Elenia Diamantopoulos 40 Days
Elias and Christos Iliopoulos 11 Years