



**Saint Barbara Greek Orthodox Church**  
 8306 NC HWY 751,  
 Durham NC 27713 919-484-1600  
 fatherstavroforos2012@gmail.com,  
 www.stbarbarachurchnc.org  
**News & Announcements**  
**May 29, 2016**

*Sunday of the Samaritan Woman*  
*Κυριακή της Σαμαρειτηδος*



Theodosia the Virgin-Martyr of Tyre ☩  
 St. Theodosia, Virgin-Martyr of Constantinople ☩  
 Andrew the New Martyr of Argentes  
 John of Smyrna the New Martyr

**NEWCOMERS AND VISITORS ARE ALWAYS WELCOME !**  
 Sunday Worship Schedule: Matins 9:00 am & Divine Liturgy 10:00 am

*To Our Visitors and Guests*

*We welcome you to worship with us today, whether you are an Orthodox Christian or this is your first visit to an Orthodox Church, we are pleased to have you with us. Although Holy Communion and other Sacraments are offered only to baptized and chrismated (confirmed) Orthodox Christians in good standing with the Church, all are invited to receive the Antidoron (blessed bread) from the priest at the conclusion of the Divine Liturgy. The Antidoron is not a sacrament, but it is reminiscent of the agape feast that followed worship in the ancient Christian Church. After the Divine Liturgy this morning please join us in the Church hall for fellowship and refreshments. Please complete a Visitor's Card before you leave today and drop it in the offering tray, or give it to one of the parishioners after the service, or mail it to the church Office.*

***Today's Readings:***

**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.

### **Πράξεις Αποστόλων 11:19-30**

Ἐν ταῖς ἡμεραῖς ἐκείναις, 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 Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν. Καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν· πολὺς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. Ἦκούσθη δὲ ὁ λόγος εἰς τὰ ὅσα 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 ἰκανὸς 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 ἰκανόν, 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 Ἄγαβος, ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μέγαν μέλλειν ἔσσεσθαι 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, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

### **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."

### **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 ἔκρη.

Ἔρχεται 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, οὔσης γυναικὸς Σαμαρεῖτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· εἰ ἦδεις τὴν δωρεάν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὃ 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 ὃ 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 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· ὕπαγε 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 ἐστὶ 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· γυναῖ, 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. ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστὶν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτόν. πνεῦμα ὃ Θεός, καὶ τοὺς προσκυνούντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. λέγει αὐτῷ ἡ γυνὴ· οἶδα ὅτι Μεσσίας ἔρχεται ὃ λεγόμενος Χριστός· ὅταν ἐλθῆ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα. λέγει αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι ὃ 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 ἀπήλθεν 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 μεταξύ ἠρώτων αὐτόν οἱ μαθηταὶ λέγοντες· ῥαββί, φάγε. ὃ δὲ εἶπεν αὐτοῖς· ἐγὼ βρῶσιν ἔχω φαγεῖν, ἦν ὑμεῖς οὐκ οἴδατε. ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· μή τις ἠνεγκεν 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; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσὶ 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 κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτόν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς, μαρτυροῦσης ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα. ὡς οὖν ἦλθον πρὸς αὐτόν οἱ Σαμαρεῖται, ἠρώτων αὐτόν μείναι 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.

## ***Today's Events:***

### **Coffee Hour**

hosted by Evlogia Witham and Nikolaos Brantley

FUNDRAISING PROJECTS TO DATE:

2015



- February 7 Gyro Day
- June 6-7 Greek Festival
- July 18 Gyro Feast
- September 12 Yard Sale
- September 26 Fashion Show
- October 3 Chicken Dinners To-go
- November 6 Evening of Music
- November 20-21 Joint Philoptochos/PC Fundraiser
- December 6 Saint Barbara Celebration Banquet
- December 12 Holiday Greek Pastries

2016

- January 16 Evening of Music
- January 30 Spaghetti Event
- February 20 Gyro Event
- June 4-5 Greek Festival
- July 23 Gyro Event
- October 1 Chicken Event
- September 24 Evening of Jazz



**ATTENTION SAINT BARBARA PARISH!** Celebrate with your Church Family your next special occasion! Consider sponsoring a coffee hour in the social hall after Liturgy on Sundays to commemorate a birthday, graduation, nameday, anniversary, or even for the pleasure of just hosting for your Parish.

Signing up is easy....just place your name on the 'signup coffee hour' sheet located on the table in the hallway nearest the social hall. For details or questions, contact Helen Paliouras at: [919-942-4229](tel:919-942-4229) or [elenipali@att.net](mailto:elenipali@att.net)

**Youth Dance Practice Schedule:**

The St. Barbara Greek Dance Troupe has completed 6 practices and has 6 remaining in order to prepare for this year's festival. Practices are immediately following church on Sundays. The remaining schedule is as follows:

May 8, 15, 22 and 29 (May 29 contingent on everyone's availability due to the holiday weekend)

Please make every effort to attend the remaining practices and block your calendars for the festival on June 4 and 5.

If you have any questions please contact Alexia and Keith Rheinhardt at [keithalexia@gmail.com](mailto:keithalexia@gmail.com) or [919-435-6689](tel:919-435-6689).



# **WE NEED YOU AS A STEWARD !**

Our Saint Barbara Church needs each and every family to join our Stewardship Program.

Our goal is to have 150 Pledged Families in the Stewardship Program.

As of April 24th we have 80 Pledged Families in our Stewardship Program.

**Please help us Reach our Goal.**

## **GREEK FESTIVAL**

SAT. JUNE 4 & SUN. JUNE 5, 2016 11 AM - 9 PM



### **ST. BARBARA GREEK ORTHODOX CHURCH**

8306 NC Hwy 751, Durham, NC - ½ mile south of I-40 exit 274

**Free Admission – Fun for All Ages – Rain or Shine!**

#### **Delicious Greek Food & Desserts**

**Greek Taverna**

**Continuous Greek Music**

**Folk Dance Performances**

**Church Tours**

#### **Marketplace Featuring:**

**Greek Grocery & Café**

**Original Artwork & Crafts**

**Jewelry, Souvenirs & Books**

**Imported Fashions**

Proceeds to benefit St. Barbara Building Fund & Durham Rescue Mission

Info: 919-484-1600

[www.durhamgreekfestival.org](http://www.durhamgreekfestival.org)

## **Festival News and Information**

Our much-anticipated Greek Festival, June 4 & 5, is fast approaching. This annual event is not only a valuable source of funds to support St. Barbara, it also offers the opportunity to showcase our beautiful Church and our Orthodox Christian faith.

We need everyone's help to make this event a success! Please sign up at the Festival Volunteer Table at the upcoming coffee hours following the Divine Liturgy. Helpers are needed in the following areas:

<b>Tues., May 31:</b>	<b>Food prep</b>
<b>Wed., June 1:</b>	<b>Food prep</b>
<b>Thur., June 2:</b>	<b>Food prep; set up vendor areas</b>
<b>Fri., June 3:</b>	<b>Set up tables, chairs, and grills</b>
<b>Sat., June 4 &amp; Sun., June 5:</b>	<b>Monitor parking, serve as cashiers, clean tables, and work the grill, baklava sundae, and Taverna areas.</b>



If you will not be available to help during the Festival, please consider donating (by check) to cover some of our expenses such as:

- \$30 for a case of pita bread,
- \$60 for a bucket of feta cheese,
- \$80 for a pail of olives,
- \$300 for 100 street signs to help advertise our Festival,
- \$300 for covering the cost of printing the RAFFLE tickets
- \$1,300 for covering the rental cost of the Dance Floor.

Finally, please consider buying or selling raffle tickets to support St. Barbara! One ticket costs \$5, and for a book of 5 tickets you pay only \$20. RAFFLE prizes are \$1,000, \$500, and \$250, and will be awarded Sunday evening at the Festival. Please see Pete Marinos for raffle tickets.

Let us all show our support for St. Barbara!

*The Festival Committee*

Δεϋ - τε πό - μα πί - ω - μεν και - νόν' ούκ εκ πέ - τρας

Δεϋ - τε πό - μα πί - ω - μεν και - νόν' ούκ εκ πέ - τρας

Κανών, σχήμα και αρχή της 3ης Ωδής του Αναστάσιμου κανόνα του Αγ. Ιωάννη του Δαμασκηνού σε μεσοβυζαντινά νεύματα και μεταγραφή (μέλος από το Ειρμολόγιο)

For those interested in learning more about the chanting that we do in our Greek Orthodox Churches, we are meeting to go over very basic ways of singing in this tradition. We will begin with humming the isons which anyone can do; and we will go over some of the beautiful chants of our church like the 'Christos Anesti' which is sung at Pascha. We will also discuss how to follow the lead chanter; and a similar concept of 'question and answer' style hymnography. This discussion and sing along will be lead by Tony Thompson, assistant chanter at St. Barbara. If you are interested in participating in this program offering you can Email Anthony Thompson at [tony\\_man@mac.com](mailto:tony_man@mac.com)

For a brief bio see below:

Tony Thompson is a professional musician and chanter at St. Barbara GOC. He attended UNCG where he studied both music and business. Recently, Tony earned a playing certificate from the American Guild of Organists(2014). In 2013 he was the official salaried organist for Holy Trinity GOC. He has participated in the Raleigh Convocation Choir performing Sacred Choral Music(classical master works). He has also sung in the Triangle Orthodox Choir. Currently, he sometimes works as a professional interim organist /vocalist for Anglican churches. Other places of service as choir master, chanter and chorister: parishes include The Dormition of the Theotokos, St. George(High Point), All Saints Antiochian, St. Cyril and Methodius Byzantine Catholic Church, St. Gregory the Great Orthodox Church in America. Tony has chanted with the much celebrated Byzantine Choir from New York, Romeiko(2003 season) and chanted regulatory at St Sophia Cathedral in Washington, DC.(2003).



### *Worship Services for June of 2016 - Ακολουθίες του Ιουνίου*

*5 - Sunday of the Blind Man - 9:00 am - Κυριακη του Τυφλου*

*9 - Ascension Thursday - 9:00 am - Πεμπτη της Αναληψεως*

*12 - Sunday of the Fathers of the 1st Ecumenical Council - 9:00 am -*

*Κυριακη των Αγιων Πατερων της Νικαιας 1ης Οικουμενικης Συνοδου*

*17 Leave of the Feast of the Ascension— Αποδοσις της Εορτης της Αναλυψεως*

*(Service Requested by His All Holiness Patriarch Bartholomew for the Start of the Holy and Great Council)*

*18 - Saturday of Souls before Pentecost - 9:00 am - Σαββατον προ της Πεντηκοστης Ψυχοσαββατον*

*19 - Sunday of Pentecost - 9:00 am - Κυριακη της Αγιας Πεντηκοστης*

*26 - Sunday of All Saints - 9:00 am - Κυριακη των Αγιων Παντων*

*29 - Saints Peter and Paul on Wednesday - 9:00 am -*

*Των Αγιων ενδοξων και Πανευφημων Αποστολων και πρωτοκορυφαιον, Πετρου και Παυλου.*

Jesus says remarkable things to the Samaritan Woman, speaking of a life that seems so far removed from what we experience in our daily lives. He says to her that if she drinks the water he offers she will never thirst again and that it will become a spring of water in her “welling up to eternal life.” In another place he says, “out of your belly shall flow rivers of living water.”

What could he be talking about? Is such a thing possible for us? Why do our spiritual lives seem so barren? In today's Gospel the Samaritan Woman's experience points to some clue for us. It is a sacramental encounter. I want to focus on only one aspect of this morning. The necessity of repentance and purification.

The Lord, at his most scandalous, initiates a dialogue with a Samaritan Woman at Jacob's well. He breaks so many religious, cultural and social laws it is hard to count them all! As Dn. Jeff told us last week, “God is both king and rebel.” Here he is as the Glorious, Divine Rebel.

The Lord knows the Woman at the Well is a sinful woman; that she has had many husbands and is living with another man, but He does not judge or condemn her. He gently, compassionately and masterfully leads her in confession, modeling for her the truth of who He is and who she may become. The Lord speaks and then graciously awaits her response. He reveals more and more as He perceives she is able to embrace transcendence. She asks to receive the living water and the Lord desires to grant her request, but first He helps to pave the way by revealing the things that stand in the way. She must first confess and repent of her sins.

Purification is the first step in the spiritual life because virtue is the necessary foundation. If we attempt to embark on the spiritual life without this, we will be as the foolish man who built his house on the sand. At the first appearance of temptation the house crumbles because its foundation is weak. But the house built on the firm foundation of virtue stands firm. Not even a legion of demons could bring it down.

One wise teacher wrote that “purification is the systematic pruning away of all sources of distraction.” Jesus helps the Woman at the Well prune away the things in her life that distract her from an intimate relationship with God based on “spirit and truth.” This is what the sacrament of Confession is all about; not just the listing of sins, but the uprooting of the causes of sin. As we progress in the spiritual life what we confess becomes more and more subtle, as we begin to work with the thoughts, emotions and conditioning that give rise to our sin. Denied the living water of God, we search for other sources of water we hope will quench our thirst, but they produce only more thirst. The soul's search for alternative gods turns into craving and addiction to things that satisfy only for a moment and then the moment is gone and with it, happiness. We must wake and be honest with ourselves and start to whittle away these distractions, to leave behind all our earthly cares and the half-baked solutions we concoct that do not, and never will, work. As the great Western mystic Meister Eckhart wrote:

“It is a fair trade and an equal exchange: to the extent that you depart from things, thus far, no more and no less, God enters into you with all that is his, as far as you have stripped yourself of yourself in all things. It is here that you should begin, whatever the cost, for it is here that you will find true peace, and nowhere else.”

If our spiritual lives are non-existent or barren, then be sure that at the root of the problem is that our hearts and minds are filled with distractions from the remembrance of God. It is a struggle. Have no doubt, but a struggle which produces fruit an hundred-fold. When there is nothing to hinder the cooperation between the Holy Spirit and the human spirit, the living water begins to flow.

I recently watched an amazing video produced by the BBC. It documented the experience of an Anglican priest, Fr. Peter Owen-Jones as he followed in the footsteps of St. Antony the Great of Egypt. After visiting his monastery by the Red Sea he went up the mountain where the Great Saint lived in a cave continuing his struggle for many years. With teaching and the prayers of Fr. Lazarus, an Australian Coptic monk who was dwelling near the cave of St. Antony and had been for eight years, to help him Fr. Peter lives for three weeks virtually alone as St. Antony had done. At the end of three weeks of struggling with his own “demons,” his fears, temptations, loneliness in a place where he could not grasp hold of the things he would normally use to distract him from the struggle, he reaches a place of peace at which he says, “I am actually beginning to enjoy this and that is a worry.” Allow me to quote his final reflection.

“The goodness is the struggle and to be aware that it is a struggle; to be aware that we are constantly making choices between the good and the bad – the good choice and the bad choice...I have come to acknowledge since being here of the importance of that struggle...not to engage in it means that we just fall asleep, we become numb and I was numb when I got here. I know that now...and I'm beginning to come alive again now. And it's painful. It's really painful, like being born, but it's true. So, there we go, another day. Another beautiful day.”

It is as simple and as difficult as this that we learn to always choose what is good, wise and skillful so that the Lord's work finds in us a willing partner. The struggle for purity is worth the sacrifice. “The proof,” as they say, “is in the pudding.” - **Source:** [St. Mary Orthodox Church](#)