

TUESDAY OF THE SAMARITAN WOMAN

May 19, 2020 • Thirty-first day of Paschaltide

~ at Vespers on this day, the Feast of Mid-Pentecost is given up, and the evening hymns are of the Feast. ~



CHRIST IS RISEN!

Canticle

Come, let us drink a new drink, not one wondrously brought forth from a barren rock, but from the fount of incorruption, which springeth forth from the tomb of Christ, in Whom we are established.

*Christ is risen from the dead, trampling down Death by death,
and upon those in the tombs bestowing life.*



AT MORNING PRAYER

from the Pentecostarion, at Orthros

Wash me with my tears, O Saviour, for I am made filthy with my many sins. Wherefore, I fall down before Thee, O most Merciful: I have sinned, have mercy on me, O God.

Glory to Thy holy Resurrection, O Lord.

By Thy Cross, O Christ, Thou hast freed us from the ancient curse; and by Thy death, Thou hast destroyed the devil, who tyrannized our nature; and by Thine Arising, Thou hast filled all things with joy. Wherefore, we cry to Thee: Thou Who didst rise from the dead, Lord, glory be to Thee.

Glory to Thy holy Resurrection, O Lord.

from the Menaion, at Orthros

Following the sayings of the divine Prophets, the divinely eloquent Martyrs confessed the Word of God, Who took flesh from the immaculate Virgin, whom we glorify as the Theotokos, ever blessing her in song.

AT EVENING PRAYER

from the Pentecostarion, at Vespers

Thou, the Wisdom of God, camest to the temple at Mid-feast, teaching and reproving the disobedient Jews, the Pharisees, and Scribes, crying openly to them: He that thirsteth, let him come unto Me and drink living water, and he shall never thirst unto eternity. He that believeth in My goodness, out of his belly shall flow rivers of life everlasting. O how great is Thy goodness and compassion, O Christ our God! Glory be to Thee.

Glory to Thy holy Resurrection, O Lord.

When Thou wast teaching at Mid-feast, O Saviour, the Jews said: How knoweth this man letters, having never learned? For they knew not that Thou art the Wisdom that formed the world. Glory be to Thee.

Glory to Thy holy Resurrection, O Lord.

At Mid-feast give Thou my thirsty soul to drink of the waters of piety; for Thou, O Saviour, didst cry to all: Whosoever is thirsty, let him come to Me and drink. Wherefore, O Well-spring of life, Christ our God, glory be to Thee.

JOHN OF DAMASCUS

Presbyter & Monk

†479

from 'An Exact Exposition of the Orthodox Faith'

~ Excerpt 4 – from Book I, Chapters 8, 9, & 10: on the union and distinction of the three Persons of the Trinity ~

ONE OUGHT TO RECOGNIZE that it is one thing to look at a matter as it is, and another thing to look at it in the light of reason and thought. Hence, in the case of all created things, there is, in actual fact, a distinction of substances to be observed. For example, in actual fact Peter is seen to be distinct from Paul. But the community and connection and unity are seen by reason and thought. Thus, it is in our mind that we see that Peter and Paul are of the same nature and have one common nature. For both of them are living creatures, rational and mortal; and both are flesh, endowed with the spirit of reason and understanding. It is, then, by reason that this common nature is observed. For here indeed, their two substances do not exist within each other, but each one is separate and individual, that is to say, in itself, standing quite separate, having very many things that distinguish one from the other. For they are both separated in space and differ in time, and are divided in thought, and power, and shape or form, and habit, and temperament and dignity, and pursuits, and all differentiating properties; but above all, they differ in the fact that they do not dwell in one another but are separate. Hence, it is that we can speak of two, three, or many men.

And this may be perceived throughout the whole of creation, but in the case of the holy and superessential and incomprehensible Trinity, far removed from everything, it is quite the contrary. For in the case of the Trinity, the community and unity are observed in fact, through the co-eternity of the substance, and through Their having the same essence and energy and will and concord of mind, and by being identical in authority and power and goodness—I do not say *similar* but *identical*—and by the movement by one impulse. For there is one essence, one goodness, one power, one will, one energy, one authority: one and the same, I repeat, not three resembling each other. But the three Persons have one and the same movement. For each one of them is related as closely to the other as to Itself; that is to say that the Father, the Son, and the Holy Spirit are One in all respects, save those of being unbegotten, of being begotten, and of procession. It is by thought that the difference is perceived. For we recognize one God, in the properties of fatherhood, sonship, and procession only. The difference we perceive, as regards cause and effect and perfection of Person, is His manner of existence. For regarding the uncircumscribed Deity, we cannot speak of separation in space, as we can in our own case. For the Persons dwell in one another, in no way confused but cleaving together, according to the word of the Lord, when He said: *I am in the Father, and the Father in Me (John 14:11)*. Nor can we speak of a difference in will or judgment or energy or power or anything else whatsoever which might give rise to an actual and absolute separation in our understanding. Wherefore, we do not speak of three Gods—the Father, the Son, and the Holy Spirit—but rather of one God, the holy Trinity, in Whom the Son and Spirit are related to one Cause. For, as we said, They are united so as not to be confused, but to cleave to each other, and They have Their being in each other without any blending or commingling. Nor do the Son and the Spirit stand apart, nor are they separated in essence, as held by Arius. For the Deity is undivided amongst things divided, to put it concisely. It is just as if there were three suns cleaving to each other without separation, giving out light mingled and conjoined into one. Therefore, when we turn our eyes to the Godhead—and the first cause, and the sovereignty and the oneness, and the sameness of the movement and will of the Godhead, and the identity in essence and power and energy and lordship—what is seen by us is unity. But when we contemplate those things in which the Divinity exists, or, to put it more accurately, those things which are the Godhead, and those things which are in It through the first cause without time or distinction in glory or separation—that is to say, the Persons of the Son and the Spirit—it seems to us a Trinity that we adore. The Father is one Father, without beginning—that is to say, *uncaused*—for He is not derived from anything. The Son is one Son, not without beginning—that is to say, *not uncaused*—for He is derived from the Father. But if you eliminate the idea of a beginning *in time*, then He is also without beginning; for the Creator of the ages cannot be subject to time. The Holy Spirit is one Spirit, going forth from the Father, not in the manner of sonship but of procession, so that neither has the Father lost His property of being unbegotten because He has begotten the Son, nor has the Son lost His property of being begotten because He was begotten of that which was unbegotten (for how could that be so?), nor does the Spirit change either into the Father or into the Son because He proceeds and is God. The property is quite constant: for how could a property persist if it were variable, moveable, and could change into something else? For if the Father is the Son, He is not strictly the Father; for there is strictly one Father. And if the Son is the Father, He is not strictly the Son; for there is strictly one Son and one Holy Spirit.

Further, it should be understood that we do not speak of the Father as derived from anyone, but we speak of Him as the Father of the Son. And we do not speak of the Son as Cause or Father, but we do speak of Him both as from the Father and as the Son of the Father. And we speak likewise of the Holy Spirit as from the Father, and call Him the Spirit of the Father. And we do not speak of the Spirit as from the Son; but we call Him the Spirit *of* the Son. For *if anyone does not have the Spirit of Christ, he is not His*, (Romans 8:9) says the divine Apostle. And we confess that He is manifested and imparted to us through the Son. For *He breathed upon His Disciples*, says the Evangelist, *and said to them: Receive the Holy Spirit.* (John 20:22) It is just the same as in the case of the sun, from which comes both the ray and the radiance (for the sun itself is the source of both the ray and the radiance), and it is through the ray that the radiance is imparted to us, and it is the radiance itself by which we are lightened and in which we participate. Furthermore, we do not say that the Son is of the Spirit, nor that the Son is derived from the Spirit.

The Deity is simple and uncompounded—that which is composed of many and different elements is compounded. If, then, we were to say that the qualities of being uncreated, and without beginning, and incorporeal, and immortal, and everlasting, and good, and creative, and so forth, are essential *differences* in God, then that which is composed of so many qualities would not be simple but must be compounded—but this is impious in the extreme. Therefore, each of these affirmations about God should not be thought of as signifying what He is in His Essence. Rather, they demonstrate either what He is *not*, or some relation to things which are contrasted with Him, or some of those things which are consequential to His nature or energy.

It appears, then, that the most proper of all the names given to God is HE WHO IS, as He Himself said in answer to Moses on the mountain: *Say to the children of Israel, HE WHO IS hath sent me to you.* (Exodus 3:14) For He contains all being in His own embrace, like an infinite and unseen sea of essence. Or as the holy Dionysius says: He is ‘The Good’. For one cannot say of God that He has being first and goodness afterwards.

Even when we have perceived these things and are guided by them to the divine Essence, we still do not apprehend the Essence itself but only the attributes of the Essence. This is the same as the fact that we have not apprehended the essence of the soul even when we have learned that it is incorporeal and without quantity and form; nor again, the essence of the body when we know that it is white or black, but only the attributes of its essence. Further, the true doctrine teaches that the Deity is simple and has one simple energy, good and energizing in all things, just like the sun’s rays which warm all things and energize all things in harmony with their natural aptitude and receptive power, having obtained this power of operation from God, their Maker.

But quite distinct are all things that pertain to the divine and benevolent Incarnation of the divine Word. For in these things, neither the Father nor the Spirit is communicated in any way, except by the good pleasure and the working of ineffable miracles which God the Word, having become man like us, worked, as unchangeable God and Son of God.

Amen.

