

RESOURCES FOR THE DOMESTIC CHURCH THE SUNDAY OF THE SAMARITAN WOMAN

THE TRISAGION PRAYERS

Parents: Blessed ✠ is our God at all times, now and ever and unto ages of ages.

Response: Amen.

Parents: Glory to You, our God, glory to You. Heavenly King, Consoler, Spirit of Truth, present in all places and filling all things, the Treasury of blessings and the Giver of life, come and dwell in us, cleanse us of all stain, and save our souls, O Good One.

Children: Holy ✠ God! Holy Mighty One! Holy Immortal One! Have mercy on us!
(Three times w/ metany)

Glory be to the Father ✠ and to the Son and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

All-Holy Trinity, have mercy on us! Lord, forgive us our sins! Master, pardon our transgressions! Holy One, look upon us and heal our infirmities for Your name's sake.

Lord, have mercy! *(Three times)*

Glory be to the Father ✠ and to the Son and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

Our Father, who art in Heaven, hallowed be Thy name. Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

HYMN FOR THE PASCHA SEASON

Christ is risen from the dead trampling down death by death,
And on those in the tombs bestowing life!

HYMN FOR MID-PENTECOST

O Savior, at the middle point of this festive season,
give my thirsty soul to drink from the waters of piety and devotion,
for You called out to all men and said:
"All of you, come to Me and draw the waters of immortality."
Wherefore we bow down in worship before You and cry out with faith:
"Grant us your mercy, for You are the Fountain of life."

EPISTLE & GOSPEL FOR THE SUNDAY OF THE SAMARITAN WOMAN

EPISTLE: ACTS 11:19 - 30

In those days when the disciples were dispersed by the persecution that had broken out over Stephen, they went all the way to Phoenicia and Cyprus and Antioch, speaking the word to none but the Jews. But some of them were Cypriots and Cyreneans, and as they reached Antioch, they were speaking to the Greeks, announcing the Good News of the Lord Jesus. And the Lord's hand was with them, and a great number believed and turned to the Lord.

And word concerning them came to the ears of the church in Jerusalem and they sent Barnabas as far as Antioch. And when he got there and saw the grace of God, he rejoiced and encouraged them all to stay in the Lord with steadfast hearts: for he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord. And Barnabas traveled to Tarsus, looking for Saul, and when he found him, he brought him back to Antioch. And it happened that for a whole year they took part in the church meetings and taught a large number of people, and it was in Antioch that the disciples were first called "Christians."

Now in those days some prophets from Jerusalem came down to Antioch, and one of them named Agabus got up and revealed through the Spirit that a dire famine was threatening the whole world — and it occurred during the reign of Emperor Claudius. And so, the disciples decided to send relief to the brethren living in Judea — each one as much as he could afford — and this they did, sending it to the presbyters by the hands of Barnabas and Saul. ¹

GOSPEL: JOHN 4:5 - 42

At that time Jesus came to a town of Samaria called Sichar, near the field that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, wearied as he was from the journey, was sitting at the well. It was about the sixth hour. There came a Samaritan woman to draw water. Jesus said to her, "Give me to drink," for his disciples had gone away into the town to buy food. The Samaritan woman therefore said to him, "How is it that you, although you are a Jew, ask drink of me, who am a Samaritan woman?" For Jews do not associate with Samaritans.

Jesus answered and said to her, "If you only knew the gift of God, and who it is who says to you, 'Give me to drink,' you perhaps would have asked of him, and he would have given you living water." The woman said to him, "Sir, you have no pail, and the well is deep. Where can you get living water from? Are you greater than our father Jacob who gave us the well, and drank from it, himself, and his sons, and his flocks?" In answer Jesus said to her, "Everyone who drinks of this water will thirst again. He, however, who drinks of the water I will give him shall never thirst; but the water I will give him shall become in him a fountain of water, springing up unto life everlasting."

¹ Epistle Book, English (Apostolos): Bishop Joseph Raya, Alleluia Press, 1980

The woman said to him, "Sir, give me this water that I may not thirst, or come here to draw." Jesus said to her, "Go, call your husband and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have said well, I have no husband, for you have had five husbands, and the man you now have is not your husband. In this you have spoken truly." The woman said to him, "Sir, I see you are a prophet. Our fathers worshipped on this mountain, but you say Jerusalem is the place where one 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 is now here, when the true worshippers will worship the Father in spirit and in truth. For the Father also seeks such to worship him. God is spirit, and those who worship him must worship in spirit and in truth." The woman said to him, "I know that the Messiah is coming (who is called Christ), and when he comes, he will tell us all things."

Jesus said to her, "I who speak with you am he." And at this point his disciples came; and they wondered that he was speaking with a woman. Yet no one said, "What do you seek?" or "Why do you speak with her?" The woman therefore left her water-jar and went away into the town, and said to the people, "Come and see a man who has told me all I have ever done. Can he be the Christ?" They went out from the town and came to meet him.

Meanwhile, his disciples begged him, saying, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." The disciples therefore said to one another, "Has someone brought him something to eat?" Jesus said to them, "My food is to do the will of the one who sent me, to accomplish his work. Do you not say, 'There are yet four months, and then comes the harvest'? Well, I say to you, lift up your eyes and behold that the fields are already ripe for the harvest. And the one who reaps receives a wage, and gathers fruit unto life everlasting, so that the sower and the reaper may rejoice together. For herein is the proverb true, '*One sows, another reaps.*' I have sent you to reap that on which you have not labored. Others have labored, and you have entered into their labors."

Now many of the Samaritans of that town believed in him because of the word of the woman who bore witness, "He told me all I have ever done." When, therefore, the Samaritans had come to him, they begged him to stay there; and he stayed two days. And far more believed because of his word. And they said to the woman, "We no longer believe because of what you have said, for we have heard for ourselves and we know this is in truth the Savior of the world," the Christ.²

² Gospel Book, English: Bishop Joseph Raya, Alleluia Press, 1978

CATECHETICAL SUMMARY

"If we are convinced and have come to experience that without Christ life lacks something, that something real – indeed, the most real thing of all – is missing, we must also be convinced that we do no injustice to anyone if we present Christ to them and thus grant them the opportunity of finding their truest and most authentic selves, the joy of finding life. Indeed, we must do this. It is our duty to offer everyone this possibility of attaining eternal life."

Pope Benedict XVI

In today's Epistle we hear of the early evangelical work of the church as the Gospel message spread beyond Jerusalem to the city of Antioch, the birthplace of the Melkite Church, and began to take root in the hearts of those who were not of the "chosen race." This initial sharing of the Gospel with non-Jews would cause great concern among some in the Jerusalem Christian community and eventually a council of the Apostles would be called to consider how to deal with this situation. By placing this Epistle within the context of the Gospel message, the Church holds up Christ's ministry as the example to be followed.

Just as Jesus brought salvation to the Samaritan woman, and through her to the whole Samaritan village, so we cannot keep the Good News of Christ to ourselves and to our community alone. Today Christ calls each of us who have experienced the joy of the Gospel to share this gift with those whom we encounter. We have received our new life in Christ as a gift and therefore it is to be lived as a gift.

Challenge:

We are told in our society today to keep religion out of the public sphere. We are told that we should not talk about religion in social settings, in school or at work. We are told that we should not proselytize and make converts to Christianity. We are told to leave others alone to follow their own path. But, if we are truly convinced that Christ is "the way, the truth and the life," and this is true for all people, how can we possibly stay silent about something which impacts a person's salvation?

In what ways can we bring the message of Christ to others in a way that respects their freedom?

THE FATHERS ON THE GOSPEL

Having initiated the conversion of the Samaritans ... Jesus focuses entirely on the salvation of those who are called and has no concern for bodily food, though wearied with his journey. In this way, he encourages the teachers in the churches and persuades them to disregard all fatigue and be more zealous for those who are being saved than caring for their own bodies. For the prophet says, "Cursed is he who does the work of the Lord with slackness." ST CYRIL OF ALEXANDRIA, COMMENTARY ON THE GOSPEL OF JOHN 2.5.