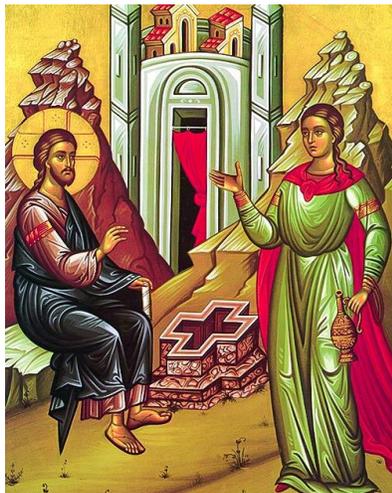


**26. MAY. 2019. 5th. SUNDAY OF PASCHA. TONE - 4. THE SAMARITAN WOMAN.  
26, ТРАВЕНЬ. 2019. НЕДІЛЯ 5-та. ПО ПАСЦІ. ГОЛОС 4-ий. ПРО САМАРЯНКУ.**



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. 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 [Palestine]. It was the first city in Canaan visited by the Patriarch Abraham. Here also Joshua addressed the tribes of Israel for the last time.

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. 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.

After the Ascension of the Lord, and the descent of the Holy Spirit at Pentecost, the apostles of Christ baptized her and gave her the name of Photini which means "the enlightened one." She is sometimes recognized as the first to proclaim the Gospel of Christ. She converted her five sisters (Sts. Anatole, Photo, Photis, Paraskeve, and Kyriake) and her two sons (Victor and Joses). They all became tireless evangelists for Christ. She is remembered by the Church as a Holy Martyr and Equal to the Apostles.

Concerning the Samaritans: 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. <https://www.goarch.org/samaritan-woman>

### **Icon of the Sunday of the Samaritan Woman**

The icon of the Sunday of the Samaritan Woman depicts the biblical story of the Christ conversing with the woman at the well. Our Lord is shown sitting beside the well, speaking with and blessing the Samaritan woman. She is shown with her right hand outstretched toward Christ, indicating both her interest in what He is saying, and also as a sign of her faith and her efforts to bring others to hear what Christ has to say. In the background of the icon, the city is visible together with the Mount Gerazim.

**TROPAR OF SUNDAY IN TONE – 4.**

When the women disciples of the Lord learned from the angel the joyous message of Your Resurrection, they cast away the ancestral curse and with gladness told the Apostles; Death is overthrown. Christ God is risen, granting the world great mercy.

**TROPAR OF MID-PENTECOST IN TONE – 8.**

Having come to the middle of the feast, fill my thirsting soul with the waters of piety, as You, O Saviour, cried out to all: let him who thirsts, come to Me and drink! O Christ God, Fountain of our Life, glory to You.

**GLORY** to the Father and to the Son and to the Holy Spirit.

**KONDAK OF SAMARITAN WOMAN IN TONE – 8.**

With faith the Samaritan Woman came to the well. She saw You, the Water of Wisdom, and drank abundantly. She inherited the Kingdom on High and is ever glorified.

**NOW AND FOREVER** and to the ages of ages. Amen.

**KONDAK OF MID-PENTECOST IN TONE – 4.**

When the feast of the law was half over, You said to those present, O Christ God, Creator and Master of all: Come and draw the water of immortality. Therefore, we fall down before You and cry out faithfully: Grant us Your compassions, for You are the Source of our Life.

**READER : “ PROKIMEN IN TONE – 3.**

Sing praises to our God, sing praises. Sing praises to our King, sing praises.”

**CHOIR** : “ Sing praises to our God, sing praises. Sing praises to our King, sing praises.”

**READER** : “ Clap your hands, all you peoples. Shout to God with a joyful voice.”

**CHOIR** : “ Sing praises to our God, sing praises. Sing praises to our King, sing praises.”

**ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 4-ий.**

Світлюю воскресіння проповідь від Ангела почувши Господні учениці, і прадідне осудження відкинувши, апостолам хвалячися, промовляли: Знищена смерть, Воскрес Христос Бог, даруючи світові велику милість.

**ТРОПАР ПРЕПОЛОВЕННЯ НА ГОЛОС 8-ий.**

В преполовення празника спраглу душу мою напій водами благочестя, до всіх бо, Спасе, закликав Ти: спраглий нехай гряде до Мене і нехай п'є. Джерело життя нашого, Христе Боже, слава Тобі. **СЛАВА** Отцю і Сину і Святому Духові.

**КОНДАК САМАРЯНКИ НА ГОЛОС 8-ий.**

З вірою прийшовши до колодязя самарянка побачила Тебе – Воду премудрости, якої напившись обильно, Царство вишне наслідувала повік, як приснославна.

**І НИНИ** і повсякчас і на віки вічні, Амінь.

**КОНДАК ПРЕПОЛОВЕННЯ НА ГОЛОС 4-ий.**

В преполовення законного празника Ти, Христе Боже всіх Творець і Владика, до присутніх мовив: Прийдіть і зачерпніть воду безсмертя. Тому до Тебе припадаємо і вірно звиваємо: Милосердя Твої даруй нам, бо Ти єси Джерело життя нашого

**ЧИТ. : “ ПРОКИМЕН НА ГОЛОС 3-ий.**

Співайте Богові нашому, співайте, співайте Цареві нашому, співайте.”

**ХОР.** : “ Співайте Богові нашому, співайте, співайте Цареві нашому, співайте.”

**ЧИТ.** : (СТИХ) “ Всі народи, заплещіть руками, кликніть до Бога голосом радості.”

**ХОР.** : “ Співайте Богові нашому, співайте, співайте Цареві нашому, співайте.”

**READER** : “ Sing praises to our God, sing praises.”

**CHOIR** : “ Sing praises to our King, sing praises.”

**ЧИТ.** : “ Співайте Богові нашому, співайте.”

**ХОР.** : “ Співайте Цареві нашому, співайте.”

**THE EPISTLE Acts. 11 : 19-26, 29-30**

<sup>19</sup> Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. <sup>20</sup> But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them, and a great number believed and turned to the Lord.

<sup>22</sup> Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. <sup>23</sup> When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. <sup>24</sup> For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord.

<sup>25</sup> Then Barnabas departed for Tarsus to seek Saul. <sup>26</sup> And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.

<sup>29</sup> Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. <sup>30</sup> This they also did, and sent it to the elders by the hands of Barnabas and Saul.

**READER** : “ **ALLELUIA IN TONE – 4.**  
Alleluia.”

**CHOIR** : “ Alleluia, Alleluia, Alleluia.”

**ЧИТ.** : “ **Алилуя на голос 4-ий.** Алилуя.”

**ХОР.** : “ Алилуя, Алилуя, Алилуя.”

**READER** : “ Bend your bow and proceed prosperously, and be king because of truth, meekness, and righteousness.  
Alleluia.”

**CHOIR** : “ Alleluia, Alleluia, Alleluia.”

**ЧИТ.** : “ Натягни лука та йди щасливо і царствуй по правді, лагідно і справедливо. Алилуя.”

**ХОР.** : “ Алилуя, Алилуя, Алилуя.”

**READER** : “ You have loved righteousness and hated iniquity. Alleluia.”

**CHOIR** : “ Alleluia, Alleluia, Alleluia.”

**ЧИТ.** : “ **Стих.** Ти полюбив правду і зненавидів беззаконня. Алилуя.”

**ХОР.** : “ Алилуя, Алилуя, Алилуя.”

**GOSPEL: John 4 : 5 - 42.**

<sup>5</sup> So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. <sup>6</sup> Now Jacob's well was there. Jesus therefore, being wearied from *His* journey, sat thus by the well. It was about the sixth hour.

<sup>7</sup> A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." <sup>8</sup> For His disciples had gone away into the city to buy food. <sup>9</sup> Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. <sup>10</sup> Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."

<sup>11</sup> The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? <sup>12</sup> Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?" <sup>13</sup> Jesus answered and said to her, "Whoever drinks of this water will thirst again, <sup>14</sup> but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."

<sup>15</sup> The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." <sup>16</sup> Jesus said to her, "Go, call your husband, and come here." <sup>17</sup> The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' <sup>18</sup> for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly."

<sup>19</sup> The woman said to Him, "Sir, I perceive that You are a prophet. <sup>20</sup> Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship."

<sup>21</sup> Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. <sup>22</sup> You worship what you do not know; we know what we worship, for salvation is of the Jews. <sup>23</sup> But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. <sup>24</sup> God *is* Spirit, and those who worship Him must worship in spirit and truth."

<sup>25</sup> The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." <sup>26</sup> Jesus said to her, "I who speak to you am *He*."

<sup>27</sup> And at this *point* His disciples came, and they marveled that He talked with a woman; yet no one said, "What do You seek?" or, "Why are You talking with her?"

<sup>28</sup> The woman then left her waterpot, went her way into the city, and said to the men, <sup>29</sup> "Come, see a Man who told me all things that I ever did. Could this be the Christ?" <sup>30</sup> Then they went out of the city and came to Him. <sup>31</sup> In the meantime His disciples urged Him, saying, "Rabbi, eat."

<sup>32</sup> But He said to them, "I have food to eat of which you do not know."

<sup>33</sup> Therefore the disciples said to one another, “Has anyone brought Him *anything* to eat?”

<sup>34</sup> Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work.

<sup>35</sup> Do you not say, ‘There are still four months and *then* comes the harvest’? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! <sup>36</sup> And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. <sup>37</sup> For in this the saying is true: ‘One sows and another reaps.’ <sup>38</sup> I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors.”

<sup>39</sup> And many of the Samaritans of that city believed in Him because of the word of the woman who testified, “He told me all that I *ever* did.” <sup>40</sup> So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. <sup>41</sup> And many more believed because of His own word.

<sup>42</sup> Then they said to the woman, “Now we believe, not because of what you said, for we ourselves have heard *Him* and we know that this is indeed the Christ, the Savior of the world.”

**INSTEAD OF: “ IT IS TRULY WORTHY...”**

The angel cried to the Lady Full of Grace:  
Rejoice, O Pure Virgin. Again I say: Rejoice.  
Your Son is risen on the third day from the tomb,  
and He has raised up all the dead: Rejoice, all  
you people.

**IRMOS:** Shine forth, Shine forth, O New  
Jerusalem, for the glory of the Lord has shone  
upon you. Exult now and be glad O Zion, and  
rejoice, O pure Theotokos, in the Rising of the  
One born of you.

**COMMUNION VERSE:** “ Receive the Body of  
Christ; taste the Fountain of Immortality.  
Alleluia.”

“ Praise the Lord from the heavens. Praise Him  
in the highest. Alleluia.”

**ЗАМІСТЬ ДОСТОЙНО.** Ангел звістив  
Благодатній: Чистая Діво, радуйся, і ще раз  
кажу: Радуйся! Твій Син воскрес на третій  
день із гробу і мертвих воздвигнув, люди,  
веселіться.

Світися, світися, Новий Єрусалиме, слава бо  
Господня над Тобою зійшла. Радій нині і  
веселися, Сіоне, а Ти Чистая, красуйся,  
Богородице, бо Воскрес Народжений Тобою.

**ПРИЧАСНИЙ.** “ Тіло Христове прийміте, і  
Джерела безсмертного споживіте. Алилуя.”  
“ Хваліте Господа з небес, хваліте Його во  
вишніх. Алилуя.”



#### QUESTION 4 [http://www.orthodox.net/questions/samaritan\\_woman](http://www.orthodox.net/questions/samaritan_woman)

What 2 revolutionary things did Jesus do by even talking to the Samaritan woman? The proud Pharisees would have judged Him on at least two accounts.

#### ANSWER

Jews normally have no dealings with Samaritans, as the woman herself attested.

It was also unusual for a man to speak with a woman in public at that time, and especially a woman who was a "sinner", and especially one who was a scandal in her own society.

#### QUESTION 5

Water plays a big role in the story of the Samaritan woman. Cite at least 5 other places where water is used to describe or point to our salvation. In this case, Christ said to her:

"Whosoever drinketh of this water shall thirst again: {14} But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:13-14)

What is the meaning of "water" in this context?

#### ANSWER

Water is an important part of the story in:

1. The crossing of the Red sea (of course)
2. The teaching of Christ to Nicodemus, when he came to Him by night
3. The healing of the paralytic at the sheep's pool
4. The Great Flood
5. The changing of water into wine.

When Jesus spoke of giving water to the women at the well, He was telling her about the gift of the Holy Spirit.

"SCRIPTURE calls the grace of the Spirit sometimes "Fire," sometimes "Water," showing that these names are not descriptive of its essence, but of its operation; for the Spirit, being Invisible and Simple, cannot be made up of different substances. Now the one John declares, speaking thus, "He shall baptize you with the Holy Ghost, and with Fire" (Matthew 3:11): the other, Christ, "Out of his belly shall flow rivers of living water." (John 7:38) "But this," says John, "spoke He of the Spirit, which they should receive." So also conversing with the woman, He called the Spirit water; for, "Whosoever shall drink of the water which I shall give him, shall never thirst.""" St John Chrysostom, HOMILY 32, JOHN 4:13,14

