



The 5th Sunday of Pascha - Of Samaritan

The fifth Sunday of Pascha is known in the Orthodox Church as the Sunday of the Samaritan Woman. On this Sunday, the Church prayerfully remembers the meeting of the Lord Jesus Christ with the Samaritan woman at the spring of Jacob. This event is described in detail in the Gospel according to John (4: 5-42). The evangelist John recounts that Christ met a Samaritan woman on His way to Galilee. Why did Christ set out for Galilee in the first place? The evangelist John previously wrote that Christ decided to take this step because the Pharisees were bothered by the growing popularity of Jesus. He calmly decided to leave because the time had not yet come for the Lord to be glorified through the event of the Resurrection.

On the way to Galilee, where he grew up, Christ passed through the region of Samaria with his disciples. From Christ's conversation with the Samaritan woman, we hear that Jews and Samaritans had complex relations. However, Christ stopped briefly in Samaria, near the source of the forefather Jacob, because he was tired. While he was sitting in the hot weather waiting for the disciples to bring food, a Samaritan woman came to get water from the well. To her amazement, Christ asked her for water because He was thirsty. In the conversation, Christ mentioned living water, from which no one will be thirsty. This water, says the Lord, leads to eternal life.

Because he told her details from her past, the Samaritan woman was convinced that Jesus Christ was a prophet. In addition, Christ reminded her that the time was coming when true worshippers would worship God in Spirit and Truth. Upon hearing this thought, the Samaritan woman confessed that she knew about the coming of the Messiah called Christ. Christ's remark that He was the Savior made the Samaritan woman believe, and with her so did many Samaritans.

In another story from the Gospel of John, Christ's encounter with an unknown person is told. As in the story of the Paralytic, this Sunday also describes an event that happened before Christ's Resurrection. Why is this encounter so important that it found itself in this time period, the most joyous period of the Church year for Orthodox Christians? We take notice that in this story Christ does not heal someone's physical impairment. Instead, a conversation reveals the Samaritan woman's comprehension of Christ's wisdom. Spiritual reasoning proved far more efficient in nurturing faith in this story than any bodily healing. In order to properly understand the significance of this story, it is necessary to connect it with the event of Christ's Resurrection from the dead. The Resurrection will define the true worship in the Spirit and Truth spoken of by Christ. The event of the Resurrection through Christ's sacrifice most vividly reveals the greatness of Christ's love for every being. Certainly, the encounter with the Lord is always personal and concerns our salvation. The Samaritan woman is, in fact, a good example of how to respond to the Lord's call. With the effort of her will, this woman recognized that Christ is the Savior not only of the world, but personally, of her life as well.

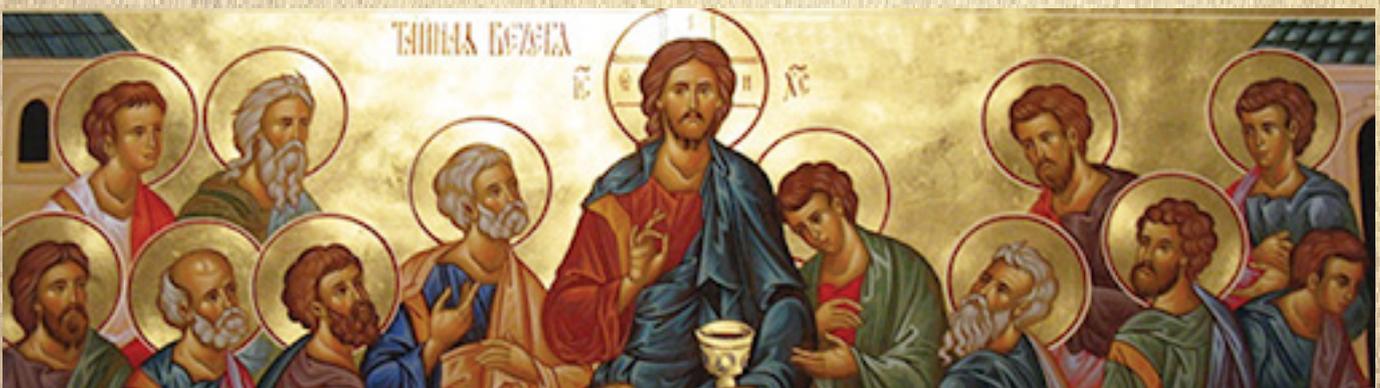
The Epistle According to the Acts of the Apostles (11, 19-26 & 29-30)

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phoenicia, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Greeks, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.



Gospel According to John (4, 5-42)

Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 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. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. In the meanwhile his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.



LITURGICAL HYMNS

Resurrectional Troparion- Tone 4:

When the women disciples of the Lord learned from the Angel the joyous message of Thy Resurrection, they cast away the ancestral curse and elatedly told the Apostles: Death is overthrown! Christ our God is risen, granting to the world great mercy.

<https://youtu.be/Po1jRraZdrE>

Resurrection Troparion - Tone 4

When the wo - men dis - cip - les of the
Lord learned from the an - gel
a) the joy - ous mess - age of Thy Res - ur - rec - tion,
they cast a - way the an - cest - ral curse
and e - lat - ed - ly told the a - pos - tles:
Death is o - ver - thown! Christ our God is ris - en,
grant - ing to the world great mer - cy!
b) the joy - ous the world great mer - cy!

Kontakion for the 5th Sunday of Pascha:

The Samaritan woman came to the well in faith: she saw Thee, the water of wisdom, and drank abundantly! She inherited the Kingdom on high, and is ever glorified!

<https://youtu.be/o5gcaOHMiz8>

Fifth Sunday after Pascha

The Samaritan Woman

Kontakion - Tone 8

The Sa-mar-i-tan wo-man came to the well in faith;
she saw Thee, the wa-ter of wis-dom,
and drank a-bun-dant-ly!
She in-her-i-ted the King-dom on high,
and is ev-er glo-ri-fied.



ICON - ENCOUNTER OF CHRIST WITH SAMARITAN WOMAN

Human visual ability is magnificent. It has a particular place in the Church environment. Depictions of events of the Old and New Testament decorate the interior of the walls of many Orthodox churches and monasteries. Why are scenes from Christ's life painted (described)? What is their value?

The events of the earthly life of our Lord Jesus Christ are depicted and described for our spiritual benefit. The emphasis on these events surrounding Christ is quite expected because they describe deeds of His human love for the human race.

In many frescoes it is possible to notice a living encounter between the Old and New Testament. In fact, the most important thing to notice is that Jesus Christ connects both Testaments. He fulfills the Law and the Prophets. The frequent display of the scroll in His hands simply reminds the viewer that Christ is the expected Messiah. If we pay attention to the details carefully, using the techniques we discussed earlier, we will recognize the deeper meaning of the scene we are observing.

Describing the events of Christ's life, Orthodox iconography reminds us of how great are Christ's deeds. Not only do we remember His life on earth, the miracles, His suffering and Resurrection, but the gestures of Christ point to His incredible humility.

At this moment, we turn our attention to the icon that describes the encounter of Christ the Giver of Living Water and the Samaritan woman. Jacob's well is between them. Next to the well is a jug of water. Christ sits while the woman stands. They both make certain movements toward each other. Behind Christ we can see the apostles looking carefully at the Samaritan woman.

In the background behind the Samaritan woman, we can see the outlines of the biblical city Sychar, which is located in the territory of the region of Samaria. All these details faithfully retell the event from the Gospel of John, in which Christ explains to the Samaritan woman that He is the Source of Living water. The entire conversation hinted at the future event of His Resurrection. The Samaritan woman listens carefully to Christ's words and is convinced that Christ is the Prophet. The all-knowing Christ gradually reveals Himself, which led the Samaritan woman to accept Christ as Savior.



THE ENCOUNTER OF CHRIST AND THE SAMARITAN WOMAN: LIVING WATER AND LIFE ETERNAL

Christian teaching states that every human being is created in the image of God. It is an extraordinary thought because it indicates that we have the capacity to become like God, if this expression isn't too strong.

Isn't that the basis of every Christ's message addressed to people? Christ does everything for the sake of people and their salvation. The divisions were great at the time Christ was on earth. Jews and Samaritans had a complex relationship with one another. Holy Bishop Nicholai Velimirovich discusses this division.

According to Nicholai's wise thought, in order to break the walls of hatred between people and people, it is necessary to break the walls of hatred between human and human. In order for that to happen, every person needs to live life according to the Gospel. What especially happened at the moment of Christ's conversation with the Samaritan woman, that this woman managed to bridge their preexisting differences, and accept Christ as the Savior?

When considering the conversation between Christ and the Samaritan woman, according to the interpretation of the Holy Bishop Nicholai, two mysteries are revealed. While the woman speaks of water as substance, which quenches thirst, Christ speaks of living water that gives birth to every good thought in the human being. Slowly and patiently, the all-knowing Lord points out the sinful life of the Samaritan woman. The first mystery is that she recognizes Christ as a Prophet. However, her faith is amazing, which awakens in her a spiritual and virtuous view of life.

On the other hand, the continuation of the conversation is about the true worship of God. The Samaritan woman says: "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." At this spoken thought, Christ says: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." (4: 20-24).

Christ speaks of true worship of God, an event that will be revealed after His Resurrection. The Resurrection is a confirmation of Christ's service to the whole world because Christ suffered for all. True service to God in Spirit and Truth is, therefore, a gift from God to all nations that are baptized in the name of the Father, the Son and the Holy Spirit. The full realization of that true service will come with the event of the descent of the Holy Spirit on the feast of Pentecost.



WORD FIND

SAMARITAN
 JACOB
 SAMARIA
 WATER
 WORSHIP
 TRUTH
 SPIRIT

S	A	M	A	R	I	T	A	N
A	T	P	U	P	S	R	Y	S
M	A	I	E	K	F	U	W	P
A	N	H	J	G	H	T	T	I
R	M	S	S	A	D	H	R	R
I	U	R	D	R	C	H	F	I
A	G	O	E	L	D	O	K	T
W	X	W	A	T	E	R	B	L

FILL OUT THE MISSING WORDS OF CHURCH HYMNS

When the women disciples of the Lord learned from the Angel the joyous message of Thy _____, they cast away the ancestral curse and elatedly told the Apostles: _____ is overthrown! Christ our God is risen, granting to the world great mercy.

The Samaritan woman came to the _____ in faith: she saw Thee, the water of _____, and drunk abundantly! She inherited the _____ on high, and is ever glorified!

Answers: Resurrection, Death, Well, Wisdom, Kingdom



TEST YOUR KNOWLEDGE

1. Which Sunday is called “of the Samaritan”?

- A) First
- B) Fifth
- C) Fourth

2. What did the Lord ask the Samaritan woman?

- A) Milk
- B) Juice
- C) Water

3. Near which biblical city did the encounter of Christ and the Samaritan woman take place?

- A) Jerusalem
- B) Sychar
- C) Cleveland

4. What was the Samaritan woman holding in her hand on the way to the well?

- A) Jug/ Pitcher
- B) Mobile Device
- C) Rope

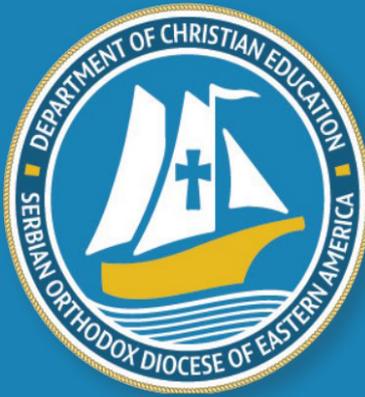
5. The name of which Jewish Forefather was mentioned in this story?

- A) Jacob
- B) Adam
- C) Abraham

6. How did the Samaritan woman address Christ while talking to Him?

- A) Father
- B) Savior
- C) Brother

ANSWERS: 1. C; 2. C; 3. B; 4. A; 5. A; 6. B.



WITH THE BLESSINGS OF
+ IRINEJ
BISHOP OF EASTERN AMERICA
THE SERBIAN ORTHODOX CHURCH
CREATED BY DEPARTMENT OF CHRISTIAN EDUCATION
PROTODEACON DR. JOVAN ANICIC
Special gratitude to REV. FR. DJORDJE TOMIC

DESIGN AND PREPRESS by MILOS DJORIC
djoricartistry@gmail.com