

## **RESOURCES FOR THE DOMESTIC CHURCH THE SUNDAY OF THE SAMARITAN WOMAN**

### **THE TRISAGION PRAYERS**

**Parents:** By the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

**Response:** Amen.

Christ is risen from the dead,\* trampling death by death,\* and to those in the tombs\* giving life.  
(3x)

+Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. (3x)

+Glory be to the Father and to the Son and to the Holy Spirit, \* now and for ever and ever.  
Amen.

Trinity most holy, have mercy on us. Cleanse us of our sins, O Lord; pardon our transgressions, O Master; look upon our weaknesses and heal them, O Holy One; for the sake of Your Name.

Lord, have mercy. (3x)

+Glory be to the Father and to the Son and to the Holy Spirit, \* now and for ever and ever.  
Amen.

Our Father, Who art in heaven, hallowed by 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.

**Parents:** By the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

### **HYMN FOR MID-PENTECOST**

*Troparion, Tone 8:* At the mid-point of the Feast, O Saviour,\* water my thirsty soul with streams of true godliness;\* for You cried out to all: Let any who thirst, come to Me and drink.\* O Source of Life, Christ our God, glory to You!

### **EPISTLE & GOSPEL FOR THE SUNDAY OF THE PARALYTIC**

#### **EPISTLE: ACTS 11:19 - 30**

*Now in these days* those who were scattered because of the persecution that took place over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, and they spoke the word to no one except Jews. But among them were some men of Cyprus and Cyrene who, on coming to Antioch, spoke to the Hellenists also, proclaiming the Lord Jesus. The hand of the Lord was with

them, and a great number became believers and 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 rejoiced, and he exhorted them all to remain faithful to the Lord with steadfast devotion; for he was a good man, full of the Holy Spirit and of faith. And a great many people were brought to the Lord. Then Barnabas went to Tarsus to look for Saul, and when he had found him, he brought him to Antioch. So it was that for an entire year they met with the church and taught a great many people, and it was in Antioch that the disciples were first called “Christians.” The disciples determined that according to their ability, each would send relief to the believers living in Judea; this they did, sending it to the elders by Barnabas and Saul.

## **GOSPEL: JOHN 4:5 - 42**

*At that time,* Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.” (His disciples had gone to 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?” (Jews do not share things in common 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 no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?” Jesus said to her, “Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.” The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.” Jesus said to her, “Go, call your husband, and come back.” 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 the one you have now is not your husband. What you have said is true!” The woman said to him, “Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.” Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. 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 worshipers will worship the Father in spirit and truth, for the Father seeks such as these 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 Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” Jesus said to her, “I am he, the one who is speaking to you.” Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?”

Then the woman left her water jar and went back to the city. She said to the people, “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” They left the city and were on their way to him. Meanwhile the disciples were urging him, “Rabbi, eat something.” But he said to them, “I have food to eat that you do not know about.” So the disciples said to one another, “Surely no one has brought him something to eat?” Jesus said to them, “My food is to do the will of him who sent me and to complete his work. Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering 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 everything I have ever done.” 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 what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.”

## 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.