

**Russian Orthodox Church of the
Resurrection of Christ**
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Schedule for the Week of May 17 - 23, 2020

Sunday May 17	Sunday of the Samaritan Woman Нед. о самаряныне
Saturday May 23	5:30 PM Vigil
Sunday May 24	Sunday of the Blind man / Sts. Cyril & Methodius .. Нед. о слепом / Свв. Мефодия и Кирилла 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия

Самарянка удивилась этой просьбе, так как видела в просившем воды одного из народа иудейского, который не имеет никакого общения с самарянами, и спросила: "Как ты, будучи Иудей, просишь пить у меня, Самарянки?" (Ин. 4, 9). Ответ Господа Иисуса поразил ее: "Если бы ты знала дар Божий, и Кто говорит тебе: дай Мне пить, то ты сама просила бы у Него, и Он дал бы тебе воду живую" (Ин. 4, 10).

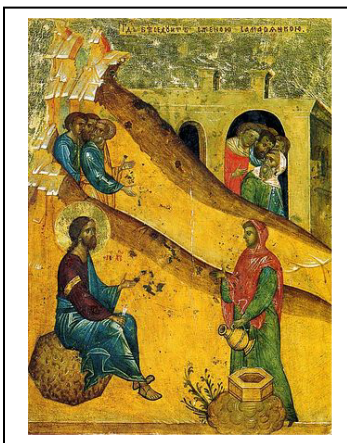
Христос говорил, конечно, о той воде бессмертия, о которой поется в кондаке праздника Преполовления Пятидесятницы. Но самарянка не могла этого знать и думала только о свежей ключевой воде, имеющей чудесное свойство навсегда утолять жажду.

Ее изумление доходит до апогея, когда Господь Иисус являет Божественное всезнание, сказав, что у нее было пять мужей, а тот, которого она имеет ныне, не муж ей. Ее духовные глаза широко открываются, и она видит в своем Собеседнике не простого человека, а пророка. С таким великим Человеком надо говорить о высших вопросах религии, и она просит Его сказать, кто прав: иудеи ли, поклоняющиеся Богу в Иерусалимском храме, или они, самаряне, поклоняющиеся Ему на горе Гаризим.

Господь Иисус Христос ответил ей необыкновенными словами о поклонении Богу в Духе и истине и закончил Свою глубочайшую беседу с самарянкой тем, что прямо назвал Себя Мессией, Христом.

И в начале и в середине беседы с Господом Иисусом Христом самарянка, конечно, не искала в своем собеседнике Мессию, Христа – и Он Сам открылся ей, не вопрошавшей о Нем как Мессии.

Взволнованная беседой с Господом Иисусом Христом, самарянка оставила свой водонос и поспешно пошла в Сихем, чтобы рассказать жителям его о необыкновенном прохожем Иудее, знавшем все дела ее жизни и назвавшем



**В книге пророка
Исаии** читаем
великой важности
слова, внушенные
ему Духом
Святым: "*Я
открылся не
вопрошавшим обо
Мне; Меня нашли не
искавшие Меня*" (Ис.
65, 1). Беседа
Господа нашего

Иисуса Христа с самарянкой, изложенная в четвертой главе Евангелия от Иоанна, служит самым ярким подтверждением истины этих Божественных слов.

Господь Иисус Христос отдыхал у колодца Иаковлева, вблизи самарийского города Сихема, на дальнем пути из Иерусалима в Галилею. К колодцу подошла женщина-самарянка с водоносом, чтобы набрать воды. Господь просил ее дать ему напиться.

Себя Мессией – Христом. Она звала своих сограждан пойти и самим посмотреть, не он ли Христос.

И не на одних самарянах исполнились великие слова пророка Исаии: "Я открылся не вопрошавшим обо Мне; Меня нашли не искавшие Меня...". (архиепископ Лука (Войно-Ясенецкий))

The Samaritan Woman

Christ spoke with the Samaritan woman at Jacob's well. This well was dug by Jacob himself and then given to his son Joseph (Gen. 49:22). This was a chosen place close to the mountains of Samaria.

The Jews were the first to live in that region, but they, having turned against God, were overcome by the Assyrians; and eventually the Assyrians deported the Jews to Babylon, leaving a number of different people to inhabit the area. But God brought lions upon these foreigners because they did not know how to render Him proper worship, and when the king of the Assyrians heard of this, he sent for a priest from among the Jews who were in slavery, to return to convince the people to accept the law of God. The various peoples renounced their idolatry, but they would accept only the five books of Moses, refusing to accept the books of the prophets and the other Old Testament books. These people were then called Samaritans. [2 Kings 17].

When the Jews later returned from slavery, they hated the Samaritans, for the Samaritans appeared to be only half-jewish, and the Jews refused to have anything to do with them because they broke parts of the law.

During Christ's conversation with the Samaritan woman, He revealed many things about herself to her, and she considered Him a prophet. He then spoke to her regarding the worship of God. She went into the town and told everyone what had happened to her, and because of her proclamation, many others believed in Him.

The Samaritan woman's name was Photini (Svetlana in Russian), and she had seven children. They went as far as Carthage spreading the Gospel. It was there they were arrested and thrown into prison. This was during the reign of Emperor Nero. St. Photini also met Nero's daughter Domnina, and converted her to the Christian faith. St.

Photini and her children received martyrs' crowns for their faith. (excerpted from the Synaxarion)



... *As a man*, Christ was a Jew, and His disciples are therefore astonished to find Him conversing with a Samaritan woman. A Jew would never even have talked to a Samaritan, let alone a Samaritan woman, for as the Apostle John says in his Gospel, 'the Jews had no dealings with the Samaritans'. As God, however, Christ does not hesitate to talk to one who is able to accept Him as the Messiah, for the vocation of Christ is universal. 'Salvation comes forth from the Jews', but salvation is only for those who accept Christ; and few were the Jews who did accept Him.

The Samaritans had rejected the letter of the Law, but some of them, at least, did not stubbornly insist on their errors but were open to its spirit, for they were open to Christ, the Word of God, the Inspirer of the Law. Whereas the Jews had rejected Christ, the Samaritans kept Him with them for two days and many believed in Him. As Our Lord said on His return from Samaria to Judea, 'a prophet has no honor in his own country'.

Why does the Church commemorate the Samaritan Woman today? Because this is the first Sunday after Mid-Pentecost, the feast that stands half-way between Easter and Pentecost. At Easter the great truths of the Church are revealed - that Christ is both God and man, that He is crucified and risen from the dead. However, these truths may remain rather abstract until at Pentecost we understand their inner meaning, their implications for our daily life. By the Coming of the Holy Spirit, these truths become living; and we worship Christ in spirit and in truth. Thus the Church reads to us the words that, 'the hour is coming when the true worshippers shall worship the Father in spirit and in truth'.

Let us this day pray that we too like the Samaritan Woman (Photina, Svetlana) may bring others to the Church testifying like Her to the Divinity of Christ, becoming reapers of that which we have not sown (excerpted from Orthodox England)