

1- THEME: Jesus and the Samaritan

2- OBJECTIVE: the children will recognize, in the dialogue between Jesus and the Samaritan, that the Master brought the gospel to everyone. He discriminated against none, and that there are no special places to worship God.

3- BIOGRAPHY:

Jo, 4:4 a 26

ESE, Introduction, 3ed part

The Good News (Humberto de Campos/F.C Xavier), cap 17

4- CLASSI

a) Initial Incentive: Dialogue.

The teacher will start a conversation with the children by asking if they have ever heard of a Samaritan man. Certainly they will claim to have knowledge of the Good Samaritan Parable. Next, tell them that today they will be familiarized with a Samaritan woman.

b) Development: Exposition

After establishing the conversion, the teacher will provide copies of the text below and will ask the children to follow the reading, or that they will read themselves:

1. Left "Judeia" and proceeded to "Galileia"
2. It was necessary to go through "Samaria".
3. And the Spring of Jacob was there. Jesus being tired, decided to sit by the spring. It was almost six o'clock in the morning.
4. A Samaritan woman came to get water: Jesus said to her: Give-me water.
5. As his disciples had had gone to town to buy food.
6. The Samaritan woman said: How can it be, being that you are Jewish, that you ask me, a Samaritan woman, for water? (Because the Jewish people did not communicate with the Samaritans).
7. And Jesus then answered by saying to her: If you had knowledge of the gift of God, and who is the one who says to you – Give me water, you would ask him then for the water of life.
8. The woman then said: Sir, you don't have anything to get the water, and the well is deep: From where then would you get the water of life?
9. Are you by any means more powerful than our father Jacob (Jacob), the one who gave us the well, and having drunk from it himself, and his sons, and his cattle?
10. Jesus answered : Anyone who drinks this water will feel thirst again;
11. But the one who drinks from the water I provide will never feel thirst again, for the water that I provide will become within him a fountain of water for eternal life.
12. The woman said to him: Sir; give me some of this water, so that I will never feel thirst again, and won't come back here to get more.
13. Jesus said to her: Go, call for your husband and come back.
14. The woman then answered and said: I don't have a husband. And Jesus said to her: you said well, you don't have a husband;
15. Because you had five husbands, and the one you have now, is not your husband; this, you said truthfully.
16. The woman said: sir, I see you are a prophet.

17. Our parents worshiped at this hill, and you say that it is Jerusalem the place one must worship.
18. Jesus said to her: Woman, believe me that the hour will come, by which time neither at this hill nor at Jerusalem you will worship the Father.
19. You know not what you worship; we worship what we know because the salvation comes from the Jewish.
20. But the hour comes, and now it is, by which time the truthful worshipers will worship the Father in spirit and in truth, for the Father looks for the ones who worship him as such.
21. The Father is Spirit, and it matters that the ones who worship the Father, do so in spirit and truth.
22. The woman said: I know that the Messiah (who is called Christ) is coming; when he comes he will announce everything to us.
23. Jesus said: I am him, I speak with you.
24. And at that time, his disciples arrived and amazed they were that Jesus was speaking with a woman; However, None of them said to him: What do you ask? Or why are you speaking with her?

Continuation

In order to better understand why Disciple John included this conversation between Jesus and the Samaritan woman in his Gospel, it is necessary that we obtain some information first regarding the place their encounter happened and the relationship between the Jewish people and the Samaritans.

The dialogue took place at the margin of the well of Jacob. This well, which was fed by an underground source, was located south, five minutes away from the city of Sicar. It was very deep, hence one would need the bucket to be tied up to a long rope, in order to get water from it. Because Jesus was a traveler, he did not have

the necessary things to get water from the well, and so he asked the Samaritan woman.

At first sight, the dialogue between Jesus and the Samaritan woman may seem of not much importance and merely casual. But after a closer look, we can see that Jesus takes advantage of the opportunity to leave us his teachings. The Master did not discriminate the woman, since he addresses her, an unknown woman, in a natural manner which was not customary even amongst people of the same religion. For that reason the disciples were amazed when they returned and found him talking to a strange and Samaritan woman, however none of them asked Jesus any questions about it. (Jo, 4. 27)). If the Master would not avoid talking because she was a woman, much less because she was a Samaritan woman, even though the Jewish and the Samaritans had much animosity amongst themselves ever since long time.

The Samaritans had a deep aversion towards the Jewish, even though, both of them were of common origin. After the schism of the ten tribes, Samaria became the capital of the kingdom which got split from Israel. Their disagreements was due to religion reasons. Therefore they built their own temple at the Garizim hill, refusing to participate then, in the religion ceremonies at the Jerusalem temple, where the Jewish people used to worship God.

The Samaritans adopted only the 5 basic books, meaning the Pentateuco (the five basics: (Geneses, Exodo, Levitico, Numeros, Deuteronomio), and they rejected all the others which were annexed later. Deeply traditional, their books were written in the most ancient Hebrew language. In Jewish point of view, they were heretic, and it was for this reason that they were despised and prosecuted. There were religious misunderstandings among the Jewish and the Samaritans similar to what happened among the Catholics and the Protestants in Europe in the XZVI and XVII centuries. Kardek have said that the Samaritans were the protestants of that time. The religious differences were so deep that there was no communication among themselves. Therefore, due to these two reasons the woman was surprised when Jesus asked her to give him water. One he was a strange man, and two he was Jewish.

Through the dialogue with the Samaritan woman, Jesus demonstrates also that the truths he was bringing did not aim to reach exclusively the Jewish, like they themselves thought to be. The Jewish had cultivated the terrible idea of exclusivity, one of "chosen people", "God's people", a narrow minded religious idea which unfortunately remains in some of the religious sectors until the present. Jesus did not come to educate one race or nation. He came to educate all humanity, incarnated and disincarnated. And so, for reference he left his lessons to people who did not belong in the narrow circle of the Jewish, such as, in the case of the Samaritan woman. (see Parable of the good Samaritan, Lc, 10.25 a 37).

Jesus told her that if she knew who he was, it would be her who would ask him for water and he would give "the water of life", meaning the teachings of liberation that he was bringing us. Intending to join more people there to listen to his teachings, Jesus asks her to go and call her husband. And because she lived with a man with whom she had not married, she told Jesus she did not have a husband. And the Master then revealed that he already knew she had no husband, but had had five.

In face of this statement, the woman then concludes that the man whom she has been taking to must be a prophet, a man of God, since he had powers to read her intimacy, as if it were an open book. Both the Jewish and the Samaritans had much respect for the prophets. Hearing the answer of the prophet, she concluded that man was a saint, a man of God. As a Jewish prophet, he should worship God in the Temple, in Jerusalem. Hence, she should also worship God where the Jewish worshiped him. For this reason her conclusion was: "Sir, I see that you are a prophet. Our parents worshiped at this mount, and you say that it is in Jerusalem that we must worship." In truth, Jesus never said so. This had been her own assumption.

The Samaritan's deduction had its base in the ancient custom that one had to go to the temple in order to meet with God and there offer him an offering or worship him. She reasoned correctly, according to the religious customs. Jesus, however, brought a new teaching, which intended to release man from the need to attend "the house of God", in order to pray, to be in communion with him. When the Master says: "There are houses in my Father's home", he means to teach that the home of the Father is the universe, thus God is in all places, and so it is not necessary that we must attend a given place to meet with him. This became perfectly clear when Jesus answers the Samaritan: "woman, believe me that the time comes, in which neither at this mount nor at Jerusalem you will worship the

Father. Although the time comes, and now it is, in which the truthful worshipers will worship the Father in the spirit of truth; for the Father searches for such ones who worship him in this manner. God is Spirit, and it matters that the ones who worship him, do so in the spirit of truth." (Jo, 4.21, 23 e 24)

It is exactly based in these teachings and in many examples from Jesus that the Spiritism doesn't have any temples, sanctuaries, or places considered sacred for religious worship, for prayers, for the "meeting with God". For this reason, the Spiritist centers are not considered as if they were "houses of prayers"; they are houses for work. Work-study, work-teachings for children, for the youth and adult, for the ones who have already passed, and work-assistance for the poor. All done in the light of prayers. As the Spiritist does not have an exterior religious sanctuary, the spiritist is led, through comprehension, to feel always in the God's presence and led to nurture worshipping God inside the sanctuary of this heart.

AVALIATION AND QUESTIONING

The teacher gives to each student a piece of paper which contain a question and ask them to ask questions amongst themselves.

Following there are some suggestions for the questions:

- 1- Why the Samaritan woman found it strange that Jesus asked her for some water?
- 2- Did the disciples consider it natural to find Jesus talking to a woman?
- 3- Why did the Samaritan woman came to the conclusion that Jesus was a prophet?
- 4- Did the Samaritan people also follow the commandments and the laws of Moses? (Moises)
- 5- What did Jesus mean by "the water of life"?

- 6- Did the Samaritan woman believe in the coming of the Messiah?
- 7- Did Jesus get to declare that he was the messiah himself?
- 8- Do you think that Jesus attend the temples to pray?
- 9- Can a Spiritist Center be considered a prayer house?
- 10- What lesson can we learn from the words of Jesus when he said we should worship God neither at Garizin nor in Jerusalem