

# SS. PETER & PAUL

Lorain, OH | [www.OrthodoxLorain.org](http://www.OrthodoxLorain.org) | (440) 277-6266

Rev. Joseph McCartney, Rector

Cell (440) 668 - 2209 ~ Email: [frjosephmccartney@gmail.com](mailto:frjosephmccartney@gmail.com) ~ Church Basement (440) 277-6266

**Gospel Reading ~ John 5:1-15**

**Epistle Reading ~ Acts 9:32-42**

***St. Augustine of Canterbury, Evangelizer of England (ca. 605)***

*This Week at a Glance*

**Sat, Jun 1st**

6:00 pm - Great Vespers

**Sun, Jun 2nd**

9:00 pm - 3rd & 6th Hours

9:30 am - Divine Liturgy

Grave Blessings

## Grave Blessings

Grave blessings will take place Sunday, June 2nd, following coffee hour.

## Panikhida

Today's Panikhida is being said for Riassaphor Monk Vladimir.



## The Samaritan Woman

The Eastern Orthodox Church honors the Samaritan woman whom Christ met at the well as Saint Photini. Celebrated on February 26 and again on the Fifth Sunday after Pascha when St. John, writing around 90-100 A.D., records as an extraordinary happening, Jesus' encounter with a woman from Samaria. This story does not appear anywhere else in the New Testament.

The encounter, the Evangelist relates, took place at high noon or the "sixth hour"; when a Jewish teacher or rabbi weary from heat and travel stops to rest by the ancient well of Jacob in Samaria. A woman, carrying a water jar, has come from a nearby village to draw water for her household. When the man asks her for a drink of water, the request surprises her. Something extraordinary was indeed taking place. She knows that Jews despise Samaritans and avoid all contacts with them. And, despite centuries old religious prejudices, a Jew was talking to a Samaritan, courteously asking for a drink of water.

Her great surprise notwithstanding, the Samaritan woman responds. Soon the two at the well are engaged in conversation, discussing Jewish and Samaritan theology. This was even more extraordinary. Jewish men did not talk to women in public, especially Jewish teachers or rabbis. Rabbis, moreover, never talked theology with a woman, either publicly or privately. No wonder, then, that when Jesus' male disciples arrived at the well from their shopping in the town they "were astonished to find him talking with a "woman" (John 4:27). Had the disciples heard the remarkable conversation between their teacher and the woman, their astonishment would have increased.

The Greek theologians and teachers of the early Christian centuries did not fail to appreciate the significance of the Samaritan woman with whom Christ had spoken at the well. Greek Church Fathers — St. John Chrysostom among them — praised the woman's sensitivity and faith, as well as her intelligence. They grant her the titles of "apostle" and "evangelist." In Greek sermons written between the fourth and 14th centuries, the Samaritan woman is compared to the male disciples and apostles and found to be their superior.

During this same period many hymns were composed to honor the woman at the well. The poet of an elaborate sixth-century hymn calls her "wise," "holy," "faithful" and "god-bearing." With one voice Greek hymn writers sing the praises of the woman who, when she received the water of eternal life, rushed to share it with others. In more than a few hymns the Samaritan woman is herself glorified as a "spring of living water."

