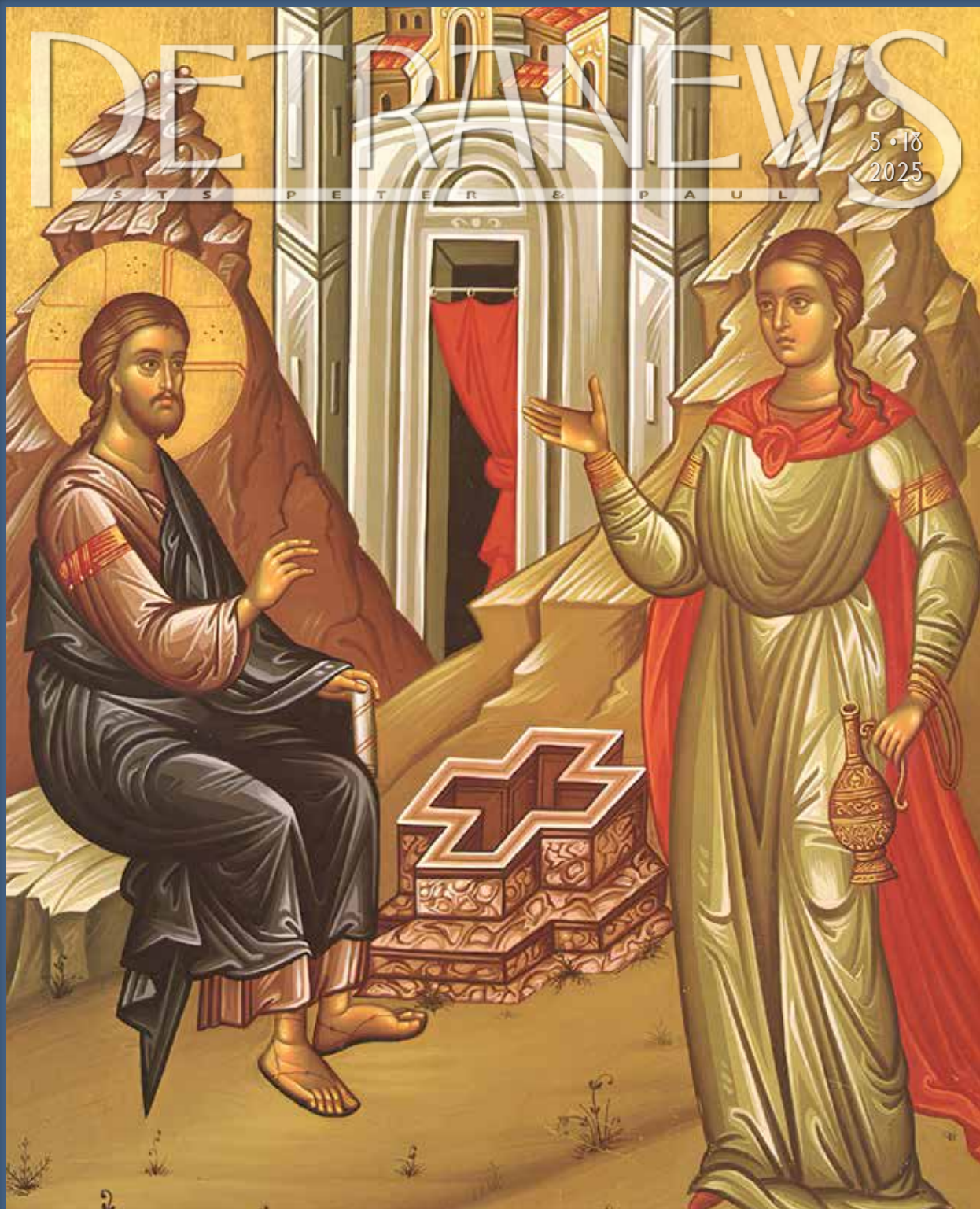


# PETRA NEWS

S T S P E T E R & P A U L

5 • 18  
2025



This Week's Services

Tuesday, May 20

St. Lydia

Orthros \_\_\_\_\_ 8:30am

Divine Liturgy \_\_\_\_\_ 9:30am

Wednesday, May 21

Sts. Constantine and Helen

Divine Liturgy \_\_\_\_\_ 9:30am

At Sts. Constantine and

Helen in Cheyenne, WY

Saturday, May 24

Vespers \_\_\_\_\_ 5:00pm

Sunday, May 25

Orthros \_\_\_\_\_ 8:30am

Divine Liturgy \_\_\_\_\_ 9:30am

Fellowship

Thank you to the Parish Council for hosting today's fellowship hour!

5/25: YAL

6/1: Open

6/8: Open

We invite you to sign up to host Fellowship Hour by visiting our website at [stspeterandpaulboulder.org/fellowship](http://stspeterandpaulboulder.org/fellowship).

Today's Hymns

Christ is risen from the dead trampling down death by death  
and to those in the tombs He has granted life.

Resurrection Apolytikion, Mode 4

Having learned the joyful proclamation of the Resurrection from the angel,  
and having cast off the ancestral condemnation,  
the women disciples spake to the Apostles triumphantly:  
Death is despoiled, and Christ God is risen,  
granting great mercy unto the world.

Apolytikion of Mid-Pentecost, Mode Plagal 4

At mid-feast give Thou my thirsty soul to drink of the waters of piety;  
for Thou, O Savior, didst cry out to all:  
Whosoever is thirsty, let him come to Me and drink.  
Wherefore, O Wellspring of life, Christ our God, glory be to Thee.

Apolytikion for our Patron Saints, Mode 4

O leaders of the Apostles, and teachers of the world, intercede with the Master of all,  
that He may grant peace unto the world, and to our souls His great mercy.

Kontakion

Though Thou didst descend into the grave, O Immortal One,  
yet didst Thou destroy the power of Hades,  
and didst arise as victor, O Christ God,  
calling to the myrrh-bearing women, Rejoice,  
and giving peace unto Thine Apostles,  
O Thou Who dost grant resurrection to the fallen.

Hymn to the Theotokos

The angel cried to the lady full of grace: Rejoice, rejoice, O pure Virgin!  
Again, I say rejoice! Your Son is risen from His three days in the tomb.  
With Himself He has raised all the dead, Rejoice, rejoice, O ye people.  
Shine! Shine! Shine! O new Jerusalem.  
The glory of the Lord has shone on you. Exult now, exult, and be glad, O Zion.  
Be radiant, O pure Theotokos, in the resurrection, the resurrection of your Son.

Communion Hymn

Receive the Body of Christ, taste from the immortal fount.

Instead of "We have seen the light..."  
Christ is risen from the dead trampling down death by death  
and to those in the tombs He has granted life.

Scripture Readings for Sunday of the Samaritan Woman

The Orthros Gospel according to John, 20:1-10

On the first day of the week, Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran, and went to the one whom Jesus loved, and said to them, "They have



taken the Lord out of the tomb, and we do not know where they have laid him." Peter then came out with the other disciple, and they went toward the tomb.

Orthros Gospel continued on page 4.

Epistle: Acts of the Apostles, 11:19-30

In those days, the apostles who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed 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 was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith.



And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea, and they did so, sending it to the elders by the hand of Barnabas and Saul.

The Gospel according to John, 5:1-15

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And



at once the man was healed, and he took up his pallet and walked. Now that day was the sabbath. So the Jews said to the man who was cured, "It is the sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.'" They asked him, "Who is the man who said to you, 'Take up your pallet, and walk?'" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befall you." The man went away and told the Jews that it was Jesus who had healed him. Simon Peter and the other disciple,



# Sunday of the Samaritan Woman

John 4:5-42

## The Samaritan Woman

The Gospel story of Jesus and the Samaritan Woman at the Well provides a master class in evangelism — sharing the Good News of salvation in Christ. Jesus asks questions to provide answers and reveals sins to lead people to repentance and forgiveness from God. He turns doubters into believers and sinners into Saints. The Samaritan Woman arrives at the well as a simple seeker and leaves as an enthusiastic evangelist.

Continuing with the theme of the role of women in the life of Christ and the Church, we hear the story of a Samaritan woman who became the first Christian evangelist and preacher. Jesus and His disciples were traveling from Judea to Galilee. There were two routes: the longer one followed the Jordan River, and the shorter one passed through Samaria, the region north of Jerusalem. Jewish people typically took the longer route to avoid interaction with the Samaritans. Jesus intentionally chooses the shorter route to preach the Good News to them.

Samaritans were treated as enemies by the Jewish people and considered heretics and unclean sinners. After the death of King Solomon (931 BC), the northern tribes separated themselves from the southern tribes and created a separate Kingdom of Israel. These were the Samaritans. Samaritans worshipped the God of Israel but only accepted the first five books of the Old Testament (the Pentateuch). Like the Jews, they were waiting for the Messiah but accepted no prophet other than Moses. They had built their own temple on Mount Gerizim — the site where Abraham was to sacrifice Isaac and where Joshua was told to build an altar to make peace offerings to God. The temple was destroyed shortly before the coming of Christ.

Jesus enters the city of Sychar, at the foot of Mount Ebal, in Samaria. The disciples are sent away to a nearby village to buy food. By the plot of land the patriarch Jacob gave to his son Joseph, there was a well named after his father. Tired and thirsty, Jesus sits and waits by Jacob's Well. At the Sixth Hour, which is Noon, a Samaritan woman comes to the well to draw water. It is then that Jesus begins his master class.

Jesus begins his conversation with the woman by asking for a favor: "Give me a drink." Jesus asks for water in order to give water. His thirst is not primarily physical but spiritual, formed by love for the Samaritan woman. In the same manner, Jesus will later say from the Cross, "I thirst" (John 19:28) for the salvation of all people.

The Samaritan woman asks why a Jew would speak with a Samaritan, much less drink from the same well. Jesus responds, "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 Samaritan woman does not understand that Jesus is speaking about spiritual water. Yet, her curiosity is stirred, and she wonders if there is a deeper meaning to Christ's words. She says, "Sir, you have nothing to draw with, and the well is deep. Are you greater than our father Jacob, who gave us the well?" Jesus says to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." A well was a symbol of life because of the necessity of water. As physical water is an absolute necessity for human life, grace is an absolute necessity for spiritual life. Christ Himself is the well, and the grace of the Holy Spirit is the water. The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus seemingly ignores her request and tells her to go get her husband. She says, "I have no husband." Jesus says, "You are right. For you have had five husbands, and he whom you now have is not your husband." The woman's love life is an allegory for the history of the Samaritan people. During the Assyrian conquest, five foreign tribes intermingled with the Israelites of the Northern Kingdom. Each introduced its own god, Baal, which means "lord" or "husband." If we recall, three Old Testament patriarchs — Isaac, Jacob, and Moses — met their wives at a well. Jesus' dialogue with the woman at the well calls the Samaritans to repent and commit to Christ, the Bridegroom, and the true God.

The Samaritan woman says, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain;

and you say that Jerusalem is the place where men ought to worship." The woman is fully aware of the theological differences between Samaritans and Jews. Jesus responds, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth." Jesus teaches that the worship of both Jews and Samaritans would be transformed into a truer worship. It will not take place on this mountain or that mountain, in this temple or that temple. The worship of God the Father will be inspired and empowered by the Holy Spirit, built upon and rooted in the truth of Christ — the temple not made by hands (Acts 7:48). The woman says, "I know that the Messiah is coming (he who is called Christ); when he comes, he will show us all things." Jesus tells her, "I who speak to you am he."

Just then, the disciples arrive. They are amazed that Jesus is talking to a Samaritan, a woman, and alone. But they say nothing. Immediately, the woman leaves her water jar and runs to the city to tell everyone about Christ, the Messiah. She, who came for physical water, leaves with spiritual water. She no longer needs the jar, the well, or the spring. For she has a foretaste of the gift of grace within herself, as Jesus said.

Upon entering the city, the woman does not expect the people to believe her account alone but invites them to "come and see" for themselves. True conversion is not merely accepting another's testimony, no matter how convincing it may be. Nor is it the adoption of apologetic arguments and theological propositions. True conversion is the change that comes from a personal encounter with Christ. The Samaritan woman does not try to describe the taste of this "living water" of grace but invites them to drink the "living water" directly from the well of Christ. The people leave the city and go out to meet Him.

Meanwhile, the disciples beg Jesus to eat. But He says to them, "I have food to eat of which you do not know.

*Continued from page 2.*

They both ran, but the other disciple outran Peter and reached the tomb first; and stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb; he saw the linen cloths lying and the napkin, which had been on his head, not lying with the linen

My food is to do the will of him who sent me, and to accomplish his work." Once again, the hunger and thirst of Christ are to fulfill His mission: to announce the Kingdom of God and to call all people to repentance, to defeat the powers of the evil one, and to provide the means of salvation. Jesus then tells the disciples to look and see how the fields are white for the harvest, that the world is ready to hear the Gospel and be converted. He describes how He has sent them to reap where the Holy Spirit has sown. Only God can bring about true conversion, but it is our responsibility to share the Good News and lead people to Christ.

Jesus remained in Samaria for two days, and many came to believe in Him. They said to the woman, "It is no longer because of your words that we believe, for we have heard ourselves, and we know that this is indeed Christ the Savior of the world." In the Acts of the Apostles, we read how Philip later went down to Samaria and proclaimed the Messiah to them" (Acts 8:5) — the same people who had heard of the Messiah from the woman at the well. As Saint Augustine writes of her, "The woman first proclaimed and the Samaritans believed on the woman's testimony. ... So now it is done today with those who are outside and not yet Christian. Christ is announced through Christian friends."

The Samaritan woman is known as Saint Photini. She is called "Equal-to-the-Apostles" because she was "one sent" as a preacher and evangelist. She was also a martyr, which comes from the Greek word "witness" (μάρτυρας). Under Emperor Nero, she was martyred by being thrown down a well, demonstrating that giving one's life is the ultimate witness and testimony of one's commitment to Christ.

We may not be asked to die for Christ, but we are all invited to live for Him. We may not be capable of preaching sermons in faraway villages, but we can all share what Christ is doing in our lives with the people we know. We can bring Christ to the world by being Christlike in the world.

cloths, but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not know the scripture, that he must rise from the dead. Then the disciples went back to their homes.

## Events & Announcements

### Sunday School End-of-Year Ceremony

**Today!**

We will have a brief End-of-Year Ceremony for our Sunday School Students and teachers following the Divine Liturgy! Plan to join us during fellowship hour for an ice cream bar! We look forward to celebrating our Sunday Schoolers and their hard work this year!



### General Assembly Meeting

**Sunday, May 18<sup>th</sup>**  
Today, Following Liturgy

Plan on joining us today for our bi-annual meeting. We will discuss several big items related to the church, including an overview of our budget, the Taste of Orthodoxy, and a vote to move forward with our Strategic Plan. Please see any member of the Parish Council if you have any questions.



### Women's Hike

**Today at 1pm**

All women are invited to a relaxing hike around Walden Ponds, just a five minute drive from church! The most recent hike was thoroughly enjoyed by all, and the ladies have expressed interest in having another gathering. If you're interested contact Kate: [Vest at Katherine.lynn.vest@gmail.com](mailto:Vest@Katherine.lynn.vest@gmail.com), 205.807.3368.



### Bible Study

**No Bible Study this Wednesday**

We will resume the following Wednesday, May 28 at 9:30am for our last class before our summer break.



### Lost and Found

Please stop by the tables in the fellowship hall near the bulletin board to see if you have any items that are missing. There are sunglasses, reading glasses, water bottles, coats, jackets, prayer ropes and so much more! Items not claimed by 5/18 will be donated. Thank you for your understanding.



### Pascha Picnic for the Leavetaking of Pascha

**Tuesday, May 27<sup>th</sup>**

Mark your calendars and join us for a small celebration for the forefeast of the Leavetaking of Pascha. We will begin Vespers at 5pm, followed by a Pascha Picnic potluck. Please bring an item to share!



### Baptism of Catherine McHugh

**Saturday, May 31<sup>st</sup> at 11am**

Fr. Gabriel and Pres. Mercy invite you to attend the baptism of their daughter Catherine. If you plan to attend and have not yet notified Father or Presbytera, please email the church office at [office@stspeterandpaulboulder.org](mailto:office@stspeterandpaulboulder.org).



### Names for the Altar

During the Consecration of our Church, a list of names of our loved ones, living and departed, will be placed and sealed in the Holy Altar. We invite you at this time to submit the names of your loved ones that you would like included by visiting our website at [stspeterandpaulboulder.org/consecration](http://stspeterandpaulboulder.org/consecration).



### If you please...

Much time and effort has been afforded to the cleaning of pews and carpeting in preparation for the coming Consecration of our Church. Please be extra mindful of your candle wax, antidoro crumbs, and other flotsam and jetsam that might otherwise distract from the beauty of Sts Peter & Paul on this auspicious occasion. Thank you!



### Blazing Brick Bike Ride

**August 16<sup>th</sup>**

The college ministry at Saints Peter and Paul, Rooted, is hosting the Blazing Brick bike ride to raise money for college students to be able to take part in Rooted events, regardless of financial capacity. You can ride 100 miles, 100 kilometers, or take part in the 5+ mile Family Ride. Join the party at the finish line as we raise scholarship money for any college student to take part in Rooted retreats and trips in 2026, like our spring break trip to the Saint Paisius monastery. We will help you go from the couch to a century ride, so you don't have to be an experienced cyclist! Contact Gabriel Chirac for more information; [Gabriel.Chiriac@outlook.com](mailto:Gabriel.Chiriac@outlook.com), 714.310.4198



## Philoptochos

### 2025 Membership Drive

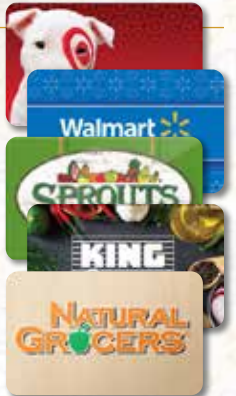
**To all the Women  
of our growing community...**



Would you like to join this amazing charitable arm of Sts Peter & Paul? Complete the membership form and return to Sharon or Fran Dzilvelis (forms are available in the Narthex and the Hall). Contact Sharon or Fran with any questions: [sharon\\_dzilvelis@yahoo.com](mailto:sharon_dzilvelis@yahoo.com), 303.495.8827 [fran\\_dzilvelis@yahoo.com](mailto:fran_dzilvelis@yahoo.com), 303.775.6138.

### Grocery Cards

Philoptochos sells gift cards to Walmart, Target, Safeway, Albertsons, Natural Grocers Vitamin Cottage, and Sprouts. See Julie Powers at the Philoptochos table in the Hall to make your purchase.



### King Soopers Shoppers:

Create an account with your loyalty card at [kingsoopers.com](http://kingsoopers.com). Then link your account to "Sts Peter & Paul Greek Orthodox Church Philoptochos" by doing the following: 1) Sign-in to your account and select "community rewards" (left-hand side, under my account); 2) Search for "Sts Peter & Paul Greek Orthodox Church Philoptochos", under category "faith based"; 3) Select enroll. Remember to use your loyalty card whenever you shop and your Philoptochos will receive a portion of your purchase.



1973



2025



## About Our Parish

We welcome visitors worshiping with us today. Our diverse church family encompasses Greek, Arab, Romanian, Serbian and Russian Orthodox Christians as well as many converts to the Orthodox Christian Faith.

The foundation of the Orthodox Church are the teachings and Holy Tradition of Jesus Christ. We follow the first Christians who began to worship Jesus Christ after the Crucifixion and Resurrection.



## Holy Communion

Holy Communion is reserved only for baptized and/or chrismated Orthodox Christians who have properly prepared by prayer, fasting, and confession.

The Orthodox Church understands the reception of Holy Communion to be the highest expression of our faith. Both Orthodox and non-Orthodox alike are invited to receive the 'antidoron' (blessed bread) at the end of the Divine Liturgy.

*If you are new to our Parish or just visiting,  
please join us for our fellowship hour following this morning's service.*

### Priest

Fr Gabriel McHugh

### Church Office

Shanyn Bateh, Parish Administrator

### Choir Director

Presbytera Kedrann Dotson

### Petranews

Rick Leonidas & Shanyn Bateh

### Parish Council

Steven Dzilvelis, President  
Michael Bateh, Vice-President  
Jim Azar, Treasurer  
Gabriel Chiriac, Secretary  
Andriy Andreyev  
Chris Artemis  
David Dinsmore  
Nick Karis  
Nicole Tsiouvaras

### Philoptochos

Dana Gall & Lis Troicky,  
Presidents  
Julie Powers,  
Treasurer  
Olga Coleman,  
Secretary & Bookstore  
Photini Westover,  
Corresponding Secretary

## Recurring Services

Sunday Divine Liturgy - 9:30am (Orthros - 8:30am) • Saturday Vespers - 5pm  
Visit our website for a complete calendar of upcoming services and events.



**Sts PETER & PAUL**  
1973  
Greek Orthodox Church

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