

## *Between the Marriage of Cana and our next stop, Mount Precipice*

The Gospel of John records that after the Marriage of Cana Jesus went Capernaum:

*After this he went down to Caper'na-um, with his mother and his brethren and his disciples; and there they stayed for a few days. (John 2:12)*

### **Passover, the Merchants and the Money Changers (John 2:13-25)**

Then, as the Passover was approaching Jesus went to Jerusalem to celebrate the Feast.

*The Passover of the Jews was at hand, and Jesus went up to Jerusalem. (John 2:13)*

Here encountered merchants selling oxen, sheep and pigeons for sacrifice in the Temple. There were also money-changers present. Outraged by the sight, Jesus turned over the money changers table and kicked them all out of the Temple area say,



*“Take these out of here, and stop making my Father’s house a marketplace.” (John 2:16)*

The Jews that were there asked Jesus for a sign that would demonstrate that He had the authority to do these things, to which Jesus responded:

*“Destroy this temple and in three days I will raise it up,” (John 2:19) referring to His body which would be raised from the dead.*

Some of the Jews began to believe in Him, but Jesus did not put His trust in them, for He knew human nature too well.

### **Jesus talks to Nicodemus (John 3: 1-21)**



While Jesus was still in Jerusalem He was approached by one of the leaders of the Jews, Nicodemus, who asked Him,

*“Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do, unless God is with him.” (John 3:2)*

Jesus answered Nicodemus saying, *“Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God.” (John 3:3)* Jesus goes on to explain that to be born anew one must be born of both water and Spirit. He then reveals to Nicodemus who He is and His mission:

*<sup>13</sup>No one has ascended into heaven but he who descended from heaven, the Son of man. <sup>14</sup>And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, <sup>15</sup>that whoever believes in him may have eternal life. <sup>16</sup>For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. <sup>17</sup>For God sent the Son into the world, not to condemn the world, but that the world might be saved through him. (John 3:13-17)*

### **Jesus and the Samaritan Woman (John 4:1-41)**

Jesus left Jerusalem and the region of Judea and was on His way to Galilee when He stopped in a Samaritan town called Sy'char where Jesus sat by a well and asked a Samaritan woman and asks her for a drink. The Samaritan woman was surprised because Jews and Samaritans don't get along. She challenges Jesus about this, but He 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.” (John 4:10)*

The woman doesn’t understand how Jesus can give her water as He does not have anything from which to draw water from out of the well. Jesus replies:

*“Every one who drinks of this water will thirst again, <sup>14</sup> 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.” (John 4:13-14)*

The Samaritan woman asks for this water, but still doesn’t understand what Jesus is talking about or whom she is talking to. Jesus then tells her about relationships she’s been having with men and she is surprised that He knows this. At this point she recognizes that He is a prophet. Her question then switches from the temporal (much ado about water in her mind) to the spiritual:



*“Sir, I perceive that you are a prophet. <sup>20</sup> Our fathers worshiped on this mountain; and you say that in Jerusalem is the place where men ought to worship.” (John 4:19-20)*

*“Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. <sup>22</sup> You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>23</sup> But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. <sup>24</sup> God is spirit, and those who worship him must worship in spirit and truth.” (John 4:21-24)*

The woman then says to Jesus that she knows that the Messiah is coming and that when he comes he will show them all things. To this Jesus responds, “I who speak to you am he.” (John 4:26)

The woman rushes back to town and tells her community that she has just met the most remarkable man. “Can he be the Christ?” she asked them. So the town people go out to meet Jesus. And when after they’ve talked to Jesus they asked Him to stay with them and He did for two days. Many came to believe in Jesus, and they said to the woman who had brought them news of Jesus,

*“It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.” (John 4:42)*

#### **Jesus returns to Galilee (John 4:46-54)**

After His visit with the Samaritans in Sy’char Jesus returns to Cana of Galilee. He was well received by the Galilees who knew first hand of the events that had occurred in Jerusalem for they too had gone up to the Feast. Jesus then went to Capernaum where a nobleman approached Him and begged Jesus to heal his son who was gravely ill. Jesus said to the nobleman, “Go; your son will live” (John 4: 50). And the nobleman’s son was healed at the same hour Jesus had told him that His son would live. The nobleman believed along with his entire household.

#### **Kevin’s Reflections:**

To say that the Samaritan woman had been around the block a few times would be an understatement; after all she had had five husbands and the man she was currently living with was not her husband. This was certainly not copacetic in the Semitic cultures of the Middle East especially during this time. And if this were not enough, she presents herself as rather disputatious with Jesus:

- *“How is it that you, a Jew, ask a drink of me, a woman of Samar'ia?”*
- *“Sir, you have nothing to draw with, and the well is deep; where do you get that living water?”*
- *“Sir, give me this water, that I may not thirst, nor come here to draw.”*

I can just imagine that last line dripped with sarcasm. Jesus asks her to send for her husband, and she replies that she has no husband. Jesus then proceeds to unfold her life history, and after that she begins to whistle a very different tune. She recognizes that Jesus must be a prophet in order for Him to have known about her scandalous relationship with men, and she even tells Him so. Not only does she begin to change her attitude towards Jesus, but she also changes the topic of their conversation.

*The woman said to him, “Sir, I perceive that you are a prophet.<sup>20</sup> Our fathers worshiped on this mountain; and you say that in Jerusalem is the place where men ought to worship.”*

They had been talking about water, now all of a sudden she shifts the conversation to worship. Where did that come from? What would you ask if you had a chance to talk to a bonafide prophet? Really, think about it? Now, think about what might have been the concerns of a Samaritan woman of questionable reputation living in the first century. What might she have asked Jesus? Here are some of my ideas:

- Am I going to marry the man I’m living with now?
- Will he be a good husband and take care of me?
- Are the people I care about be safe and have enough to eat?

I’m sure you may have thought of these and perhaps other questions. Now let’s consider what she did ask Jesus,

*Our fathers worshiped on this mountain; and you say that in Jerusalem is the place where men ought to worship.”*

I think that’s a pretty extraordinary question. Given all of the things that might have been the focus of her question she asks what is the right way (place) to worship God (the Samaritans worshipped the same God as the Jews). I think that this suggests that the worship of God was very important to her. In spite of how she might have been living her life, worshipping God was apparently very important to her. I think this is extraordinary! Her question also gives Jesus an opportunity to teach, to her and all of us, about what God is seeking in our worship of Him.

*“Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth.”*

Here Jesus introduces to the Samaritan woman, and to the world, that *where* one worships does not nearly matter as much as *Who* we worship and *how* we worship. Jesus begins by changing our understanding of the *Who* of our worship when He gives God—*Father*. The Jews would not even say the name of God, so instead they would say *Hashem Adonai*, the Name Lord. I do not know what the Samaritan tradition was with respect to saying the name of God, but neither Jew nor Samaritan would have called God, Father. Such familiarity would have been impudent, but God is seeking worshipper who have a familial relationship with Him, that will worship Him as our Father. Finally Jesus tells us *how* we are to worship the Father—we must worship Him “in spirit and truth.” This is really important, but we’ll finish the story first.

The Samaritan woman’s response seems like another, “Where did that come from?” moment.

*The woman said to him, “I know that Messiah is coming (he who is called Christ); when he comes, he will show us all things.”*

See what I mean? The Samaritan woman has gone from water, to worship, and now she is talking about the Messiah. Either she is a complete scatterbrain or she is remarkably perceptive. Is it unreasonable to believe that she might have been thinking to her self:

*I know this man is a prophet, and who can call God, Father, unless He knows Him as Father, and how can he speak of what the Father seeks unless he is the Anointed One, the Christ?*

So rather than coming straight out and asking Jesus if He is the Messiah, she hints at it by telling Him that she knows that the Messiah “will show us all things.” Isn’t that just what Jesus had been doing with her—showing things about her own life and the things that she wanted to know? In a very subtle, and humble way it is possible that she was suggesting to Jesus that she thought He could be the Messiah. And Jesus confirmed it:

*“I who speak to you am he.”*

Wow!

Just then His disciples show up and they're a bit disturbed that Jesus is talking to this Samaritan woman. They must have made her uncomfortable because she left quickly, leaving her water jar, and went back to town and said to the people,

*"Come, see a man who told me all that I ever did. Can this be the Christ?"*

Jesus had just told her that He was the Christ, but she now is looking for her community for confirmation. This is not a bad thing; we cannot rely solely on ourselves to discern such important matters. The amazing thing to remember is that she had the perception to recognize Him in the first place which, as we will see in future photo-journal entries, does not happen very often amongst Jesus' Jewish brethren. So the town folk go out and meet with Jesus, and as we read they are so moved by Him they ask Him to stay with them and many of them came to believe in Him. I think it's safe to say that while Saint Paul was the Apostle to the Gentiles, the Samaritan Woman was the First Evangelist to the Gentiles (although the Jews and Samaritans were related the Jews considered their distant "cousins" to be Gentiles).

Now, I'd like to return to the passage in which Jesus says, *"God is spirit, and those who worship him must worship in spirit and truth."* Why is this so important? That's too big of a question to answer here, but I'd like to answer, or at least propose a possible answer, as to why it is relevant to the Samaritan woman's ability to perceive Christ in her midst. I believe she recognized Jesus as the Christ because she desired to worship God rightly, and that is relevant to us because that is the desire of our hearts also.

What is worship and what does it mean to worship God in *spirit* and *truth*? Might there be a connection between worship and recognizing God in our midst as the Samaritan woman recognized in Jesus the Messiah? I believe there is and although there might be many definitions of worship I'm going to use Saint Theophan the Recluse's definition as the basis of our discussion:

***"The principal thing [of worship] is to stand before God with the mind in the heart, and to go on standing before Him unceasingly day and night, until the end of life."***

We need to examine this more fully to appreciate just how profound this statement is.

### To stand before God

To *stand before God* first requires *desire*—the desire to know Him in a deeply personal way, as *Father*. Psalm 42 beautifully captures into words this deep desire of our heart for our Creator: Father, Son and Holy Spirit.

<sup>1</sup> *For the leader. A maskil of the Korahites.*

<sup>2</sup> *As the deer longs for streams of water,  
so my soul longs for you, O God.*

<sup>3</sup> *My soul thirsts for God, the living God.  
When can I enter and see the face of God?*

<sup>4</sup> *My tears have been my bread day and night,  
as they ask me every day, "Where is your  
God?"*

<sup>5</sup> *Those times I recall  
as I pour out my soul,  
When I would cross over to the shrine of the  
Mighty One,  
to the house of God,  
Amid loud cries of thanksgiving,  
with the multitude keeping festival.*

<sup>6</sup> *Why are you downcast, my soul;  
why do you groan within me?  
Wait for God, for I shall again praise him,  
my savior and my God.*

<sup>7</sup> *My soul is downcast within me;  
therefore I remember you  
From the land of the Jordan and Hermon,  
from Mount Mizar,*

<sup>8</sup> *Deep calls to deep  
in the roar of your torrents,  
and all your waves and breakers  
sweep over me.*

<sup>9</sup> *By day may the LORD send his mercy,  
and by night may his righteousness be with me!  
I will pray to the God of my life,*

<sup>10</sup> *I will say to God, my rock:  
"Why do you forget me?"*

*Why must I go about mourning  
with the enemy oppressing me?"*

<sup>11</sup> *It shatters my bones, when my adversaries  
reproach me,*

*when they say to me every day: "Where is your  
God?"*

<sup>12</sup> *Why are you downcast, my soul,  
why do you groan within me?  
Wait for God, for I shall again praise him,  
my savior and my God.*

Do you remember times when you longed for God as the deer longs for streams of water? I do. We can begin our worship by reflecting on those times, let these memories stir that deep longing in our souls for our heavenly Father. Then to approach *the throne of Grace* (Heb 4:16) requires the setting of our *will*. Am I suggesting that it is a difficult thing to stand before God? Yes, because the scripture says so:

<sup>2</sup> *But who can endure the day of his coming, and who can stand when he appears? “For he is like a refiner’s fire and like fullers’ soap; <sup>3</sup> he will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, till they present right offerings to the LORD.* (Mal 3:2-3)

To stand before God is to humbly offer our selves to be purified. To this end we must approach Him with an *unveiled face*, with no pretense of worthiness, like the tax gatherer who beat his breast in repentance:

*“But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, ‘O God, be merciful to me a sinner.’ I tell you, the latter went home justified, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.”* (Luke 18:13-14)

We stand before God in the hope of knowing that the Holy and Immortal One will have mercy on us, and that when we behold His glory we will change, transfigured into His likeness:

*And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.* (2Cor 3:18)

When we stand before God we may find that we are not alone in His presence. Satan is there to accuse us, to remind us of our sinfulness: “How dare you enter into the presence of the Lord with those filthy rages.”. We must be *steadfast* in faith that God will remove our filthy rages and clothe us in His righteousness:

*Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him. <sup>2</sup> And the LORD said to Satan, “The LORD rebuke you, O Satan! The LORD who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?” <sup>3</sup> Now Joshua was standing before the angel, clothed with filthy garments. <sup>4</sup> And the angel said to those who were standing before him, “Remove the filthy garments from him.” And to him he said, “Behold, I have taken your iniquity away from you, and I will clothe you with rich apparel.”* (Zec 3:1-4)

### With the Mind in the Heart

The Church Fathers believed that there are two ways of knowing; one is the domain of the *mind*, while the other is the domain of the *heart* or spirit. When we think about thinking we are usually thinking about the conversation we have within in our mind (brain). We usually call this process *discursive reasoning*, and it involves the processing of information collected through our physical senses in an orderly (logical) manner which allows us to draw conclusions about things from which we can then take appropriate action. The Fathers recognized another form of thinking, which they called *noesis*. The origin of this function they attributed to the *heart* (spirit), the location of the *divine image* and the center of our personhood. *Noesis* apprehends divine realities (mysteries) not in words, but in silence. *Noesis* is akin to intuition, but is much more than a gut feeling or emotion. While the mind may approach God as an object of inquiry such that it seeks to know *about* God, the heart through *noesis* seeks her treasure Who is God, and reaches out to know Him in the intimacy of a person-to-Person relationship (Matt 6:21).

When Saint Theophan says that we are to worship with *the mind in the heart* he is telling us to worship with the totality of our being. God wants all of us, and for that to happen we must be fully integrated, whole. Perhaps Saint Irenaeus said it best: “The Glory of God is the human person fully alive.” What better way to heal our fallen and fragmented lives than through a worship that integrates both our minds and hearts.

### Standing Before Him Unceasingly

Saint Paul exhorted us to “Pray without ceasing.” That seems impossible, after all we are responsible for taking care of so many things throughout the day. We can, though, if we recognize that our mind may be involved with our daily activities but our heart can be actively standing (in prayer and worship) before God. This requires that integration, and that takes conscious effort on our part to set aside times throughout the day to *desire*, to *will*, and to be *steadfast* in standing before God. Saint Theophan tells us that the primary thing is to do this “unceasingly...until the end of life.” I am reminded of the Prophet Elijah who said of himself:

“As the LORD the God of Israel lives, before whom I spend some of my time standing before God...”

No, that’s not right. How about:

“As the LORD the God of Israel lives, whom I spend the morning at church on Sunday...”

No, that’ not right either. Elijah actually said:

*“As the LORD the God of Israel lives, before whom I stand...”*

Standing before the God of Israel was Elijah’s *unceasing* stance. We are called in this day, as the Church, to be an Elijah company to turn the hearts of the fathers to the children and the children to the fathers:

*“Behold, I will send you Eli’jah the prophet before the great and terrible day of the LORD comes.<sup>6</sup> And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse.”* (Malachi 4:6)

Does it seem to you that our land has been smitten with a curse? It does to me. What is the nature of this curse? I believe it is the discontinuity that has occurred in our culture between the fathers (and mothers) and the children. Faith, beliefs, even how to think, and the values that stem from this foundation have not been successfully passed on from one generation to another. The fathers and the mothers bear the brunt of the responsibility for this. Why did this happen? Because we lost our way, and our leaders lost their way. All of us needed to *stand before God with our minds in our hearts*, then our faith, beliefs, and values would have been authentic and our children would have recognized the *spirit* and the *truth* of that which we should have held most dear in our lives. But it is not too late.

John the Baptist came in the spirit of Elijah, and we must share that mantle and turn the hearts of the children back to the “faith once delivered to the saints” and to the Father through Christ and the Holy Spirit. This is not just a job for a few select, charismatic clergy—it is the job of every one, even a Samaritan woman. We must become true worshippers, who will worship the Father in spirit and truth.

#### True Worshipers will Worship the Father in Spirit and Truth

So what does all of the above have to do with worshipping the Father in *Spirit* and *truth*? Both the *mind* and the *heart* (the spirit of a person) seek to know the *truth*, although they go about it, as we discussed above, differently. The mind assembles data, proposes arguments, draws conclusion all with the intent of determining the truth. But truth for the mind is elusive. I am sure you remember this exchange between Jesus and another Gentile:

*“...For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice.”<sup>38</sup> Pilate said to him, “What is truth?”* (John 18:37-38)

It is impossible for the mind of a man, apart for the spirit of a man, to have the assurance of truth; he will always remain in a state of hypothesis. It is within our *spirits* (hearts) that we can truly know with unshakeable certainty:

*it is the Spirit himself bearing witness with our spirit that we are children of God,* (Rom 8:16)

This is the *Truth* that our minds seek, but can only truly know when it enters the heart. And what is this *truth*? That we are children of God, and God is our Father Who so loved the world that He sent His Son:

*For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.<sup>17</sup> For God sent the Son into the world, not to condemn the world, but that the world might be saved through him* (John 3:16-17)

This is unshakeable foundation that allows us to stand boldly before the throne of Grace (Heb 4:16). We are His children. And it was her desire, the deep longing in her heart for God her Father that brought the Samaritan woman to Jesus, her Messiah. In like fashion, may we, with deep longing in our minds and hearts, stand before the Holy Trinity and offer unto the Holy One worship in both *Spirit* and in *Truth*.

## St Photini, The Samaritan Woman

Commemorated February 26

Adapted from **Saints and Sisterhood: The lives of forty-eight Holy Women**  
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The New Testament describes the familiar account of the "woman at the well" (John 4:5-42), who was a Samaritan. Up to that point she had led a sinful life, one which resulted in a rebuke from Jesus Christ. However, she responded to Christ's stern admonition with genuine repentance, was forgiven her sinful ways, and became a convert to the Christian Faith - taking the name 'Photini' at Baptism, which literally means "the enlightened one".

A significant figure in the Johannine community, the Samaritan Woman, like many other women, contributed to the spread of Christianity. She therefore occupies a place of honour among the apostles. In Greek sermons from the fourth to the fourteenth centuries she is called "apostle" and "evangelist." In these sermons the Samaritan Woman is often compared to the male disciples and apostles and found to surpass them.

Later, Byzantine hagiographers developed the story of the Samaritan Woman, beginning where Saint John left off. At Pentecost Saint Photini received baptism, along with her five sisters, Anatole, Photo, Photis, Paraskeve, Kyriake, and her two sons, Photeinos and Joseph. She then began a missionary career, traveling far and wide, preaching the good news of the Messiah's coming, His death and resurrection. When Nero,

the emperor of Rome, began to persecute Christians, Photini and her son Joseph were in Carthage, in Africa, where she was preaching the Christian gospel. After Jesus appeared to Photini in a dream, she sailed to Rome. Her son and many Christians from Africa accompanied her. Photini's arrival and activity aroused curiosity in the capital city. Everyone talked about her, "Who is this woman?" they asked. "She came here with a crowd of followers and she preaches Christ with great boldness."

Soldiers were ordered to bring her to the emperor, but Photini anticipated them. Before they could arrest her, Photini, with her son Joseph and her Christian friends, went to Nero. When the emperor saw them, he asked why they had come. Photini answered, "We have come to teach you to believe in Christ." The half-mad ruler of the Roman Empire did not frighten her. She wanted to convert him! Nero asked the saints their names. Again Photini answered. By name she introduced herself, her five sisters and younger son. The emperor then demanded to know whether they had all agreed to die for the Nazarene. Photini spoke for them. "Yes, for the love of Him we rejoice and in His name we'll gladly die." Hearing their defiant words, Nero ordered their hands beaten with iron rods for three hours. At the end of each hour another persecutor took up the beating. The saints, however, felt no pain. Nothing happened to their hands. Photini joyfully quoted words of a psalm by David: "God is my help. No matter what anyone does to me, I shall not be afraid." Perplexed by the Christian's endurance and confidence, Nero ordered the men thrown into jail. Photini and her five sisters were brought to the golden reception hall in the imperial palace. There, the six women were seated on golden thrones. In front of them stood a large golden table covered with gold coins, jewels and dresses. Nero hoped to tempt the women by this display of wealth and luxury. Nero then ordered his daughter Domnina, with her slave girls, to go speak with the Christian women. Women, he thought, would succeed in persuading their Christian sisters to deny their God.

Domnina greeted Photini graciously, mentioning the name of Christ. On hearing the princess' greeting, the saint thanked God. She then embraced and kissed Domnina. The women talked. But the outcome of the women's talk was not what Nero wished.

Photini catechized Domnina and her hundred slave girls and baptized them all. She gave the name Anthousa to Nero's daughter. After her baptism, Anthousa immediately ordered all the gold and jewels on the golden table distributed to the poor of Rome.

When the emperor heard that his own daughter had been converted to Christianity, he condemned Photini and all her companions to death by fire. For seven days the furnace burned, But when the door of the furnace was opened, it was seen that the fire had not harmed the saints. Next the emperor tried to destroy the saints with poison, Photini offered to be the first to drink it. "O King," she said, "I will drink the poison first so that you might see the power of my Christ and God." All the saints then drank the poison after her. None suffered any ill effects from it. In vain Nero subjected Photini, her sisters, sons and friends to every known torture. The saints survived unscathed to taunt and ridicule their persecutor. For three years they were held in a Roman prison. Saint Photini transformed it into a "house of God." Many Romans came to the prison, were converted and baptized. Finally, the enraged tyrant had all the saints, except for Photini, beheaded. She was thrown first into a deep, dry well and then into prison again. Photini now grieved that she was alone, that she had not received the crown of martyrdom together with her five sisters, Anatole, Photo, Photis, Paraskeve and Kyriake and her two sons, Poteinos and Joseph. Night and day she prayed for release from this life. One night, God appeared to her, made the sign of the cross over her three times. The vision filled her with joy. Many days later, while she hymned and blessed God, Saint Photini gave her soul into God's hands. The Samaritan Woman conversed with Christ by the well of Jacob, near the city of Sychar. She drank of the "living water" and gained everlasting life and glory. For generation after generation, Orthodox Christians have addressed this prayer to the woman exalted by the Messiah when He sat by the well in Samaria and talked with her:

*Illuminated by the Holy Spirit, All-Glorious One,  
from Christ the Saviour you drank the water of salvation.  
With open hand you give it to those who thirst.  
Great-Martyr Photini, Equal-to-the-Apostles,  
pray to Christ for the salvation of our souls.*