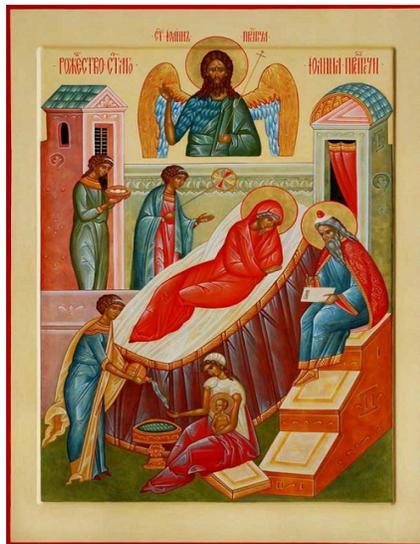




Sts. Peter & Paul Boulder

Weekly Bulletin Week of June 18th, 2017



Contact Info

**Sts. Peter & Paul
Greek Orthodox Church**
5640 Jay Rd.
Boulder, CO 80301
Office: 303-581-1434
www.stspeterandpaulboulder.org
Rev. Fr. Jordan Brown

Recurring Services

Orthros
Sunday @ 8:30 am
Divine Liturgy
Sunday @ 9:30 am
Great Vespers
Saturday @ 5 pm
Confession by appt.

Welcome to Our Parish!

The mission of Sts. Peter & Paul is to be a beacon of Orthodox Christian spirituality in the greater Boulder area. We strive together to live our Orthodox Christian Faith by having a devoted prayer life, through fasting and almsgiving, and through regular participation in the services and sacraments of the Holy Orthodox Church.

Service Schedule & Parish Activities

Apostles Fast June 12 - June 28

Wednesday, June 21

Morning Prayers 9:30 am
Bible Study 10 am
Paraclesis Service 6 pm
Orthodox Spirituality Class 7 pm

Saturday, June 24

Nativity of St. John the Baptist
Orthros 7:15 am
Divine Liturgy 8 am
Great Vespers 3:30 pm*
*Please note earlier time

Hosts & Volunteers

Ushers Jim Zissimos
Fellowship Host Father's Day Hosted by Philoptochos
Myrrhbearers Demetra G., Sophie
Choir Alexandra, Elizabeth, Georgia
Epistle Reader Elizabeth

Have an Announcement?

Please contact Aaron Wall:
awall609@yahoo.com;
(720) 400-6579
Deadline is every Wed. before Divine Liturgy.

The Conversion & Calling of St. Paul

Father Luke Veronis

The major crisis of St. Paul's life came on the Damascus road as he traveled to persecute a sect of Jews following Jesus. Along the way St. Paul came face to face with the Resurrected Jesus Christ, and from this encounter accepted a radically different view of Jesus of Nazareth. He did not consider this conversion experience a change from Judaism to Christianity, but understood his role as a faithful Jew in a new light. St. Paul's conversion was the beginning of a new perception of faith where his life was redirected, his loyalties were revised, and his values reappraised.

A personal and intimate encounter with Jesus transformed St. Paul's whole concept of God. As he noted in his conversion account, "I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' I answered, 'Who are you, Lord?' Then He said to me, 'I am Jesus of Nazareth whom you are persecuting' (Acts 22:7,8). This living and dynamic encounter with the crucified and Risen Lord set St. Paul on a new understanding of his life-long journey towards God. He no longer saw the Jewish law as the means of 'pleasing God,' but realized that God wanted his complete loyalty to focus on a particular person, Jesus Christ. This new commitment also required him to join the body of believers, which was the church.

The encounter with Christ transformed St. Paul into a new creation. He profoundly realized that the same Risen Jesus who met him on the road was now ready to work in and through him. The Risen Lord had seized him; he became a man possessed by the powerful Spirit of the living and Risen Lord. The tremendous love he felt from Jesus became a dominant and impelling force in his life.

Closely connected with St. Paul's whole conversion experience was his special call as an apostle. After meeting Christ face-to-face and experiencing the love of God that was extended even to a person who had persecuted the Lord, St. Paul that he had something important to share with others. He believed that this encounter with the Risen Christ qualified him as an authentic apostle. St. Paul met the same Jesus which the chosen twelve disciples had lived with and learned from for three years. From this meeting, he heard the clear call to become an instrument in sharing the good news of salvation in Jesus Christ with all people. He noted in one of his conversion accounts that the Lord specifically said to him, "I have appeared to you for this purpose, to appoint you to serve and testify to the things in which you have seen me and to those in which I will appear to You" (Acts 26;16). In other words, his conversion experience was intertwined with his call as an apostle.

This relationship between conversion and call was evident in the first incident following St. Paul's transformation. After Ananias laid his hands on the blind Saul and the persecutor received his sight, he immediately "began to proclaim Jesus in the synagogues, saying, 'He is the Son of God'" (Acts 9:20). St Paul sensed a divine purpose in his conversion, and as time passed, he this purpose in his role as apostle to the Gentiles. He realized as no one before him, the all-embracing reality of the Christian message, and he understood that the gospel itself, with its universal claim, demands that the mission should be to all human beings, including 'Greeks and barbarians.' This imperative of preaching is seen throughout St Paul's writing (Galatians 2:7, I Thess 2:4, Rom 10:13-15), but can be summarized in his comment, "an obligation is laid on me, and woe to me if I do not proclaim the gospel" (I Cor 9:16).

A proper view of this relationship between St. Paul's conversion experience and his subsequent call to evangelism and missions helps one understand the apostle better. It also is a pattern often seen in future missionaries. First, there is a conversion experience which leads to a personal and dynamic encounter with Jesus Christ (although this experience may not always be as dramatic as St. Paul's). It is imperative that his deep relationship with Christ be forged. As a modern Orthodox missionary bishop stated, when confronted by a convert of the faith, "I also am a convert. Each and every day I am converted to a deeper understanding and relationship with my Lord and God" (Archbishop Anastasios Yannoulatos). This understanding of conversion helps a missionary see the proper basis from which to lead others in their conversion experience. Conversion in this sense is not only a prerequisite for missionaries, but a step in the lives of all Christian believers as they grow in Christ and aspire to be His witnesses.

From the example of St. Paul's conversion experience and subsequent life, the importance of a continual renewing encounter in Christ becomes obvious. This period of intense spiritual life and preparation can be seen repeatedly in the lives of Orthodox missionaries.

Certain features and methods played an integral factor in the success of St. Paul's work. First of all, St Paul lived a life that radiated Christ. He wrote, "I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives within me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (Gal 2:19-20).

On the Apostles' Fast

Father Dean Kouldukis

This life “in Christ” meant that St. Paul, like any believer, uniquely experienced the life, death, and resurrection of Jesus Christ in his own life. Through baptism, a believer put on Christ and became a new creation. St. Paul penned, “We are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for Him who died and was raised with them ... So if anyone is in Christ, he is a new creation: everything old has passed away; see, everything has become new” (2 Cor 5:14-17).

This new life in Christ was the most radiant feature of St. Paul’s life and ministry. St Paul attracted listeners to the message he preached by living a Christ-centered life. A noteworthy example was the time St. Paul and Silas were in prison in Philippi. Despite being beaten with rods and thrown into prison, the two apostles still found strength to pray and sing hymns at midnight in their cell. This witness, which overflowed from their inner beings, impacted the other prisoners and even the jailor in such a way that the jailor asked, “Sirs, what must I do to be saved?” (Acts 16:30)

In countless other situations, St. Paul’s presence brought to life the spirit of God. For example, St. Paul exhorted his followers in Philippi to “rejoice in the Lord always” even though he himself languished in a prison cell. He revealed the secret of his life when he disclosed, “I have learned to be content with whatever I have ... because I can do all things through Him who strengthens me” (Phil 4:11,13). St. Paul’s life was one intertwined with Christ to such a degree that people saw Christ in St. Paul.

Synaxis of the Saints of North America

June 18th

Although it is a relatively young church, the Orthodox Church in America has produced saints in five of the six major categories of saints: Apostles (and Equals of the Apostles); Martyrs (and Confessors); Hierarchs; Monastic Saints; and the Righteous.

The first Divine Liturgy in what is now American territory was celebrated on July 20, 1741, aboard the ship Peter under the command of Vitus Bering. On September 24, 1794, after a journey of 7,327 miles (the longest missionary journey in Orthodox history) and 293 days, a group of monks from Valaam arrived on Kodiak Island in Alaska. The mission was headed by Archimandrite Joasaph, and included Hieromonks Juvenal, Macarius, and Athanasius, the Hierodeacons Nectarius and Stephen, and the monks Herman and Joasaph. Saint Herman of Alaska (December 13, August 9), the last surviving member of the mission, fell asleep in the Lord in 1837.

Throughout the Church’s history, the seeds of faith have always been watered by the blood of the martyrs. The Protomartyr Juvenal was killed near Lake Iliamna by natives in 1799, thus becoming the first Orthodox Christian to shed his blood for Christ in the New World. In 1816, Saint Peter the Aleut was put to death by Spanish missionaries in California when he refused to convert to Roman Catholicism.

Missionary efforts continued in the nineteenth century, with outreach to the native peoples of Alaska. Two of the most prominent laborers in Christ’s Vineyard were Saint Innocent Veniaminov (March 31 and October 6) and Saint Jacob Netsvetov (July 26), who translated Orthodox services and books into the native languages. Father Jacob Netsvetev died in Sitka in 1864 after a life of devoted service to the Church. Father John Veniaminov, after his wife’s death, received monastic tonsure with the name Innocent. He died in 1879 as the Metropolitan of Moscow.

As the nineteenth century was drawing to a close, an event of enormous significance for the North American Church took place. On March 25, 1891, Bishop Vladimir went to Minneapolis to receive Saint Alexis Toth (May 7) and 361 of his parishioners into the Orthodox Church. This was the beginning of the return of many Uniates to Orthodoxy.

Saint Tikhon (Belavin) came to America as bishop of the diocese of the Aleutians and Alaska in September 1898. As the only Orthodox bishop on the continent, Saint Tikhon traveled extensively throughout North America in order to minister to his widely scattered and diverse flock. He realized that the local church here could not be a permanent extension of the Russian Church. Therefore, he focused his efforts on giving the American Church a diocesan and parish structure which would help it mature and grow. Saint Tikhon returned to Russia in 1907, and was elected as Patriarch of Moscow ten years later.

Synaxis of the Saints of North America

June 18th

Saint Raphael of Brooklyn (February 27) was the first Orthodox bishop to be consecrated in North America. Archimandrite Raphael Hawaweeny was consecrated by Bishop Tikhon and Bishop Innocent (Pustynsky) at Saint Nicholas Cathedral in New York on March 13, 1904. As Bishop of Brooklyn, Saint Raphael was a trusted and capable assistant to Saint Tikhon in his arch-pastoral ministry. Saint Raphael reposed on February 27, 1915.

The first All American Council took place March 5-7, 1907 at Mayfield, PA, and the main topic was “How to expand the mission.” Guidelines and directions for missionary activity, and statutes for the administrative structure of parishes were also set forth.

In the twentieth century, in the aftermath of the Russian Revolution, countless men, women, and children received the crown of martyrdom rather than renounce Christ. Saints John Kochurov (October 31) and Alexander Hotovitzky (December 4 and August 7) both served the Church in North America before going back to Russia. Saint John became the first clergyman to be martyred in Russia on October 31, 1917 in Saint Petersburg. Saint Alexander Hotovitzky, who served in America until 1914, was killed in 1937.

In addition to the saints listed above, we also honor those saints who are known only to God, and have not been recognized officially by the Church. As we contemplate the lives of these saints, let us remember that we are also called by God to a life of holiness.



Events & Announcements



Fathers Day Luncheon

Happy Father's Day! Today we will celebrate a Father's Day Lunch in our parish hall immediately following the Divine Liturgy.

Feast Day Celebration

Sts Peter Paul will be celebrating her Patronal Feast Day on June 29. There will be Great Vespers on the evening of the 28th June at 6 pm. The Divine Liturgy will begin at 9:30 am (Orthros 8:30 am). There will be a Feast Day Luncheon on the 29th June, immediately following the Divine Services.

Pew Donation

The pews have arrived. The Annunciation Greek Orthodox Cathedral generously donated pews for Sts Peter Paul. The pews are in excellent condition. It is estimated that the cost for new pews would be around \$75,000 - \$100,000. The pews are an unexpected and incredible gift for Sts Peter Paul. The donated pews need to be slightly modified in order to properly fit in the church. The cost to modify one row will be \$300-500. Please prayerfully consider donating one row. Please visit with one of our Parish Council Members or Father Jordan with any questions. Thank you

Panayia Dormition Adult & Family Retreat

Father Jordan will be leading a 2 day retreat, August 8 and 9, which take place at the Prophet Elias Chapel, located in Hot Sulphur Springs. Hotel accommodations are available in Hot Sulphur Springs. We will be car pooling to Hot Sulphur, the morning of August 8th, and returning in the evening on August 9th. We will have services at the Prophet Elias Chapel. There will time for hiking, fishing and swimming at the Hot Sulphur Natural Springs. Families are encouraged to participate. The estimated cost for the retreat is \$75 (includes hotel & food). There will be a meeting on Sunday, June 18, after the Divine Liturgy to discuss the Panayia Retreat. Please contact Father Jordan with any questions at frjordanbrown@gmail.com or 303-581-1434.

Choir Meeting, Sunday, June 25

There will be a special choir meeting on Sunday, June 25, 12 noon, led by Father Jordan. The meeting will take place in the quiet room located in the back of the church. At this meeting, we will discuss the choir practice schedule, and future plans for church music. We have talented voices in our parish and are blessed with dedicated chanters. Your beautiful voices can make a huge difference in the liturgical life of the church. Church missionaries tell us that music is one of the most important gifts for church growth. If you have any questions, please contact Father Jordan at frjordanbrown@gmail.com or 303-581-1434.

Upcoming Youth Events

Family Hike, Saturday, July 8

Project Mexico: St Innocent Orphanage Luncheon, Sunday, July 9

Vacation Church School, Aug 1-4

Sunday School Teachers & Youth Workers Workshop Seminar, Aug 5

Altar boy / Alcolyte Retreat, Sunday, August 20, 12 noon

Sunday School Kick off Pool Party, Sunday, August 27

Orthodox Faith Classes

The Orthodox Christian Faith classes will begin this Fall (mid September). Classes will be led by Father Jordan on Wednesday Evenings and after church on Sundays. The complete class schedule will be available next month. This will be a 10 part series, beginning in September, and ending early December. If you are an inquirer, interested in the Orthodox Christian Faith or preparing to become an Orthodox Christian through the sacrament of Baptism, please join us. If you have any questions, please contact Father Jordan at frjordanbrown@gmail.com or 303-581-1434.