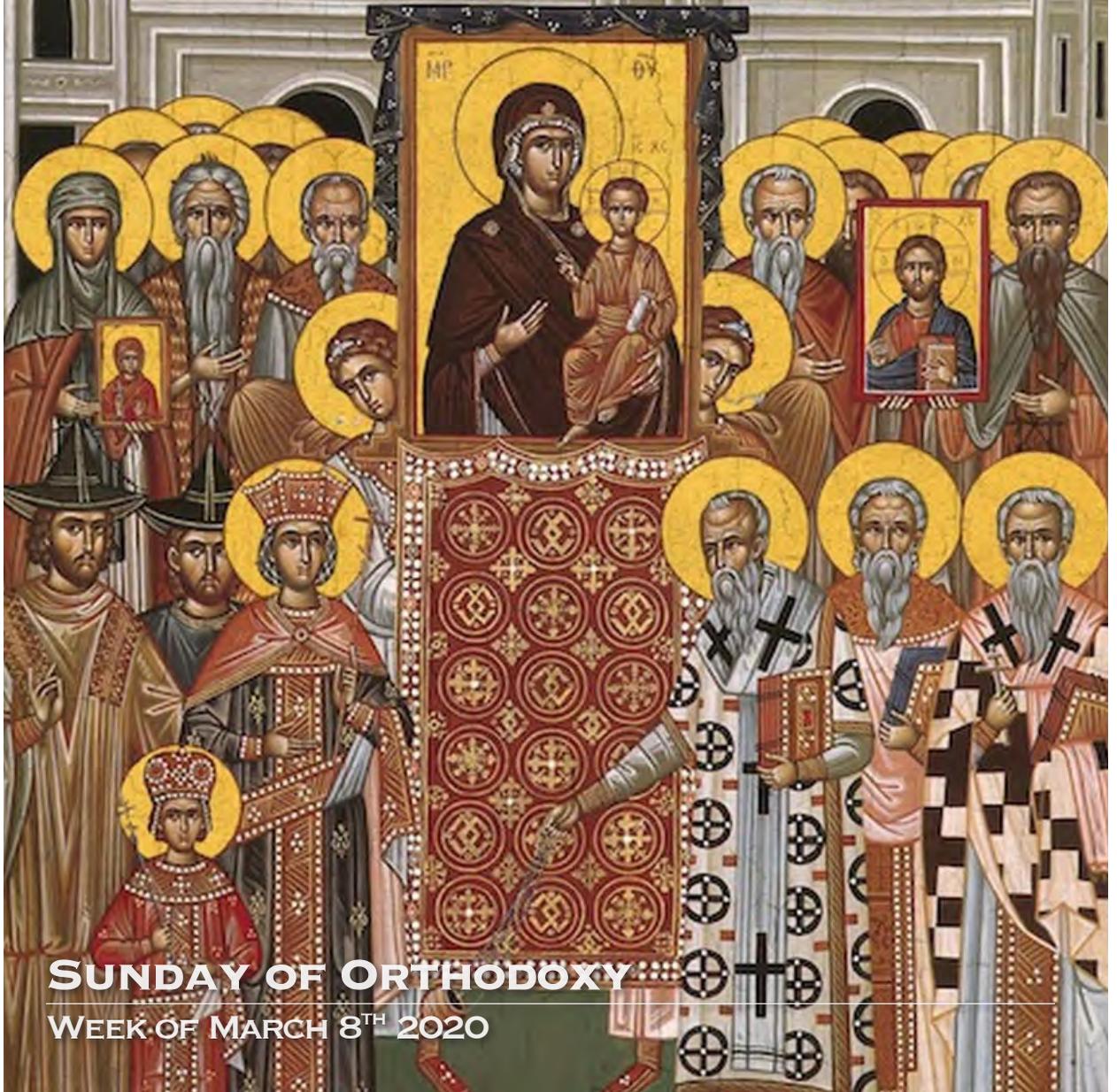


RESTORATION OF
THE HOLY ICONS

PETRA NEWS



SUNDAY OF ORTHODOXY

WEEK OF MARCH 8TH 2020

HOSTS & VOLUNTEERS

MYRRHBEARERS

Cassie & Katie Tinsley,
Demetra Gregory

EPISTLE READER

Xander Dzilvelis

USHERS

Tony & Rimona Azar
(Dion & Kiki Cheronis - 3/15)

FELLOWSHIP

Presbytera Kedrann Dotson

WEEKDAY SERVICES

Sunday, March 8

Sunday of Orthodoxy
Pan Orthodox Vespers _____ 5pm
Location:
Assumption Greek Orthodox
Cathedral

Monday, March 9

Youth - OCF Lunch _____ 11:30am
Great Compline _____ 6pm
Parish Council Meeting _____ 6:30pm

Wednesday, March 11

Presanctified Liturgy _____ 6pm
Pot Luck Lenten Dinner / Lenten
Reflection _____ 7:30pm

Friday, March 13

Presanctified Liturgy _____ 8am
Salutations (Hairitismi) _____ 6pm

Saturday, March 14

Lenten Retreat
w/ Fr Paul Costopoulos _____ 9am
Great Vespers _____ 5pm
Youth - GOYA
Teen Fireside Chat _____ 6pm

HYMNS OF THE DAY

HYMN FOR THE SUNDAY OF ORTHODOXY

*"Your immaculate Icon * we venerate, O Good One,
* begging for the forgiveness * of our mistakes, O Christ God;
* for, of Your own will, You consented in the flesh to ascend the Cross,
* in order to rescue those whom You created from the bondage of
the enemy; * wherefore, thankfully we cry to You:
* You filled all things with joy, our Savior,
* in coming to save the world."*

RESURRECTION HYMN

(PLAGAL 1ST TONE, P. 85-86 GREEN HYMNAL)

*"Eternal with the Father and the Spirit is the Word, Who of a
Virgin was begotten for our salvation. As the faithful we both
praise and worship Him, for in the flesh did He consent to ascend
unto the Cross, and death did He endure and He raised unto life
the dead through His all glorious resurrection."*

HYMN FOR STS PETER AND PAUL

*"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

*"O Champion General, I your City now inscribe to you
* triumphant anthems as the tokens of my gratitude,
* being rescued from the terrors, O Theotokos.
* Inasmuch as you have power unassailable,
* from all kinds of perils free me so that unto you
* I may cry aloud: Rejoice, o unwedded Bride."*

SPECIAL MEGALYNARION HYMN TO THEOTOKOS

*"All of creation rejoices in you,
O full of grace: the assembly of angels and the human race.
You are a sanctified temple and a spiritual paradise,
the glory from whom God was incarnate and became a child - our
God, existing before all ages. He made your womb a throne,
and your body more spacious than the heavens.
All of creation rejoices in you, O full of grace. Glory to you."*

SUNDAY OF ORTHODOXY

EPISTLE: ST. PAUL'S LETTER TO THE HEBREWS 11:24-26, 32-40

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin.

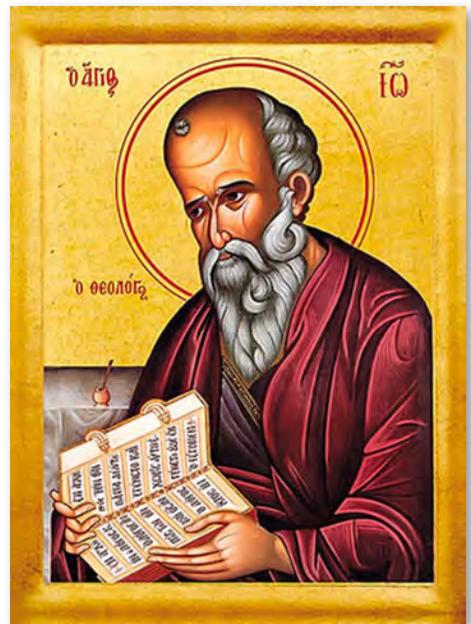
And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets -- who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign enemies to flight. Women received their dead by resurrection. Some were

tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated -- of whom the world was not worthy -- wandering over deserts and mountains, and in dens and caves of the earth.

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

THE GOSPEL ACCORDING TO JOHN 1:43-51

At that time, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and he said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."



HOMILY FOR THE SUNDAY OF ORTHODOXY

By Metropolitan Athanasios of Limassol

On the first Sunday of Lent, we celebrate the Sunday of Orthodoxy, that is to say the feast of the restitution of the holy icons, as the Church once again, by the grace of God, vanquished the heresy of the iconoclasts and preserved with exactitude the faith and the tradition of the Holy Fathers of the Church, as it has been preserved throughout the ages.

This faith has as its result the healing of humankind, our salvation and deification. Reverencing the holy icons is proof that we confess that God became a describable person, that the Word of God was truly incarnated and became a person, but also that people truly become children of God and vessels of the Holy Spirit, temples of God and members of Christ. We reverence the holy icons of the Saints and their holy relics because God dwelt in them. So we celebrate the restitution of the holy icons and have the blessed custom of carrying them in procession, of honoring and embracing the icons of Christ and Our Lady and the Saints of the Church.

And since our topic is icons, let's remember the icon par excellence, the icon of God, the human person. The first to make an icon or image- one of Himself- was God. And this icon is the human person. God said: "Let us make a person in our image and likeness" and, indeed, the human person became an icon of the Triune God, an icon of the invisible God. We can see this image of God. The human person is the most beautiful and lovely of God's creations. Had God wanted to make something better, He'd have done so. His image, the human person, was the best He made. But this most beautiful icon of God, which had within it all the gifts which God had given it during its creation, was, unfortunately shattered, broken, because the devil was able to smash it.

The iconoclast struggle wasn't a phenomenon of the 7th century. It began from the first appearance of the human person. The devil instigated a war against God's icon, against the human person, and managed to shatter it, to make it fall into death, into sin, to make this beautiful image distorted, to the extent that it was no longer testimony to God's beauty, but instead something which had

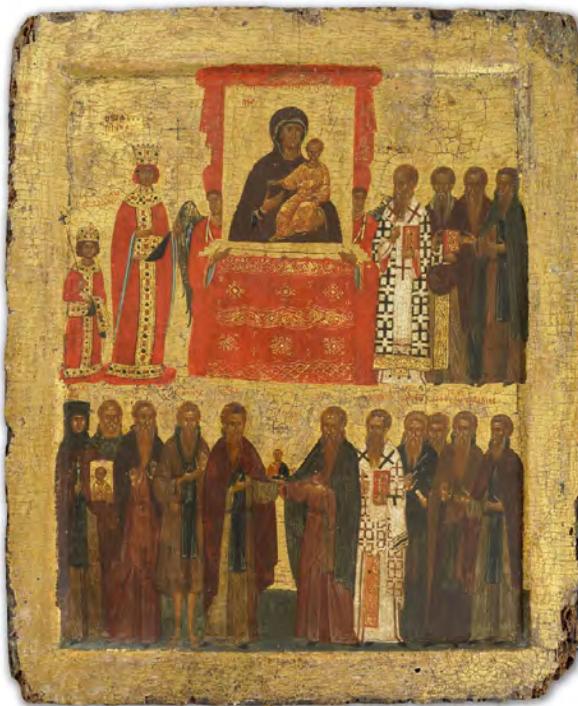
become ugly, full of passions and sins. But God didn't wish to see His image languishing in misery, He didn't want to see His icon, which He had made with so much love and care, become lost in the desolation of the fall and of sin. And so He Himself became human and the model of our salvation. And to help us rediscover the beauty and comeliness of our creation, when we left His hands, He created the Church, through which, first and foremost, He gives the grace of the Holy Spirit. The task of the Holy Spirit is the renewal of our corrupted nature and our rebirth. This rebirth is achieved through two factors. The first is the grace of the Holy Spirit and the second is human freedom. This is how God remakes us. First and foremost through the mystery of the Holy Spirit. When we're baptized, the great mystery of our remaking is performed; we cast off the old person and put on Christ, the new person. Thereafter, with the power of the Holy Spirit which is given to us through the Holy Chrism, we're energized and receive strength, so that the gifts we've been given through baptism and chrismation can be activated to produce spiritual fruit, to glorify and sanctify us.

On God's part, everything has been done perfectly and in a manner befitting Him. God has made our salvation and has finished His task; it's now up to us how we make these gifts our own. People who are baptized in the name of the Holy Trinity, in the Church and through the Church and anointed with the Holy Spirit are thereafter persons reborn in Christ, who can now move forward and activate within themselves the gifts which God has made to them. So we're all baptized with the grace of God. It matters not whether we're infants when we're baptized, because baptism isn't the result of our own will and our own intellect, but is the result and action of the Holy Spirit. It's what happens after baptism that requires our cooperation and consent. At the time of baptism, there's no gift that God doesn't give us. He regenerates the person into, reshapes them and really does clothe them in Christ. And so we begin our struggle, and since God doesn't act by magic, nor does He eradicate human freedom, this is why our own freedom is needed: to work with the grace of God.

The spiritual struggle we engage in from the time we

become aware of ourselves in the course of our lives is precisely how to activate those gifts we received at baptism and which, of course, we have from our creation. It's because we're wounded and in thrall to sin that baptism's necessary for us and why Christ was adamant: "everyone who believes and is baptized will be saved", because baptism is necessary, together with faith, for us to be saved, since without them we can't be reborn.

And so the struggle begins and it's the struggle against iconoclasm. It's a struggle of Satan, of the sin of our environment, of ourselves against the image of God, against the icon we bear within ourselves. How will the devil shatter the image of God we have both by our nature and from our baptism? Sin is what destroys the image; that's what sullies the image and mars it, which makes people fragmented and unable to function naturally, as God made us. Sin is essentially captivity, it aims directly at our freedom and kills it, which is why it's an insult to God and to the person. People who are subject to sin don't have freedom. At every point where we're defeated by sin, that's where we're slaves of sin. After that, the love that we had because we were made in the image of God, which was directed to God and through God to the world and creation and to our fellow human beings, becomes a passionate love, idolatrous and corrupt. As regards the creation, it becomes idolatry and as regards the passions it turns to sensuality, ambition and avarice. The person, who was so beautiful, as made by God and, above all, free, is now a slave and captive in these bonds.



Although we're baptized and sealed with the Holy Spirit, though we have within us the seeds of the beauty of God, we still have to provide our own co-operation in order to germinate all these seeds.

How can people remake this image of God and see the great beauty they possess by nature, by their very creation? This is why this spiritual struggle on the part of the Church is so significant, because we know that the aim of the struggle is to restore the icon of God which has been shattered. Particularly at this period, the Church mobilizes all its forces to help each of us to complete our own struggle and aim. The Church has spiritual weapons and medicines, because it's a spiritual surgery; it has the equipment to rid the body and soul of disease and knows how to give people their health. So fasting, prayer, vigil, alms-giving, confession, participation in the sacraments, the Divine Eucharist, everything the Church offers are the medication that destroys evil.

The presence of God in the Church reworks our image for us and we really do become as God made us, image and likeness. This

takes place when a person enters the realm of grace. And the people who succeed are those who find the key to enter the Kingdom of Heaven, people who've learned repentance, who've been able to change their way of thinking and have humbled themselves. Let us keep this icon of God before us and fight against the iconoclasm of the devil, who wishes to break the image of God with which we were clad at our Holy Baptism.

Source: The periodical Παράκληση of the Holy Metropolis of Limassol, Cyprus.

NEWS & ANNOUNCEMENTS

LENTEN REFLECTIONS

Every Wednesday evening at 7:30pm throughout Lent, Fr Jordan and visiting speakers will offer Lenten reflections related to the Sunday themes of Great Lent and the meaning of Holy Week.

Recommended Books: Great Lent by Fr Alexander Schmemmann and the Holy Week Service Book by Fr George Papadeas.

SUNDAY OF ORTHODOXY CELEBRATION

**TODAY, MARCH 8TH, 5PM
PAN ORTHODOX VESPERS &
MISSION AWARENESS DINNER**

The Assumption Greek Orthodox Cathedral
4610 E. Alameda Ave., Denver, CO 80246

Guest Speaker:

Fr. Christopher Rowe, OCMC Development Officer.
Contact Stellee Papadeas at vyng4@msn.com

CHURCH CLEANING

We all have a responsibility to keep our beautiful church clean. We are blessed with a handful of faithful servants who take care of the church and parish hall. Please take the time to help keep our church clean and beautiful. One hour of your service after church will make a huge difference. We need help with cleaning on the following Sundays:



MARCH 15 & MARCH 29.

Please see Presbytera Kedrann after service.
Thank you

UPCOMING FELLOWSHIP NIGHT

COME ONE, COME ALL!

Upcoming:

May 2, Longmont, with Kostas & Erinn Pagratis
June 6, Boulder, with Fr Jordan & Presbytera Marika

UPCOMING YOUTH EVENTS

GOYA FIRESIDE CHAT WITH FATHER JORDAN

Saturday, March 14, 6pm Dinner,
Discussion, Q&A

Host: Tinsley Family, 1825
Chilton Place, Broomfield



COLLEGE MINISTRY ATTENTION CU STUDENTS! LUNCH ON CAMPUS!

Monday, March 9, 11:3am - 1pm
St Thomas Student Catholic Center
14th & Euclid

OCF COLLEGE WINTER RETREAT APRIL 3 - 5, 2020



Prophet Elias Chapel, Hot Sulphur Springs
Questions & Registration, please contact
Fr Jordan @ frjordanbrown@gmail.com

WEDNESDAY PRE-SANCTIFIED LENTEN DINNERS

During the Great and Holy Lent, the church celebrates the Pre-Sanctified Liturgy every Wednesday Evening (6pm), and Friday morning (8am). It has been a wonderful parish tradition to bring a Lenten dish to share with our parish family. The ministries of the Philoptochos, Parish Council, and Sunday School, will be hosting the Wednesday evening Lenten fellowships. Parishioners are welcome and encouraged to bring a Lenten dish. We will meet for dinner after service in the parish hall around 7:15pm. During the dinner fellowship, Father Jordan (and visiting speakers) will offer a Lenten reflection.



Sharing in the Life of God

NEXT SATURDAY, MARCH 14TH, 9AM - 1PM

“The power of prayer fulfills the sacrament of our union with God.”

— St Gregory Palamas

Saint Gregory Palamas taught that through faith, prayer, and the sacraments of the church, Christians experience

a personal sharing in the life of God. Father Paul will offer reflections on the Orthodox Christian Tradition of Theosis “becoming like God.” Make the time to get serious about Great Lent and developing a life of prayer.

Father Paul has served as a priest of the Greek Orthodox Archdiocese of America for over 41 years. In addition to his work as a Parish Priest, Fr. Paul has served and continues to serve our Church in various capacities both at the Archdiocesan and Metropolis levels.

RETREAT SCHEDULE

9:00am	Morning Prayer
9:30am	Coffee and Tea
10:00am	Session 2 with Fr Paul, Q&A
11:00am	Lunch
Noon	Session 2 with Fr Paul, Q&A
1:00pm	Closing Prayer

Cost: Free Will Offering (suggested donation \$25)
Childcare will be provided. **RSVP** for the Retreat and childcare by calling the Church Office at 303-581-1434 or frjordanbrown@gmail.com



2020 Philoptochos Membership Drive

Why Join the Philoptochos?

“If there is among you a poor man...you shall open your hand wide to him and willingly lend him sufficient for his need, whatever he needs...for this thing the Lord your God will bless you in all your works and in all to which you put Your Hand.” — Deuteronomy 15:7-10

Philoptochos is the philanthropic arm of Sts Peter & Paul Church. We give to various charitable organizations in our local community as well as through the Denver Metropolis & National Philoptochos.

But we don't stop there!

We support 2 Colorado Monasteries and assist our own church family; helping with rent/utilities, youth programs, scholarships, senior & college student programs, and church altar needs.

We can't do it without YOU!

Our Philoptochos members organize fund raisers (luncheons, cookie baskets), special events (annual winter dinner), community volunteering/events (senior luncheons, prepare and bring food for church families during difficult times, help at local food kitchens, and much more!

Join Today!

A minimum stewardship pledge of \$25 for the year is all that is required. Of that, \$15 goes to the National Philoptochos and \$7 goes to the Metropolis of Denver Philoptochos. If additional pledge amount is given, that stays at the Sts Peter & Paul Philoptochos to help fund our worthy causes.

Membership forms available in the Fellowship Hall



SAINTS PETER & PAUL

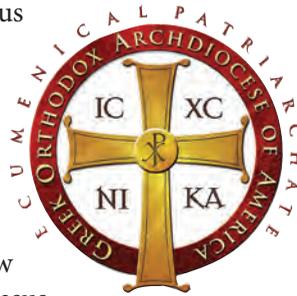
Greek Orthodox Church

5640 Jay Road, Boulder, CO 80301

303-581-1434 • stpeterandpaulboulder.org

ABOUT OUR PARISH

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



Please introduce yourself to our priest and members of our community. We also encourage you to join us for our fellowship after services in the parish hall and visit our bookstore. If you are interested in learning more about the Orthodox Christian faith, please visit with our priest, Fr. Jordan Brown.

HOLY COMMUNION IN THE ORTHODOX CHURCH

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 'antidoros' (blessed bread) at the end of the Divine Liturgy.



PRIEST

Reverend Father Jordan Brown

PARISH COUNCIL

President - Erica Gerakos
Vice President - Nicholas Kallan
Treasurer - Brian Gregory
Secretary - Phillip Haratsaris

PHILOTOCHOS

Presidents - Dana Gall and Sharon Dzilvelis
Treasurer - Julie Powers

BOOK STORE

Sharon Dzilvelis

YOUTH / GOYA

Fr. Jordan Brown

SENIOR MINISTRY

Dena Tinsley

CHOIR DIRECTOR

Presbytera Marika Brown

RECURRING SERVICES

Orthros - Sundays, 8:15am
Divine Liturgy - Sundays, 9:30am
Great Vespers - Saturdays, 5pm
Confession by appointment.