



# Sts. Peter & Paul Boulder

## Weekly Bulletin Week of December 31, 2017



### Contact Info

**Sts. Peter & Paul  
Greek Orthodox Church**  
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Rev. Fr. Jordan Brown

### Service Schedule & Parish Activities

|                              |                                   |              |
|------------------------------|-----------------------------------|--------------|
| <b>Monday, January 1st</b>   | <b>New Year's Day / St. Basil</b> |              |
|                              | <b>Orthros</b>                    | <b>9 am</b>  |
|                              | <b>Divine Liturgy</b>             | <b>10 am</b> |
|                              | <b>Blessing of Vasilopita</b>     |              |
| <b>Friday, January 5th</b>   | <b>Forefeast of the Epiphany</b>  |              |
|                              | <b>Royal Hours</b>                | <b>8 am</b>  |
|                              | <b>Divine Liturgy</b>             | <b>9 am</b>  |
|                              | <b>Blessing of the Waters</b>     |              |
| <b>Saturday, January 6th</b> | <b>Epiphany</b>                   |              |
|                              | <b>Orthros</b>                    | <b>8 am</b>  |
|                              | <b>Divine Liturgy</b>             | <b>9 am</b>  |
|                              | <b>Blessing of the Waters</b>     |              |

### 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.

### Hosts & Volunteers

|                       |                               |
|-----------------------|-------------------------------|
| <b>Ushers</b>         | Manny & Candy Soulakis        |
| <b>Myrrhbearers</b>   | Demetra G., Sophie, Cassie    |
| <b>Choir</b>          | Georgia, Alexandra, Elizabeth |
| <b>Epistle Reader</b> | Alexandra                     |

### Have an Announcement?

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

# A New Year, A New Beginning

By Monk Moses the Athonite

Every new beginning is a joy. It is a new start. A bright sun that rises with meaning and hope. Every new start is an enjoyable contest. The new year creates assessment, thoughts, plans, programs, emotional enthusiasm. A responsible struggle is essential for these things. Every beginning renews us significantly. We forget the old and extend towards the new.

Saint John Chrysostom beautifully teaches how the year will pass pleasantly if you happily do the divine will. If you work righteousness, your day will be good. If you sin, your day will be wicked, disturbing and dark. If you believe in virtue and practice it, your entire year will go well. But if you neglect virtue and depend on the number of days, you will remain desolate and poor of all good things.

The recent past took with it many elements of sacredness, beauty, peace, quietude, and joy. What are we celebrating? The loss of wisdom, virtue and true wealth? Are we celebrating the entrance of a new year to repeat recent evils and complete disasters? The year that passed had anger, malice, hatred, conceit and great agitation. Unfortunately, the same situation continues. Seeking self-advantage, individualism, speculation, and only our own personal well-being continues.

Christians remain mere spectators of bitter events, some already affected while others have been swept away. We no longer smile, no longer send a warm good day, no longer stand by each other in an honest way. We have not let go of our cunning, weirdness, whining, gossip, condemnation and our insatiable egocentrism. We have been carried away by morbid greed, demonic gloating, and closed ourselves in the shell of our ego.

If our way of thinking and life from last year continues in the new year, then what is the point of any kind of celebration? If the new year is entirely the same, if not worse, then what is the difference? What new beginning will come? Should laughter lead us to tears? Should we speak seriously again for sincere repentance? It is worth making this a precious gift to ourselves. Let us leave the old year with its irreversible vices, and let in the new year by beginning an essential change. Let it be a milestone in our spiritual journey, so that we may regenerate our new selves and let it stay new through the year.

We do not know what the new year hides. We know that Christ blesses times and seasons. It is He Who was born and baptized as a man. He was tempted as a man, but was victorious as God, and He encourages us to resistance. He was hungry, thirsty, tired, fell asleep and paid taxes in order to more closely approach His creatures. He was called a Samaritan, considered demonized, was stoned and endured imperiously. He was stoned, sold, abused, wounded, given vinegar for water, crucified, pierced with a spear and buried. He prayed, wept, descended to Hades, rose, and ascended to the heavens. He is the eternal model for the new year and the new beginning.

# St. Seraphim of Sarov As a Model for Our Lives

By Protopresbyter Fr. George Papavarnavas

The Orthodox Church, as we confess in the Symbol of Faith (Creed), is Catholic because it holds all of uncovered truth, but also because it encompasses the whole world. It is not restricted to a narrow geographic context, nor does it discriminate between sexes, races and nations. It prays for the whole world and its Divine Liturgy is offered for the universe. The Agiologion includes saints from the entire world. The venerable Seraphim was Russian in origin and yet when we study his life we feel him near us, and consider him one of our own, because we have the same faith and the same tradition.

Fatherless at three years old, he grew up with his mother, who taught him to love prayer and the Divine Liturgy. At seventeen he left for Sarov Monastery and at thirty-five he withdrew into the wilderness, where "winged with divine eros" he lived the blessed life of the desert. He loved prayer and asceticism, obedience, silence and humility, and he gained the Grace of the Holy Spirit. He would say that the purpose of our life was the acquisition of the Holy Spirit, and that the foolish virgins of the parable were left out of the bridal chamber because they did not have the Holy Spirit.

In the wilderness we encounter him associating with a bear, which sat near him like a lamb and he would feed it to the mouth. This is testified by a nun who visited him in order to be advised about a certain problem that occupied her and, as she says, when she saw it she almost had a heart attack. But then she was persuaded to feed the bear and felt great joy.

When someone becomes a true person, that is, when they acquire humility and are filled with the Holy Spirit, then they become as innocent and harmless as a little child and the wild beasts are subdued before them and they obey. Creation before the fall of the first Adam was subject to man. After the fall, however, it rebelled against the apostate. The air did not want to breathe in his nostrils, the wells did not want to gush out their water, and the earth did not want to give its fruit. The beasts changed and their tameness became wildness. However, when a person is sanctified and reaches the state of Adam before the fall, creation is subordinate to him and the wild beasts serve him.

The Apostle Paul says that joy and peace are fruits of the Holy Spirit, and whoever has within them the Grace of the Holy Spirit has peace and joy. We see this verified in the person of the venerable Seraphim in a most unequivocal manner. He was a man with a joyful disposition. He tried and exceeded all of his problems, because he believed that others were not obligated to see him sullen and sulky. He truly rejoiced for the gifts of God, for the conquering of life over death, for the presence of visitors at his "little desert" whom he received with the beloved greeting: "Christ is Risen, my joy!" Certainly he felt sorrow and pain for the sins and sorrows of the people, because he had love, but true joy is something deeper. It doesn't abandon a person even during their greatest trials.

He said about inner peace: "Acquire peace in your soul and thousands of people around you will find peace."

Inside the Church we are struggling as individuals to become persons or, to use another expression, we are trying to become persons so we don't become "sulky". The peace of the soul, a smile and a joyful disposition are directly related to internal regeneration and the Holy Spirit.

Source: *Ekklesiastiki Paremvasi*, "ΟΣΙΟΣ ΣΕΡΑΦΕΙΜ ΤΟΥ ΣΑΡΩΦ (1759 -1833)", January 2000. Translated by John Sanidopoulos.

# The Healing Spring of St. Seraphim of Sarov in Diveyevo

## History of the Spring

One and a quarter miles from the (Sarov) monastery was a spring called the Theologian's Spring, and over it was an icon of St. John the Theologian. Near the spring was the empty cell of the reposed Fr. Dorotheus. Making his way to the far desert past this area, Fr. Seraphim saw the Mother of God below the spring, and on the knoll were Apostles Peter and John. The Mother of God struck the ground with her staff, so that a spring welled up in a fountain of bright water from the earth. Here the Mother of God gave Fr. Seraphim commandments concerning the building of Diveyevo Convent, about which we will speak further in the course of the narrative.

Fr. Seraphim decided to dig a well over his healing spring, and completed it by his own labors. Having dug out the well, he built a frame around it and filled it in with stones. The well came to be known as Seraphim's well. The Saint told monk Anastasius to pray to the Mother of God, and ask her to make the water in the well capable of healing diseases. "And the Mother of God," he added, "promised to give the water a greater blessing than that of the Bethesda waters of Jerusalem." The healings were not slow to begin. Diveyevo sister Paraskeva Semyonovna was sick and coughing. "Why are you coughing ... stop, enough!" Fr. Seraphim said to her. "I can't, Batiushka!" she answered. Then Fr. Seraphim scooped up some water with his sleeve and doused her with it. The illness immediately left her, and never returned.

## The Spring During Communism

When the Monastery was closed by the Soviet authorities they threw cement into the spring in the 1950's. However, in the 1960's St. Seraphim began to appear in the military zone between Sarov and Diveyevo. Many soldiers reported seeing an old man with a white cassock and a staff in hand. One night the Saint appeared before soldiers and like the Mother of God once did, he hit a rock with his staff and a spring gushed forth. The soldiers and guards were so shocked that when crowds of faithful began to come (the Saint had appeared to many and informed them), none of them prevented the faithful from coming to the spring.

When a bulldozer was used to cover the spring, it broke down and a worker had to go get another. Meanwhile the other worker sitting in the bulldozer reported seeing an old man with a white cassock coming from the forest, yelling out: "Basil, why are you destroying my spring?" Angered he responded: "Because I have orders to do so." The Saint then told him: "You will not succeed."

A replacement bulldozer could not be found. Yet after three days the bulldozer they had was ready to finish the job. However, as they were about to complete the job, they received orders from Moscow saying that the forest was nationally protected and is not under military surveillance. Basil, who was an unbeliever, told about the incident to his mother, and she took him to the nun Margarita, who was the only nun left alive from the sisterhood of pre-Revolutionary Diveyevo. She showed him an icon of Saint Seraphim and he recognized him as the old man who wore the white cassock.

## The Spring Today

Today the spring still exists and is a popular place of pilgrimage. There thousands of faithful go seeking for healings and blessings.

On a wooden platform are built wooden cabins where there is holy water at the height of the platform. There believers dive into the water three times, and even if the temperature is several degrees below 0, the Russians do not hesitate to enter. Many miracles have been reported at the holy spring of Saint Seraphim, even incurable diseases.

# Events & Announcements

## Stewardship Message

Jesus Christ is God's great gift to us. Through Him continues the healing, liberating, forgiving, empowering, loving ministry of His Church. God, infinite though He is, has chosen to work through us, through our gifts, to continue His work in the world today.

The Stewardship Committee has placed gift ornaments on the Christmas Tree in the narthex. Please chose an amount that you would like to give, and make a Christmas donation to the church. All proceeds will help close the fiscal gap for the 2017 Stewardship Year. May you and your family have a very Merry Christmas, and thank you for your help. - **Stewardship Committee**

## Stewardship 2018 Packets

On behalf of the Parish Council, Stewardship Committee, and Father Jordan, we express our deep appreciation to the faithful stewards of the Sts Peter Paul Church Family for your support this past year. Thank you for working towards the goal of fully funding our parish's operating expenses through Stewardship. We are closer to this goal because of your living faith. We are grateful to the number of our stewards who have given an extra stewardship gift to help sustain our parish. Every gift, small and large, are an expression of commitment to the Church of God.

The Stewardship 2018 Packets are available in the Narthex. **Please pick up your packet at the end of Sunday Services.** Enclosed in the packet are your 2018 Church Calendar. Thank you for faithful support.

## Bible Study & Orthodox Christian Faith Classes

The Bible Study and Orthodox Faith Classes will resume in January 2018. If you have any questions regarding the Orthodox Faith, please contact Father Jordan, our parish priest, at (720) 329-5212 or [frjordanbrown@gmail.com](mailto:frjordanbrown@gmail.com).

## House Blessings

Father Jordan is looking forward to the blessing of homes in 2018. The House Blessing forms are available in the narthex and parish hall. Father Jordan will begin house blessings on the Feast of Theophany, January 6th, and will be blessing homes the entire month of January. If you new to our parish, and have any questions, please contact Father Jordan at [frjordanbrown@gmail.com](mailto:frjordanbrown@gmail.com).

## Sunday School

Classes will resume next Sunday, January 7th, 2018.

## 2018 Usher Schedule

We are updating the usher schedule for 2018. If you would like to be added or taken off the list of ushers, please contact Jim Zissimos 303-427-7981 or [papoojim@msn.com](mailto:papoojim@msn.com)