



Sts. Peter & Paul Boulder

Weekly Bulletin Week of January 28, 2018



Sunday of the Publican & the Pharisee



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

frjordanbrown@gmail.com

Service Schedule & Parish Activities

Tuesday, January 30	Three Hierarchs	
	Orthros	8 am
	Divine Liturgy	9 am
Friday, February 2	Presentation of Our Lord	
	Orthros	8 am
	Divine Liturgy	9 am
Saturday, February 3	Choir Practice	4 pm
	Readers' Vespers	5 pm

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

Fellowship Host	Philoptochos and Laila Ghazzawi & Family
Ushers	Jim Azar
Myrrhbearers	Alexandra, Elizabeth, Sophie, Cassie
Choir	Demetra G., Georgia
Epistle Reader	Georgia

Have an Announcement?

Please contact Aaron Wall:

awall609@yahoo.com;

(720) 400-6579

Deadline is every Wed. before
Divine Liturgy.

Two Men Went Up Into the Temple to Pray

By St. Theophylact, Archbishop of Ochrid & Bulgaria

Luke 18:10-14 -- Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus within himself, "God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner." I tell you, this man went down to his house counted righteous rather than the other: for every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

The Lord ceaselessly purges the passion of pride in many ways. This passion, more than any other, disturbs our thoughts, and for this reason the Lord always and everywhere teaches on this subject. Here He is purging the worst form of pride. For there are many offshoots of self-love. Presumption, arrogance, and vainglory all stem from this root. But the most destructive of all these kinds of self-love is pride, for pride is contempt of God. When a man ascribes his accomplishments to himself, and not to God, this is nothing less than denial of God and opposition to Him. Therefore, like enemy to enemy, the Lord opposes this passion which is opposed to Him, and through this parable He promises to heal it. He directs this parable towards those who trust in themselves and who do not attribute everything to God, and who, as a result, despise others. He shows that when righteousness—which is marvelous in every other respect and sets a man close to God—takes pride as its companion, it casts that man into the lowest depths and makes demonic what was God-like just a short time before.

The words of the Pharisee at first resemble the words of a grateful man. For he says, "God, I thank Thee". But the words that follow are full of foolishness. He does not say, "that Thou hast made me to depart from extortion and iniquities," but Instead, "I thank Thee that I am not an extortioner or worker of iniquity." He attributes this accomplishment to himself, as something done by his own strength. How can a man who knows that what he has, he has received from God, compare other men to himself unfavorably and judge them? Certainly, if a man believed that he had received as a gift good things that in truth belong to God, he would not despise other men. He would instead consider himself just as naked as his fellow men in regards to virtue, except that by the mercy of God his nakedness has been covered with a donated garment. The Pharisee is proud, ascribing his deeds to his own strength, and that is why he proceeds to condemn others. By saying that the Pharisee stood, the Lord indicates his haughtiness and lack of humility. In the same way that a humble-minded man is likewise humble in his demeanor, this Pharisee by his bearing displays his pride. Although it is also said of the publican that he stood, note what follows: "he would not lift up so much as his eyes unto heaven," so that he was stooped in posture. But the eyes of the Pharisee, together with his heart, were lifted up to heaven in boastful exaltation. Nevertheless, the manner in which the Pharisee arranged the words of his prayer can still instruct us. First he says what he is not, and then he declares what he is. After stating, "God, I thank Thee, that I am not as other men are," pointing to the failings of others, then he declares his good deeds, that he fasts twice a week and gives tithes of all that he possesses. The order of his prayer shows us that we must first refrain from wickedness, and then set our hand to virtue. One must not only turn away from evil, but also do good (Ps. 33:14). It is the same for a man who wants to draw pure water from a muddy spring: only after he has cleaned out the mud can he draw pure water.

Consider this as well: the Pharisee did not say, "I thank Thee that I am not an extortioner or an adulterer, as other men are." He could not endure even the association of his name with such vile terms, and so he uses them in the plural, casting these terms at other men, and avoiding the singular, which might associate him with sin. Having said, "I thank Thee, that I am not as other men are," by contrast he points to himself, saying, "I fast twice in the Sabbath," meaning, twice in the week, for the week was called "the Sabbath," deriving its name from the last day of the week, the day of rest. The day of rest was called *Sabbat*, and the week was called *Sabbata*, being the plural form of *Sabbat*. Whence it is that *mian Sabatton* is the first day of the week, which we call "the Lord's Day" (Sunday). Among the Hebrews *mian* means the same thing as first.

There is also a more profound explanation of this parable. Against the passion of adultery, the Pharisee boasted of his fasting, for lustful desires arise from eating and drinking to excess. By restraining his body through fasting on Mondays and Thursdays, as was the practice of the Pharisees, he kept himself far from such passions. He also resisted extortion and injustice by giving tithes of all his possessions. "I am so opposed to extortion and to wronging others," he says, "that I give alms of everything I have." Some believe that a simple and single tithe is prescribed by the law; but those who carefully examine the law will find three forms of tithing prescribed. You may learn this from Deuteronomy if you apply yourself diligently (Dt. 12:11,17).

Two Men Went Up Into the Temple to Pray By St. Theophylact, Archbishop of Ochrid & Bulgaria

So much for the Pharisee. Now we turn to the publican and observe that he is the Pharisee's exact opposite. He stood afar off, and kept himself at a great distance, not only in physical location, but in his demeanor, in his words, and by his compunction of heart. He was ashamed to lift up his eyes to heaven, for he considered his eyes unworthy of heavenly vision because they had desired to see and enjoy the good things of earth. And he smote upon his breast, striking his heart, as it were, because of its evil designs, and awakening it because it had been sleeping. The publican said no other words than, "God be merciful to me a sinner". By doing this he went down to his house counted righteous, rather than the other. For every proud heart is unclean in the Lord's eyes, and "the Lord resisteth the proud but He giveth grace to the humble" (Prov. 3:34, I Pet. 5:5).

But one might wonder why it is that the Pharisee is condemned for speaking a few boastful words, while Job receives a crown for speaking many such words (Job 29). The answer is that the Pharisee stood and spoke these vain words under no compulsion, and he condemned others for no reason. But with Job, his friends pressed him and bore down upon him more fiercely than did his own calamities, telling him that he was suffering these things because of his sins. Job was compelled to enumerate his good deeds, but he did so for the glory of God, and so that men would not be misled from the path of virtue. For if men came to hear that Job was suffering because what he had done was sinful, they would not act as Job had. As a result they would become haters of strangers instead of hospitable to strangers, merciless instead of merciful, and unrighteous instead of righteous; for such were the good deeds of Job. Therefore Job enumerated his virtues so that others would not be misled and harmed, and this was why he spoke as he did. Shall we not say that his words, which may seem boastful, in fact are radiant with humility? "Oh that I were as in months past," he said, "wherein God preserved me!" (Job 29:2) Do you see that he attributes everything to God and does not judge others? Instead he is judged by his friends. But condemnation rightly falls upon the Pharisee, who attributed everything to himself and not to God, and judged others for no reason whatsoever. For every one that exalteth himself shall be humbled and condemned by God; and he that humbleth himself when he is condemned by others shall be exalted and counted righteous by God. The Lord is saying, "You, O Christian, be the first to tell your sins, so that you may be counted righteous."

Events & Announcements

Memorial Service

Today's memorial service is offered in memory of Edmond Ghazzawi. May his memory be eternal!

Parish Council Oath of Office

Congratulations to the newly-elected Parish Council Members!

Chris Artemis, Tom Jacky, Nick Kallan, George Tsiouvaras and Dean Vlahos.

The newly elected as well as the continuing parish council members will receive the Affirmation of Office at the end of the Divine Liturgy today.

House Blessing Schedule:

Father Jordan will continue to bless homes the month of January. The House Blessing forms are available in the Church Narthex and Parish Hall. If you have not scheduled your blessing, please contact Father Jordan @ frjordanbrown@gmail.com or (720) 329-5212.

Wednesday Evening Paraclesis & Morning Bible Study will resume February 14th

Teen Dance - Saturday, February 3

Hosted by St Luke Orthodox Church (Erie, Colo.)

The St Luke SOYO formal dance brings together over 70 teens from across the Pan Orthodox Front Range. There will be a sit down dinner, root beer floats, dancing. Spread the word, bring your friends, and come ready to dance. The cost is \$15 per person. The deadline is January 28th to register.

Save the Date: OCF Retreat - February 2 - 4

Prophet Elias Chapel, Hot Sulphur Springs, Colo.

College Students from Colorado and Wyoming will be attending. Visit OCF.NET/EVENTS to register. Deadline for registration is at the end of the month. **There is no cost for the retreat.** Questions, please contact Father Jordan.

Souper Bowl of Caring – Sunday, February 4

The parable of the Good Samaritan (Luke 10:25-37) helps us to recognize what it means to be a good neighbor and to be merciful, and Christ Himself instructs us be both of these in this parable. On Sunday February 4, our Sunday school youth are once again leading the IOCC Souper Bowl of Caring event. We are asking everyone to please bring non-perishable items and a small monetary contribution. We will distribute the foods collected to Community Food Share, and the monetary donations will be sent to IOCC. This is a great service opportunity for our whole community, and we hope that everyone will participate and support our youth in this effort!

Sunday School Oratorical Festival - Sunday, February 11th, 12 pm

The Parish Oratorical Festival is a wonderful opportunity for our middle and high school youth to share a Christian message in their own words. If you have not received the topics and resource material, please see Dana Gall. If you have any questions, please visit with Presbyteria Marika.

Orthodox Faith Inquirers Class: Orthodox Q & A

Class will meet on February 11th and February 25th / 12:30 pm - 1:30 pm

Do you have questions about the Orthodox Church? Father Jordan will be offering an Orthodox Christian Faith Question and Answer class beginning Sunday February 11th. Father Jordan will be focusing on questions related to Great Lent, Sacrament of Baptism / Chrismation and Spiritual Life.