



Sts. Peter & Paul Boulder

Weekly Bulletin Week of June 3rd, 2018



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

Holy Apostles Fast Begins Monday, June 4th

Monday, June 4	Parish Council	6:30 pm
Wednesday, June 6	Morning Prayers	9 am
	Bible Study	10 am
	Paraclesis	6 pm
Saturday, June 9	Family Hike	8:30 am
	Great Vespers	5 pm

Hosts & Volunteers

Ushers	Alex & Lis Troicky
Myrrhbearers	Demetra, Cassie, Sophie
Choir	Elizabeth, Alexandra, Georgia
Epistle Reader	Elizabeth

Have an Announcement?

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

Gospel Commentary for the First Sunday after Pentecost

By Blessed Theophylact, Archbishop of Ochrid and Bulgaria

Ch. 10:32-33. "Whosoever therefore shall confess in Me before men, him will I confess also before My Father Who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father Who is in heaven."

He exhorts them to bear witness even unto martyrdom. For belief only within one's soul does not suffice; He desires also the belief confessed with the tongue. He did not say, "Whosoever shall confess Me," but "in me," that is, in My strength. For he who confesses does so aided by the grace which is from above. But as for him who denies, Christ did not say "in Me," but "whosoever shall deny Me," showing that he denies because he does not have the aid from above. Therefore everyone who confesses that Christ is God will find Christ giving confession of him to the Father, that he is a true servant. But those who deny will hear the words, "I do not know you."

37. "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me."

Do you see when it is that we must hate our parents and children? When they want us to love them more than Christ. And why should I speak of father, mother, and children? Hear what is even greater than this:

38. "And he that taketh not his cross, and followeth after Me, is not worthy of Me."

Whoever, He says, does not renounce this present life and give himself over to shameful death, for this is what the cross signified to the ancients, is not worthy of Me. But since there are many who are crucified, such as robbers and thieves, He added, "and followeth after Me," that is, live according to My laws.

Ch. 19:27. Then answered Peter and said unto Him, "Behold, we have forsaken all and followed thee; what shall we have therefore?"

Even though it seems that Peter had not forsaken very much, as he was poor, understand that in actuality he, too, forsook much. For the fewer possessions we have, the greater the attachment. But Peter also rejected every worldly pleasure, even natural affection for his parents. For these passions war against the poor as well as the rich (1) What then does the Lord answer?

28. And Jesus said unto them, "Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Surely they will not be seated? (2) Of course not, but He indicated by means of a throne the great honor they will enjoy. Will Judas also be seated? No; for Christ said, "which have followed Me," that is, "followed Me to the end," but Judas did not follow to the end. By a different interpretation, God often promises good things to those who are worthy. But if they should change and become unworthy, as Judas did, those good things are denied. Similarly with more menacing things, He often threatens but does not carry out the threat, because we have repented. By regeneration understand the resurrection of the dead at the Last Judgement.

29. "And every one that hath forsaken houses, or brethren or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit everlasting life."

So that no one would think that what was said applied only to the disciples, Christ broadened the promise to include everyone who does likewise. They will have, instead of family of the flesh, intimacy and brotherhood with God; instead of lands, Paradise; instead of houses of stone, the heavenly Jerusalem; instead of a mother, the venerable mothers in the Church; instead of a father, the priests; instead of a wife, all the faithful women, not in marriage—far from it!—but in affection and spiritual relation and compassionate care for them. The Lord does not bid us simply to separate from our families, but only when they impede our piety. In the same manner, He bids us to despise even our own life and body, but not with the result that we slay ourselves. See how good God is: He not only gives us these good things, but adds to them eternal life. You, then, O reader, hasten to sell your possessions and give to the poor. Possessions are, to the wrathful man, his anger; to the fornicator, his disposition for debauchery; to the resentful, his remembrance of wrongs. Sell these things and give them to the poor demons who are in want of every good thing. Return the passions to the creators of the passions, and then you will have treasure, which is Christ, in your heaven, that is, in your mind which has been exalted above this world. For he who becomes like the heavenly One has heaven within himself.

30. "But many that are first shall be last; and the last shall be first."

Christ is suggesting here the Jews and the Gentiles. For the Jews, who were first, became last, while the Gentiles, who were last, were put first.

The Sunday of All Saints and the Purpose of Life

By Monk Moses the Athonite

Today is the Sunday of All Saints, and who thinks about how the main purpose of our life on this earth is to acquire holiness? Yes, we exist to become saints.

The failure of this achievement is the greatest tragedy of human existence. But how is holiness considered today? What is our stance before it? How do we view it? How do we live it? How can we find it and not lose it? How do we use it, perhaps even exploit it?

Holiness does not eliminate the human personality. It does not violate human freedom and will, uniqueness and the sacredness of the human person. Holiness is not unmanned and the manufacturing of an identical statue. Many have a false perception of holiness. The most fragrant books of the lives of saints give us numerous and beautiful examples from the West to the East, among women and men, young and old, educated and illiterate, married and unmarried, clergy and laity, closed and open types of personalities.

Generally holiness, being divine and sacred, causes awe and respect, admiration and fascination, but we must say that sometimes myths and exaggerations and inauthenticity is sometimes interwoven. A saint is considered completely detached from everything mundane. The source of holiness, self-holiness and self-goodness, is God. By sharing in Him it is offered to us. The early Christians were called saints in order to be reminded of the purpose of their lives. Holiness today is considered remote, otherworldly, impossible. It is a gift to the elite aristocracy of the spirit. Holiness has been given a purely moralistic dimension that does not characterize the status of the substance of a Christian.

Holiness is not a championship match, a supernatural feat, an awesome act of prowess, the acquisition of a winning record. Holiness is not an illuminated sign, a glowing halo, a spectacular display, a needed advertisement, the diffusion of applause. Rather, holiness loves to live in obscurity, ingloriousness, forgotten, silence, repentance and humility. Holiness is communion with All Holy God, not a human achievement. Holiness is true balance, authentic health, a meaningful relationship with God. It is the obedience to His command, that we become holy as God is holy. The will of God is our sanctification.

By holiness is meant following Christ to Gethsemane and Golgotha. Holiness is not transmitted, not earned by merely reading books and having lengthy discussions in living rooms. It calls out that we must give blood, in order to receive the Spirit. We must persistently fight and be patient, to defeat the wild beast with many heads called pride. The saint overcomes selfishness, love for the flesh, ambition and love for money, with love for the divine, love for people, philanthropy, brotherly kindness, and the virtuous life.

The saints, according to the late Elder Justin Popovich, are the centuries old authentication of the gospel, the extensions of Christ. They have proved by practice that the virtues of the gospel are feasible.

Many pilgrims to Mount Athos today seek great saints in order to have their problems solved. In other words, we want the saints and Christ and the Church out of pure self-interest, to spend our lives undisturbed and well. This shows that there is a magical conception to holiness, the holy sacraments and the Church. This is how Orthodoxy becomes religionized. Elder Paisios would tell us that the saints would love Christ even if there was no paradise in the afterlife!

True holiness, because unfortunately there is a pseudo-holiness, is not a powerful projector, a loud speaker, lights, clicking, decoys and promotion. It is hidden, whether it be on Athos or in the city or in the village. It thrives in secrecy, humility and the in goodness of the honorable, the loyal, enduring illness, rejection, failure, grief, criticism, irony, and so on. Holiness may be in the minority and the exception, but it exists. This is very important and a message of great hope.

Source: Translated by John Sanidopoulos.

Events & Announcements

Youth Ministry: Attention All Youth!!!

Please mark your calendars for our **end-of-year Sunday School pool party on Sunday, June 3**. All Sunday school children and parents are invited for an afternoon of fun and fellowship. The pool party and lunch will take place after Sunday services at the home of Dena & Dean Tinsley (located @ 1825 Chilton Place, Broomfield). Bring summer clothes, bathing suit / towel, appetites & smile.

Parish Family Hike - Saturday, June 9th, 8:30 am

Break out the hiking boots! Our first parish family hike of the summer will take place on Saturday, June 9th. The hike is everyone. We will meet at 8:30 am, at the Dunkin Donuts located on 28th Street. We will be hiking the Sanitas / Dakota Ridge Trail. Bring comfortable walking shoes and water.

Rocky Mountain Orthodox Youth Camp - July 25 - 28

Where: Camp Buckhorn (near Ft Collins in the mountains)

Registration Material is available in the parish hall or visit with Dena Tinsley. Scholarship are available (please contact Father Jordan).

Wednesday Morning Bible Study – Wednesday, June 9th, 10 am

Everyone is welcome to participate. We will focus on the readings of the Resurrection. This is a great opportunity to develop a deeper understanding of the Resurrection of our Lord, and how it relates to our everyday life.

15th Annual Sts Peter Paul Greek Festival, September 7 - 9, 2018

Planning is underway for our 15th annual festival. If you would like to be involved in the planning, please contact Nicole Tsiouvaras, tsiouvaras@msn.com or Nick Karis, nickandsandy77@gmail.com

Attention Golfers!

Saint Catherine Greek Orthodox Church will be hosting a summer golf tournament on Monday, July 16th. The event will begin at 1:30 pm, and take place at the Highlands Ranch Golf Course. For more information and registration material, stcatherinegolf@gmail.com or contact George Paich @ (303) 931-2721.

Icon Painting Workshop, July 9-14

The six day intensive course will be under the direction of visiting master iconographer and expert instructor, Theodoros Papadopoulos. Space is limited and early registration is suggested. For more details and registration, contact JP Andrews at 303-729-1855. Workshop location: Sacred Heart Catholic Church, Boulder

EasyTithe - A New Online Giving Tool For Sts. Peter And Paul

The Stewardship and Finance Committees encourage everyone at Sts. Peter and Paul Greek Orthodox Church to try our new online giving method through EasyTithe. EasyTithe is simple to use and provides a great way to make online contributions and recurring stewardship payments. To use EasyTithe, please visit this link: <https://www.easytithe.com/stspeterandpaul> You can also download the app in the Google Play or Apple App stores.

**SAVE
THE DATE!**

PHILOPTOCHOS PRESENTS

ARABIAN NIGHTS

FRIDAY, JUNE 1ST at 6:00 PM

Louisville Center for the Arts
801 Grant Ave. Louisville, CO 80027

**SILENT AUCTION!
DINNER, DRINKS,
& DANCING!**



This fundraiser will help Philoptochos support work serving the poor, hungry, aged, sick, unemployed, orphaned, imprisoned, widowed, handicapped, victims of disaster, and all those in need of assistance.

RSVP to Ashley: 303-884-7088 or ashleydz1@hotmail.com