



Sts. Peter & Paul Boulder

Weekly Bulletin Week of July 1st, 2018



St. John Maximovitch



Contact Info

**Sts. Peter & Paul
Greek Orthodox Church**
5640 Jay Rd.
Boulder, CO 80301
Office: 303-581-1434
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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.

Service Schedule & Parish Activities

Saturday, July 7

St Kyriaki	
Orthros	8 am
Divine Liturgy	9 am
Great Vespers	5 pm

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

Ushers

Tony & Rimona Azar

Have an Announcement?

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

Our Father among the Saints John Maximovitch, Archbishop of Shanghai and San Francisco

Commemorated on July 2

Our Father among the Saints John (Maximovitch), Archbishop of Shanghai and San Francisco (1896-1966), was a diocesan bishop of the Russian Orthodox Church Outside Russia (ROCOR) who served widely from China to France to the United States.

Saint John departed this life on July 2, 1966, and was officially glorified by the Russian Orthodox Church Abroad on July 2, 1994. His glorification was later recognized for universal veneration by the Patriarchate of Moscow on July 2, 2008.

Life

The future Saint John was born on June 4, 1896, in the village of Adamovka in Kharkiv province to pious aristocrats, Boris and Glafira Maximovitch. He was given the baptismal name of Michael, after the Holy Archangel Michael. In his youth, Michael was sickly and had a poor appetite, but he displayed an intense religious interest. He was educated at the Poltava Military School (1907-14); Kharkiv Imperial University, from which he received a law degree (in 1918); and the University of Belgrade (where he completed his theological education in 1925).

He and his family fled their country as the Bolshevik revolutionaries descended on the country, emigrating to Yugoslavia. There, he enrolled in the Department of Theology of the University of Belgrade. He was tonsured a monk in 1926 by Metropolitan Anthony (Khrapovitsky) of Kharkov (later the first primate of the Russian Orthodox Church Outside of Russia). Metropolitan Anthony later in 1926 ordained him hierodeacon. Bishop Gabriel of Chelyabinsk ordained him hieromonk on November 21, 1926. Subsequent to his ordination he began an active life of teaching in a Serbian high school and serving, at the request of local Greeks and Macedonians, in the Greek language. With the growth of his popularity, the bishops of the Russian Church Abroad resolved to elevate him to the episcopate.

Hieromonk John was consecrated bishop on May 28, 1934, with Metropolitan Anthony serving as principal consecrator, after which he was assigned to the Diocese of Shanghai. Twelve years later he was named Archbishop of China. Upon his arrival in Shanghai, Bishop John began working to restore unity among the various Orthodox nationalities. In time, he worked to build a large cathedral church that was dedicated to Surety of Sinners Icon to the Mother of God, with a bell tower and large parish house. Additionally, he inspired many activities: building of churches, hospitals, and orphanages among the Orthodox and Russians of Shanghai. He was intensely active, constantly praying and serving the daily cycle of services, while also visiting the sick with the Holy Gifts. He often would walk barefooted even in the coldest days. Yet to avoid the appearance of secular glory, he would pretend to act the fool.

With the end of World War II and the coming to power of the communists in China, Bishop John led the exodus of his community from Shanghai in 1949. Initially, he helped some 5,000 refugees to a camp on the island of Tubabao in the Philippines, while he travelled successfully to Washington, D.C., to lobby to amend the law to allow these refugees to enter the United States. It was while on this trip that Bishop John took time to establish a parish in Washington dedicated to Saint John the Forerunner.

In 1951, Archbishop John was assigned to the Archdiocese of Western Europe with his cathedra in Paris. During his time there, he also served as archpastor of the Orthodox Church of France, whose restored Gallican liturgy he studied and then celebrated. He was the principal consecrator of the Orthodox Church of France's first modern bishop, Jean-Nectaire (Kovalevsky) of Saint-Denis, and ordained to the priesthood the man who would become its second bishop, Germain (Bertrand-Hardy) of Saint-Denis.

In 1962, Archbishop John was assigned to the Diocese of San Francisco, succeeding his long time friend Archbishop Tikhon. Archbishop John's days in San Francisco were to prove sorrowful as he attempted to heal the great disunity in his community. He was able to bring peace such that the new cathedral, dedicated to the Joy of all Who Sorrow Icon of the Mother of God, was completed.

Deeply revering Saint John of Kronstadt, Archbishop John played an active role in preparation of his canonization.

He reposed during a visit to Seattle on July 2, 1966, while accompanying a tour of the Kursk-Root Icon of the Mother of God. He was laid to rest in a crypt chapel under the main altar of the new cathedral.

The Cross, the Preserver of the Universe

By St. John Maximovitch

In the prophet Ezekiel (9:6) it is said that when the Angel of the Lord was sent to punish and destroy the sinning people, it was told him not to strike those on whom the “mark” had been made. In the original text this mark is called “tau,” the Hebrew letter corresponding to the letter “T,” which is how in ancient times the cross was made, which then was an instrument of punishment.

And so, even then was foretold the power of the Cross, which preserves those who venerate it. Likewise by many other events in the Old Testament the power of the Cross was indicated. Moses, who held his arms raised in the form of a cross during the battle, gave victory to the Israelites over the Amalekites. He also, dividing the Red Sea by a blow of his rod and by a transverse blow uniting the waters again, saved Israel from Pharaoh, who drowned in the water, while Israel crossed over on the dry bottom (Exodus, Chs. 14, 17).

Through the laying on of his hands in the form of a cross on his grandsons, Jacob gave a blessing to his descendants, foretelling at the same time their future until the coming of the “expectation of the nations” (Genesis, Ch. 48).

By the Cross, the Son of God having become man, accomplished our salvation. He humbled Himself and became obedient unto death, even the death of the Cross (Phil. 2:8). Having stretched out His hands upon the Cross, the Saviour with them, as it were, embraced the world, and by His blood shed on it, like a king with red ink, He signed the forgiveness of the human race.

The Cross of the Lord was the instrument by which He saved the world after the fall into sin. Through the Cross, He descended with His soul into hell so as to raise up from it the souls who were awaiting Him. By the Cross, Christ opened the doors of paradise which had been closed after our first ancestors had been banished from it. The Cross was sanctified by the Body of Christ which was nailed to it when He gave Himself over to torments and death for the salvation of the world, and it itself was then filled with life-giving power. By the Cross on Golgotha, the prince of this world was cast out (John 12:31) and an end was put to his authority. The weapon by which he was crushed became the sign of Christ’s victory.

The demonic hosts tremble when they see the Cross, for by the Cross the kingdom of hell was destroyed. They do not dare to draw near to anyone who is guarded by the Cross.

The whole human race, by the death of Christ on the Cross, received deliverance from the authority of the devil, and everyone who makes use of this saving weapon is inaccessible to the demons.

When legions of demons appeared to St. Anthony the Great and other desert-dwellers, they guarded themselves with the Sign of the Cross, and the demons vanished.

When they appeared to Saint Symeon the Stylite, who was standing on his pillar, what seemed to be a chariot to carry him to heaven, the Saint, before mounting it, crossed himself; it disappeared and the enemy, who had hoped to cast down the ascetic from the height of his pillar, was put to shame.

One cannot enumerate all the separate examples of the manifestation of the power of the Cross in various incidents. Invisibly and unceasingly there gushes from it the Divine grace that saves the world.

The Sign of the Cross is made at all the Mysteries and prayers of the Church. With the making of the Sign of the Cross over the bread and wine, they become the Body and Blood of Christ. With the immersion of the Cross, the waters are sanctified. The Sign of the Cross looses us from sins. “When we are guarded by the Cross, we oppose the enemy, not fearing his nets and barking.” Just as the flaming sword in the hands of the Cherubim barred the entrance into paradise of old, so the Cross now acts invisibly in the world, guarding it from perdition.

The Cross is the unconquerable weapon of pious kings in the battle with enemies. Through the apparition of the Cross in the sky, the dominion of Emperor Constantine was confirmed and an end was put to the persecution against the Church. The apparition of the Cross in the sky in Jerusalem in the days of Constantius the Arian proclaimed the victory of Orthodoxy. By the power of the Cross of the Lord, Christian kings reign and will reign until Antichrist, barring his path to power and restraining lawlessness (Saint John Chrysostom, Commentary on 11 Thes. 2:6-7).

The “sign of the Son of Man” (Matt. 24:30), that is, the Cross, will appear in the sky in order to proclaim the end of the present world and the coming of the eternal Kingdom of the Son of God. Then all the tribes of the earth shall weep, because they loved the present age and its lusts, but all who have endured persecution for righteousness and called on the name of the Lord shall rejoice and be glad. The Cross then will save from eternal perdition all who conquered temptations by the Cross, who crucified their flesh with its passions and lusts, and took up their cross and followed their Christ.

But those who hated the Cross of the Lord and did not engrave the Cross in their soul will perish forever. For “the Cross is the preserver of the whole universe, the Cross is the beauty of the Church, the Cross is the might of kings, the Cross is the confirmation of the faithful, the Cross is the glory of angels and the scourge of demons” (Monday Matins).

Events & Announcements

Welcome Father Dimitri Kyritzis

We welcome Father Dimitri today who is filling in for Fr Jordan who is serving at the Ionian Village Summer camp. Fr Dimitri serves the Assumption Greek Orthodox Cathedral

Hospital Emergency

Father Jordan is serving at the Ionian Village Summer Camp. Father will be returning July 5th. In case of a hospital emergency, please contact one of our sister parishes;
St Spyridon's (Loveland) 970-667-5778, St Luke's (Erie) 303-665-4013, Assumption Cathedral (Denver) 303-388-9314.

Women's Retreat, August 9 & 10

We are planning a Women's Retreat to the Holy Protection Monastery during the Dormition Fast, Friday, August 9 thru Saturday, August 10. We will be staying at the Monastery Friday night. The monastery is about an hour from Colorado Springs. Mother Cassiana is the Gerontissa serving the Monastery, and will be offering spiritual reflections during the retreat. Space is limited. Please contact Dana Gall to sign up.

Sunday School Teachers & Parent Retreat

New date: Saturday, September 22, 9 am - 12 noon

One of the most important and vital church ministries is ministering to our youth. On Saturday, September 22, Sts Peter Paul will host a morning retreat for Sunday School Teachers, Youth Worker and Parents. If you have a calling to serve the youth, please visit with either Father Jordan or Bruce Geerdes, Sunday School Director. There will be a special event in the evening, Saturday, September 22, for all parents and their children. We have a special speaker who will be leading the retreat.

Altar Boy Mountain Retreat

Calling all young men to serve! Mark your calendars for a special overnight mountain retreat for the young men of our parish. Father Jordan, and a few dads, will be taking the altar boys for an overnight retreat located at Hot Sulphur Springs. We are planning a great weekend. August 24 & 25.

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.

Scholarships are available (please contact Father Jordan).

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

Help Promote This Year's ToO on Facebook!

Visit our Facebook page <https://www.facebook.com/TasteofOrthodoxy> and click on the "Like", "Follow", and "Recommend" buttons below the cover photo. Rate the event by clicking "Review" in the left-hand column. Post photos from past years and "tag" your family and friends! As the event approaches, we will be posting reminders that you should also like and share with friends.

Young Adult Conference

The Metropolis of Denver will host the 2018 Young Adult Conference, Labor Day Weekend, August 31 - September 3. The Conference will take place in Salt Lake City. All Orthodox Young Adults from across the nation, ages 19-35, are invited to attend. REGISTER NOW AT metofdenveryaconf.org. Questions, MetofDenverYA@gmail.com.