

PETRANEWS

7•28
2024

S T S P E T E R & P A U L



Memory Eternal

Please join us in prayer for the 1-year memorial of Dion Cheronis. May his memory be eternal!



This Week's Services

Wednesday, July 31

Orthros 8:30am
Divine Liturgy 9:30am

Thursday, August 1

Beginning of the Dormition Fast
Procession of the Cross

Orthros 8:30am
Divine Liturgy 9:30am
Paraklesis 6:00pm

Friday, August 2

Paraklesis 8:00am

Saturday, August 3

Vespers 5:00pm

Sunday, August 4

Orthros 8:30am
Divine Liturgy 9:30am

Fellowship Hour

Thank you to Alekie Cheronis for hosting Fellowship Hour today!

8/4: Zoe Zwierzynski
8/11: Dancing Zorbas' Costume Fundraiser
8/18: Ladies Philoptochos Society

Fellowship hosts are needed! We invite you to sign up to host Fellowship Hour by visiting our website at www.stspeterandpaulboulder.org/fellowship. Pair up with a friend or another family, and plan to offer something easy, such as donuts or bagels!

Hymns for the Fifth Sunday of Matthew

Resurrection Apolytikion

Mode 4

Having learned the joyful proclamation of the Resurrection from the angel, and having cast off the ancestral condemnation, the women disciples spake to the Apostles triumphantly: Death is despoiled, and Christ God is risen, granting great mercy unto the world.

Apolytikion of our Patron Saints

Mode 4

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 of the Transfiguration

Grave Mode

On the mount Thou wast transfigured, and Thy disciples, as much as they could bear, beheld Thy glory. O Christ our God; that when they should see Thee crucified, they would know Thy Passion to be willing, and would preach to the world that Thou, in truth, art the Effulgence of the Father.

Scripture Readings for the Fifth Sunday of Matthew

The Orthros Gospel according to Luke, 24:12-35

At that time, Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home wondering at what had happened. And behold, two of them were going to a village named Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him. And he said to them, "What is this conversation which you are holding with each other as you walk, looking sad?" Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning and did not find his body; and they came back saying that they had even seen a vision of



angels, who said that he was alive. Some of those who were with us went to the tomb, and found it just as the women had said; but him they did not see." And he said to them, "O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself. So they drew near to the village to which they were going. He appeared to be going further, but they constrained him, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him; and he vanished out of their sight. They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?" And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, who said, "The Lord has risen indeed, and has appeared to Simon!" Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

Epistle: St Paul's letter to the Romans, 10:1-10

Brethren, my heart's desire and prayer to God for them is that they may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that every one who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says, Do not say in your heart, "Who will ascend into



heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

The Gospel according to Matthew, 8:28-34, 9:1

At that time, when Jesus came to the other side, to the country of the Gergesenes, two demoniacs met him, coming out of the tombs, so fierce that no one would pass that way. And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged him, "If you cast us out, send us away into the herd of swine." And he said to them, "Go." So they



came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. And getting into a boat he crossed over and came to his own city.

Fifth Sunday of Matthew

Matthew 8:28-34, 9:1

The Gergesene Demoniacs

Jesus, during His ministry, was going about the region of Galilee, bringing healing of soul and body to the people. Through signs and wonders, He was revealing Himself as the Messiah, the only begotten Son of God. In His own words, He was fulfilling the prophecy made by the prophet Isaiah in the Old Testament. He said of Himself, the Spirit of the Lord is upon Me to preach the Gospel to the poor, to heal the brokenhearted, proclaim liberty to the captives and recovery of sight to the blind, to set free those who are oppressed, and to proclaim the Kingdom of God.

As He traveled by foot with His disciples, He came to the region the Apostle Matthew calls the country of the Gergesenes. This was the east side of the Sea of Galilee, one of the ten cities of the Decapolis (present-day southern Golan Heights). There were many Gentiles there — those who were not part of the people of Israel and who did not follow the Mosaic Law.

As such, the people in that area practiced pagan worship and herded swine, both of which were prohibited by Jewish Law. Pagan worship opened people spiritually to interact with false gods, which made them vulnerable to malicious spirits.

It is there that Christ encounters two “demoniacs” — men who were afflicted by dark spiritual forces. This was likely the result of their worship practices. These men were fierce and angry, characteristic of such a spiritual state. They were living in the tombs of a cemetery, which symbolizes the deathly state of their spiritual condition of being far from God, Who is the source of life.

These two men were experiencing pain and suffering as they resided among the tombs because they were homeless. Their existence was essentially a living death, enslaved to the evil one. Living far from the Light of the Gospel leads to the darkness of demonic possession and spiritual death.

The two men, speaking with the inspiration of the dark spirits, recognize Jesus as the Son of God. They ask Him if He has come there to torment them before the end of time because they knew the Messiah would come at the end of the age and put an end to all evil, darkness, sin, and death. They knew that He would come to judge the living and the dead and establish the eternal Kingdom, where there would be no more suffering or sorrow. They ask why He is coming to judge them before the Last Day of Judgment.

The truth is that the Lord’s work of our restoration and deliverance from sin and death begins at His first coming, in His Incarnation. It will be brought to completion after His second coming, on the Last Day of Judgment. This was why His earthly ministry included preaching the Good News (the Gospel) and the accompanying healings of the soul and body of everyone who asked for His help. The Lord came to save the suffering and the lost.

The demons say to Jesus, if you cast us out, send us away into the herd of swine. Jewish Law prohibited herding and eating swine, which is another indication of the non-Jewish presence in that area. The spirits addressing Jesus are evil beings that oppose God and hate humankind because they were created in God’s image and likeness. They implore Jesus not to send them to the gloomy spiritual realms but rather to animals — in this case, the pigs raised in the area.



Symbolically, pigs were appropriate for the unclean spirits’ temporary home because they were regarded as impure under Jewish Law. It is also a demonstration of the incomparable value of human beings, whose salvation comes before all else.

The Lord orders the demons to leave the men so they can be brought back to life. The herd of pigs then rush down the steep bank into the sea and perish in the waters. The waters in Scripture appear as both a symbol of death and new life. We see this in the narrative of the Flood, the parting of the Red Sea, and the institution of Baptism. In this case, dark spiritual forces, like the armies of Pharaoh, perish in the waters, whereas the people of God are delivered and eventually brought to the Promised Land.

When Jesus encounters them, there is a miracle of light driving out darkness, illuminating the tombs and the lives being renewed. Jesus’ interaction with the two men is a picture of His interaction with humanity and with each one of us personally. We all encounter darkness in this world and the opposition of evil against us. Sometimes, the darkness comes from the demons and sometimes from the passions in our own hearts. Yet, Christ gives us His grace to deliver and restore us when we cry out and draw close to Him.

Saint John Chrysostom says, “His providence is not only over all in common, but also over each in particular . . . For where His name was great, He did not greatly display Himself: but where no one knew Him . . . He made His miracles to shine out, so as to bring them over to the knowledge of His Godhead.” The miracle of Christ delivers the two men, and His providence and love are present to bring life out of death to each of us as well.

We can experience God’s grace everywhere, and uniquely through the Holy Sacraments, which are miracles like healing and deliverance. We are called to take action and work out our salvation by preserving God’s grace in our hearts. If we do not try to keep the joy of the Gospel, the peace of the Liturgy, and the love of serving those in need, we darken God’s light in us and close the door to Christ and His grace.

Jesus wishes to restore us as He restored the two demoniacs to dignity, freedom, peace, and joy. In this world, we can find ourselves in depressing situations and feel imprisoned by our circumstances, people who mistreat us, sickness, injury, misfortune, and failure. Yet, since Christ loves us, He comes to us to save us from sin, death, and physical and spiritual bondage. On the Cross, He overcame sin and death, the powers of the evil one, and the snares of this world. Through the Resurrection, He defeats sin and death and offers us holiness and eternal life. The devil and the world no longer have any power over us if we put our trust in God. The dignity of human life and freedom is God’s will for us because Jesus is the Light of the world, and His presence dispels our darkness.

With God’s Word and the work of the Holy Spirit in our hearts, He brings us back to spiritual sobriety and abundant life. Let us stand before Him in adoration and readiness to serve, seeking His presence above all else. Let us lay aside everything in this world that would seek to imprison us and lead us away from Him. God provides us with deliverance from sin and death, and He shines His light in our hearts to make us beacons of light to the whole world.

Events & Announcements

Dormition Fast

August 1st-14th

The Dormition Fast is approaching. During this time, we invite you to attend our scheduled Paraklesis services, as well as the Divine Liturgy for the Feast of the Transfiguration on August 6th, as well as the Feast of the Dormition on August 15th. Father Gabriel will also be offering additional confessions during this time. If you would like to schedule your confession, please scan the QR code. Contact the Church Office if any assistance is needed. Please grab a flyer from the narthex for a detailed schedule of services.



Rooted Campus Ministry

August 18th

Rooted, a partner ministry of OCF, is starting their first Fall at the University of Colorado. Join us after Liturgy on August 18th in Father Gabriel's office to hear about Rooted. Then, if you are a college student at CU or interested in volunteering with Rooted, join us the following Saturday, August 24th, for a 'Welcome Back to Campus' cookout at Saints Peter and Paul at 12pm.



Men's Fall Retreat

September 26th-28th

The men of Sts. Peter and Paul are invited to a Fall Men's Retreat in Leadville, CO! Join us in fellowship for fishing, food, and fun! Space is limited. Contact Dean Tinsley at dtins77@gmail.com for more details.



Parish Pilgrimage

November 11-15th

Join us for our annual pilgrimage to St. Paisius Monastery in Safford, Arizona. Space is limited. If you are interested in attending, please contact Fr. Gabriel to reserve your spot.



Philoptochos

ToO Volunteer T-Shirt Fundraiser

The design for this year's T-shirt isn't ready yet but it's not too early to order. The cost for producing these shirts has been donated to your Philoptochos so that 100% of your purchase goes directly to helping us achieve our goals. Cost per shirt is \$15. Stop by the festival table to place your order today!



Bookstore

Do you like to cross-stitch or embroider? If so, did you know that you can make your own icon? There are so many patterns available for various icons. It would be a wonderful present for someone special!

Ladies-in-waiting – we have a new shipment of 'Helper In Childbirth' icons arriving soon.



TASTE OF ORTHODOXY

September 6-8

Volunteer Sign-Up is at 50%

Scan the code to sign-up for festival weekend. Click on any of the drop down menus to select an open time slot. You can also visit Nicole Tsiouvaras on Sundays in the hall to sign-up.



Dancing Zorbas

Practice Today

The Dancing Zorbas dance practice for our Taste of Orthodoxy festival will continue on Sundays following the Divine Liturgy. We will also be adding a practice every other Wednesday. Check the Church Calendar on our website for practice dates. Please bring your child if you would like them to participate in the show.



**Adult Practice
Starts this Wednesday at 6:45pm**

Practice times will alternate each week based on the children's practice schedule. Please mark your calendars with the following:

6:45pm Practice Dates: 8/7, 8/21
8:00pm Practice Dates: 7/31, 8/14, 8/28

Dancing Zorbas' Costume Fundraiser

Sunday, August 11

To help with the cost of costumes for our 'Dancing Zorbas' we will be hosting a pizza fellowship on 8/11. The cost per plate is \$15. This includes 2 slices of pizza and salad. Thank for your support, OpA!



ToOToDo List

Roadside Banners

To the skilled, the tooled, and the energized, banners for this year's festival need to be hung on Jay Road, ASAP! There will be a short meeting following today's Fellowship to discuss what needs to be accomplished. Look for the crazy guy in the squeaky chair.

**Baking Days
August 1, 2, 9, and 12th**

Join us to bake pastries for the festival. Light lunch is provided. Contact Pam Torrance with questions. mtnyiayia@aol.com or 720-517-6459. Please include your name in your message.

Aug 1,2 - Koulouria; Aug 9, 12th - Kourembiethes

**Tent Set-Up
August 4, 11, 18**

Bring a change of clothes and help set up tents after church on Sundays following Fellowship. See Nick Kallan to get started.

Advertise in the Event Program

Have a business you'd like to promote? Want to show your support for our festival? Take out an ad in our Event Program. This program reaches about 1000 supporters during the 3-day weekend. Half page ads are \$250; full page is \$500. See Michael Bateh or Jan Marose to place your ad today!

Soda/Water Donations

Each year, our parishioners donate the soda and water that is sold at the festival. Please bring your donations to the hall by August 31st.

Last names beginning A-E: Coke, F-K: Diet Coke, L-R: Sprite, S-Z: bottled water

Medical Personnel Needed!

If you are currently first-aid or CPR certified, or are a medical professional who will be working the festival, please contact Nicole Tsiouvaras to add your name to our list of emergency responders.

1973



2024



About Our Parish

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

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.



Holy Communion

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

*If you are new to our Parish or just visiting,
please join us for our fellowship hour following this morning's service.*

Priest

Fr Gabriel McHugh

Church Office

Shanyn Bateh, Manager

Choir Director

Presbyteria
Kedrann Dotson

Parish Council

Steven Dzilvelis, President
Michael Bateh, Vice-President
Jim Azar, Treasurer
David Dinsmore, Secretary
Andriy Andreyev
Gabriel Chiriac
Nick Karis
Michelle Mann
Nicole Tsiouvaras

Philoptochos

Dana Gall & Lis Troicky
Presidents
Julie Powers
Treasurer
Olga Coleman
Secretary & Bookstore
Photini Westover
Corresponding Secretary



Recurring Services

Saturday Vespers - 5pm • Sunday Divine Liturgy - 9:30am (Orthros - 8:30am)
Visit our website for a complete calendar of upcoming services and events.

Sts PETER & PAUL
1973
Greek Orthodox Church

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