

Where Am I?

*A visitor's guide to
Saints Peter and Paul Greek Orthodox Church*



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You are welcome!

You have found your way to Saints Peter and Paul Greek Orthodox Church. Perhaps you are experiencing the Divine Liturgy, or you may be here for a wedding, baptism, or other service. In any case, we are glad you are joining us today. We prepared this guide to serve as a *very brief* introduction to our Church, faith, and community. Please feel free to take this guide with you and to ask Father Gabriel or a member of the community any questions you may have.

If you would like to be on our mailing list, we invite you to visit our website or scan the QR code below to sign up. It's the best way to stay informed of services and events related to our community.



Again, Welcome!

The Clergy,
Parish Council,
And Community of
Saints Peter and Paul Greek Orthodox Church

The Narthex - First steps into the Church



Candles

When you first enter the Narthex, you will see two areas on each side of the entrance doors for placing candles.

The candle we light represents us, while the flame represents the light of Christ that burns in the hearts of all Christians. A prayer is given while lighting the candle, asking for God's mercy & protection, or for compassion and in remembrance of a loved one.

As a visitor, please do not feel obligated to light a candle. If you do wish to, you may light and place a candle on either side.

Icon

In the Narthex you will also find an icon on a stand. This icon is often changed based on the church calendar, such as events or a Saint that is being commemorated. You will notice others venerate & kiss the icon. There's a section on icons later in this guide. As a visitor, you can simply notice this icon and learn about what the church is currently celebrating.

On the left side of the Narthex, you will see a stand with a collection of pamphlets and guides. Please feel free to visit this at any time to see what topics you may be interested in learning about. Part of being Orthodox is enjoying the education of the history and rich traditions of ancient Christianity!

The Nave - The Boat of Salvation

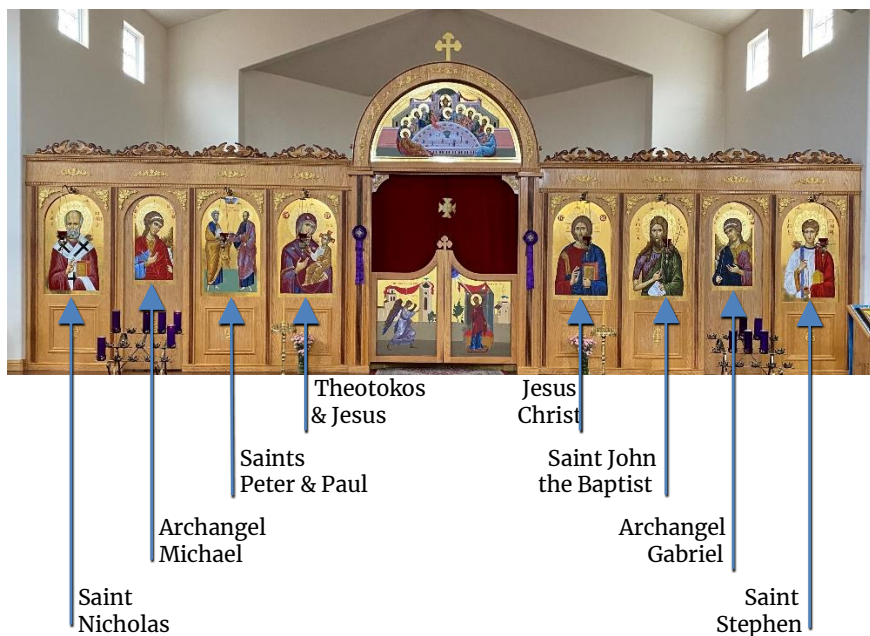
As you make your way through the doors of the narthex into the church, you enter into a space called the nave. The word “nave” is related to the word “naval” or “navy”, making a connection between the church and a boat. We call the church the “Ark of Salvation”, remembering how in the first book of the bible, Genesis, Noah and everyone with him found safety and salvation in a boat, “Noah’s Ark”. Likewise, when we enter the Church we are entering a Godly safe space, away from the distraction and troubles of the world.

As you enter the nave, you will see many things, including pews. There’s no assigned or reserved seating, so find a spot that’s comfortable for you.



The Sanctuary- Heaven

Standing in the nave, if you look straight ahead you will see a wall decorated with religious paintings called icons. (See page 17 for more information about icons).



The wall is called the iconostas, and the space behind it is called the “sanctuary” or “altar”. The sanctuary represents heaven, which is the destination and heading of the ark of salvation.

The iconostas separates the nave from the sanctuary, just as heaven and earth are separated until the second coming of Christ. You will notice several doors the unite the nave to the sanctuary, reminding us that Christ has united heaven and earth and provides the way for us to access heaven even while in this life.

Church Etiquette for Visitors

Curious about what you can/can't or should /shouldn't do?

First, relax! When in doubt, just observe and take in the experience. Observe the iconography that surrounds you, including overhead "Christ Pantokrator (All Powerful)" and behind the altar.

You'll know when to sit or stand based on what the congregation does, but if you need to sit at any time, that's okay too.

Later in this guide the Divine Liturgy is discussed in more detail, but in terms of our participation, here are a few things to keep in mind.

During the service, the congregation will kneel during the service prior to communion. It is okay to sit during that prayer as well.

The high point of the Liturgy is when the priest exists the altar to bring communion to the people. Keep in mind that the reception of communion is reserved for baptized and chrismated Orthodox Christians who have prepared themselves to receive the body and blood of Christ. If you are new to the church or not yet a member, you are still welcome to come forward at this time for a blessing.

In addition, all are welcome to come forward at the conclusion of the Divine Liturgy to share in the antidoron – the blessed bread – which is offered to all.

After the service, please join us in the community center for some refreshments and meet some of the community.

What is Greek Orthodox?

What you need to know now:

- The Greek Orthodox Church is a Christian Church.
- The Greek Orthodox Church is the largest of the Eastern Orthodox Churches in the United States.
- Orthodox Christianity is the second largest Christian Religion in the world.

The Eastern Orthodox Church traces its roots directly back to Palestine, where it spread via the apostles to the five major administrative centers of the Roman Empire: Rome, Constantinople (present-day Istanbul), Alexandria, Antioch, and Jerusalem. The great Ecumenical Councils articulated Christian doctrine and Church structure, the first of which was convened in AD 325. At these Councils, all Church leaders from the five centers of Christianity were represented and shared in the deliberations.

Subsequent Ecumenical Councils (there have been 7 in all) further defined Christian beliefs, sacraments, as well as the role and structure of the Church. Important decisions were made, including the adoption of the Nicene-Constantinopolitan Creed, the role of the Virgin Mary (Theotokos) as Mother of God, and the use of Iconography, to name some.



The term “Eastern” is used in reference to the Orthodox Church due to the split between Western and Eastern Christians in 1054. At that time, the church of Rome and the other four centers parted ways. . Thus, although Orthodox Christians throughout the world use various ethnic or national titles such as “Greek”, “Russian”, “Serbian”, “Romanian”, “Ukrainian”, “Bulgarian”, “Antiochian”, “Albanian”, “Carpatho-Russian”, they are inclusively referred to as “Eastern Orthodox”.

What am I experiencing? The Divine Liturgy

What you need to know now: _____

- The Divine Liturgy is the way the Orthodox Church conducts the Mystery or Sacrament of the Holy Eucharist (Communion).
- The Divine Liturgy is divided into two major parts: the Liturgy of the Catechumens and the Liturgy of the Faithful, both of which are preceded by the Service of Preparation.
- Communion is for Baptized/Chrismated Orthodox Christians only.

What is the Divine Liturgy?

There are three forms of the Divine Liturgy but the one you will most often experience is the Divine Liturgy of St. John Chrysostom. The Liturgy of St. Basil is celebrated ten times per year, and the Liturgy of St. Gregory Dialogos is celebrated on Wednesdays and Fridays of Great Lent.

The Sacrament of the Holy Eucharist (or Holy Communion) has its beginning with the last supper, which Christ shared with His disciples before His betrayal and crucifixion. It is written:

“And as they were eating, Jesus took bread, and blessed it, and break it, and gave it to the disciples, and said, Take, eat this is my body. And he took the cup, and gave thanks, and gave it to them saying, Drink of it ye all; for this is my blood of the New Testament, which is shed for many for the remission of sins.”

In his book “Living the Liturgy”, Stanely S. Harakas, describes the Sacrament of Holy Communion in the following way:

“[In] the Holy Eucharist we receive the Body and Blood of Christ which unites us with Christ, helps us to grow into the image and likeness of God, unites us with our fellow Christians, becomes the means by which our membership in the Kingdom of God is celebrated, mediates to us the redemptive sacrifice of Jesus Christ on the Cross, and reveals for us the whole divine and holy history of the saving life and work of Jesus Christ.”

What happens during the Divine Liturgy?

The Divine Liturgy is divided into two major parts: the Liturgy of the Catechumens (a person learning about the church and beginning to live a Christian life) and the Liturgy of the Faithful. The liturgy is preceded by the Service of Preparation, which takes place during the morning Orthros service before the start of liturgy.

Service of Preparation

Prior to the beginning of the Liturgy, the priest prepares himself with prayer and then proceeds to vest himself. The vestments express his priestly ministry as well as his office. Next, the priest goes to the Proskomide (“Offering”) Table, which is on the left side of the Altar Table in the Sanctuary. There, he prepares the offering of bread and wine for the Liturgy. The offering symbolically represents the entire Church gathered about Christ, the Lamb of God.

The Liturgy of the Catechumens

The Divine Liturgy begins with the solemn declaration: *“Blessed is the Kingdom of the Father and of the Son, and of the Holy Spirit now and unto the ages of ages.”* With these words we are reminded that in the Divine Liturgy heaven and earth are united and we are invited to experience the Kingdom of Heaven.

Since the first part of the Liturgy was designed originally for the Catechumens, those being taught in faith, it has a very instructive quality. The Small Entrance is the central action of the first part of the Liturgy. A procession takes place in which the priest carries the Book of Gospels from the sanctuary into the nave. The procession directs our attention to the Scripture and to the presence of Christ through the Gospels. The entrance leads to the Epistle lesson, the Gospel, and the Sermon.

The Liturgy of the Faithful

Following the sermon, the Great Entrance takes place, marking the beginning of this part of the Liturgy. In the early church, only those receiving communion (the faithful) would be permitted to attend this part of the liturgy.

During the Great entrance, the offering of bread and wine is brought by the priest from the Preparation Table, out into the nave, through the Royal Doors, and to the Altar Table.

Before the offering can proceed, however, we are called upon to love one another so that we may perfectly confess our faith. After we express our love for each other, we collectively profess our Faith through the words of the Creed (Page 10).

Having affirmed our love for each other and declared our faith, our gifts of bread and wine are offered to God as our Lord directed us to do in His memory. This offering is one of great joy, for through it we remember and bring to the present moment the mighty actions of God through which we receive the gift of salvation through the Life, Death, and Resurrection of Christ. Through the prayers of the people, and the invocation of the Priest, the Holy Spirit descends on us and upon our offering, sanctifying everyone and transforming the bread and wine into the Body and Blood of Christ. We believe that the Holy Spirit reveals the presence of the Risen Christ in our midst through our prayer and the priest's invocation.

Next the priest comes from the altar with the Holy Gifts¹, inviting the congregation to "draw near with reverence of God, with faith, and with love." Our sharing in the Eucharist Gifts not only expresses our fellowship with one another but also our unity with the Father in His Kingdom. Individuals approach the Holy Gifts and receive the Eucharistic bread and wine from the common

¹ The reception of the Holy Gifts is called "communion", pointing to the unity with God and each other that comes through receiving them. The word "eucharist" meaning "thanksgiving" is also used since in offering the eucharist we are thanking God for all his mighty works.

chalice. The priest distributes the Holy Gifts by means of a communion spoon. As mentioned earlier, since the Holy Communion is a Sacrament of the Church, reception of the Holy Gifts is open only to those who are baptized, chrismated, and practicing members of the Orthodox Church.

The Liturgy ends with the prayer of Thanksgiving and Benediction. At the conclusion of the Liturgy, the congregation comes forward to receive a portion of the liturgical bread that was left over and not used for the offering, which is called Anditheron (“instead of the gifts”). All are welcome to receive this bread.

In the pockets in each pew, there are green books (Divine Liturgy Hymnal) and red books (Divine Liturgy Text) that you can use to follow along. The books are laid out a little different than normal books to accommodate both Greek and English versions of the text. The green hymnals contain phonetic verses for the few hymns that we typically sing in Greek. Depending on your background, you may recognize certain hymns, as well as sections of the Liturgy.

**THE DIVINE LITURGY
OF OUR FATHER AMONG THE SAINTS JOHN CHRYSOSTOM**

People:



A-men.

And on the right side (page 15) you will see:

Ἱερεὺς· Εὐλογημένη ἡ Βασιλεία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Λαός:



Ἄ - μήν.

A - min.

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Where are we in the Liturgy?

Use this as a quick way to find where the Liturgy is based on the hymn being sung or what the priest/deacon is saying or doing. This is in reference to the green Divine Liturgy Hymnal book.

I'm hearing this	Look on page
"By the intercessions of the Theotokos" (hymn)	21
"Save us O Son of God" (hymn)	25
The Small Entrance (altar boys in front)	31
"Holy God, Holy Mighty Holy Immortal" (hymn)	35
Epistle Reading	37
Gospel Reading	37/38
"Let us who mystically" (The Cherubic Hymn)	45
The Great Entrance – Procession of the Holy Gifts	47
"Father, Son, and Holy Spirit, The Trinity... (hymn)	55
The Creed	55
"Let us lift up our hearts"	57
"Holy, Holy, Holy, Lord of Angelic Hearts" (hymn)	59
"Take, eat, this is my body..." "Drink of this..."	61
"First of all, O Lord, Remember our Archbishop..."	67
"For the precious Gifts presented..."	69
The Lords Prayer (Recited in 6 languages)	73
"One is Holy, One is Lord" (hymn)	75
"I believe O Lord, and I confess"	77
Communion	79
"We have seen the light, the true light..." (hymn)	79

There are some verses that change every week depending on the service and calendar. These prayers and hymns are listed in the Church Bulletin and may contain references to hymns in the back of the green hymnal.

What do we believe?

The Nicene-Constantinopolitan Creed

I believe in one God, the Father, the Almighty, Creator of heaven and earth, and of all things visible and invisible;

And in one Lord, Jesus Christ, the only-begotten Son of God, begotten of the Father, before all ages; Light of Light, true God of true God, begotten not created, of one essence with the Father through Whom all things were made;

Who for us and for our salvation came down from the heavens and was incarnate by the Holy Spirit and the Virgin Mary, and became man;

Crucified for us under Pontius Pilate, He suffered and was buried;

Rising on the third day according to the Scriptures,

And ascending into the heavens, He is seated at the right hand of the Father;

And coming again in glory to judge the living and dead, His kingdom shall have no end;

And in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father, Who together with the Father and the Son is worshiped and glorified, who spoke through the prophets;

In one, holy, catholic, and apostolic Church;

I acknowledge one baptism for the remission of sins;

I expect the resurrection of the dead;

And the life of the ages to come. Amen.

Notes:

In the preceding Nicene Constantinopolitan Creed of faith, our Church is described as the “*one, holy catholic and apostolic Church*”:

“*One*” because there can only be one true Church with one head, Who is Christ.

“*Holy*” because the church seeks to sanctify and transfigure its members through the Sacraments.

“*Catholic*” because the Church is universal and has members in all parts of the world. The word “catholic” comes from a Greek word *katholikos* (kath-oh-lee-KOHS), which means world-wide or universal.

“*Apostolic*” because its teachings are based on the foundations laid by the Apostles from whom our Church derives its teachings and authority without break or change.

Icons

One of the first things that strikes a visitor to an Orthodox church is the prominent place assigned to Holy Icons. The *Iconostasis* is covered with them, while others are placed in prominent places throughout the church building. The walls and ceiling are covered with iconic murals. Orthodox faithful bow down before Icons, kiss them, and burn candles before them. They are censed by the clergy and carried in processions. Considering the obvious importance of the Holy Icons, then, questions may certainly be raised concerning them: What do these gestures and actions mean? What is the significance of Icons? Are they not idols or the like, prohibited by the Old Testament?



An icon is a holy image which is the distinctive art form of the Orthodox Church. An icon may be a painting of wood, on canvas, a mosaic or a fresco. Occupying a very prominent place in Orthodox worship and theology, icons depict Christ Our Lord, Mary the Theotokos, the saints and angels. They may also portray events from the Scriptures or the history of the Church, such as the Birth of Christ, the Resurrection, or

Pentecost. The icon is not simply decorative, inspirational, or educational. Most importantly, it signifies the presence of the person depicted. The icon is like a window linking heaven and earth. When we worship, we do so as part of the Church which includes the living and the departed. We never lose contact with those who are with the Lord in glory. Iconography is a rich area of orthodoxy. To learn more visit

<https://www.goarch.org/introduction> and click on “The House of God: Iconography”



The History of Saints Peter and Paul

What you need to know now:

- Greek Orthodoxy first organized in Boulder county in 1973
- Sts. Peter and Paul opened in April of 1987. Their current church was built in 2000
- Father Gabriel McHugh, Protoprebyter, became our priest in January 2023.

September 1, 1973 - the Greek Orthodox Christian Community of Boulder, Colorado, first meets for monthly services at St. Aidan's Episcopal Church, located near the University of Colorado campus. Fr. George Neofotistos, the Dean of the Assumption Cathedral (1964-1985) in Denver, inaugurates the Boulder mission.

May 4, 1979 - the State of Colorado grants to the Boulder Orthodox Community its Charter of Incorporation under the name "The Boulder Greek Orthodox Church."

1980 - The Bishop ANTHIMOS appoints Fr. Dimitri Callozzo to serve the Orthodox community in the Boulder area. During his ministry, Fr. Callozzo, a gifted iconographer, painted four large icons - of Christ, the Theotokos, John the Baptist and Saints Peter and Paul, which are presently in use in the iconostasion of the new church.

The community votes to be under the patronage of Saints Peter and Paul, and the mission parish was recognized by the Diocese of Denver as Saints Peter and Paul Greek Orthodox Church of Boulder.

The newly named community then moves to the old Allen Chapel at 18th and Pearl Streets in downtown Boulder, and Fr. Callozzo installed the icons at that location.

1982 - Fr. Harry Gavalas, a retired priest attached to the Cathedral in Denver, conducts monthly worship services at the Allen Chapel.

January 1984 - the community purchases a large barn, complete with silo, on an acre of land located in north Boulder at 3101 Jay Road. Fr. Peter Harrison from Cheyenne, Wyoming, serves the community.

August, 1985 - Fr. Steve Prodromides begins serving the Boulder parish in addition to two other Orthodox communities in Craig and Grand Junction, Colorado.

September 1, 1987 - His Grace, Bishop ANTHIMOS of Denver assigns Fr. Nicholas Papedo to the parish as a full time priest. The parish community, numbering about fifty families, is no longer considered a "mission" church, and begins to participate in a full liturgical year. Saints Peter and Paul Church is recognized by the Greek Orthodox Archdiocese of North and South America, answerable to its Diocesan Bishop and the Patriarchate of Constantinople.

1993 - A three-acre site about two miles east of the "barn" on Jay Road is located and purchased. Formerly, it had been a two-story red brick Church of Christ; it had rooms for worship, fellowship, classes and space to grow.

September 18, 1994 - after celebrating an Orthros service at the old Jay Road location, His Grace, Bishop ISAAH of Denver celebrates the first Divine Liturgy at the new location: 5640 Jay Road.

May 1997 - on the Sunday after Holy Pascha, the General Assembly passes a threefold resolution: to build an Orthodox church, to establish a committee to enable financial contributions for the building of a church, and to hire an architect to design and implement construction on-site.

Summer of 1998 - Construction of the new building begins. As the project comes to its completion, altar, pews and iconostasion were again adapted to fit the new building.

Lazarus Saturday, April 22, 2000, His Eminence Metropolitan ISIAIAH presides at the Theranixia, or Opening of the Doors, as the Divine Liturgy is celebrated in the new temple.

July 2001 – His Eminence Archbishop Demetrios Primate of the Greek Orthodox Church in America attends Sts. Peter and Paul for a service.

November of 2001 – Fr. Nick Papedo and his family are transferred to another parish. His Eminence then assigns temporary clergy to serve the parish under the guidance of Fr. Luke Uhl, Chancellor of the Diocese. Fr. Ambrose Omayas, Fr. Dean Talagan, Fr. Christodoulos Papadeas and Fr. Deacon Mark Spero join the list of dedicated clergy who tend to the spiritual needs of the parish.

October 3, 2003 – His Eminence, Metropolitan ISIAIAH, appoints Fr. Nicholas Dotson as the new pastor and spiritual leader.

October 5, 2003 – Father Nicholas celebrates his first Divine Liturgy as Proistamenos of Saints Peter and Paul. He falls asleep in the Lord in September 2008.

December 1, 2008 – Father George Dokos appointed as new pastor and spiritual leader by His Eminence, Metropolitan ISIAIAH.

September 2014– Father Jordan Brown appointed as new pastor and spiritual leader by His Eminence, Metropolitan ISIAIAH. Father George moves to be closer to his parents and becomes pastor at St. Mary’s Greek Orthodox Church in Minneapolis.

June 2022 – Father Jordan is appointed pastor at Annunciation Greek Orthodox Cathedral in Denver, Colorado.

January 2023 – His Eminence, Metropolitan ISIAIAH, appoints Fr. Gabriel McHugh as the new pastor and spiritual leader.

Our Hierarchs and Clergy



Patriarch Bartholomew
His All Holiness
BARTHOLOMEW
Archbishop of
Constantinople,
New Rome and
Ecumenical Patriarch



Eminence Archbishop
Elpidophoros
(Lambriniadis) of America

Exarch of the
Atlantic and Pacific
Oceans



His Eminence
Metropolitan
Constantine of Denver

His Holiness Ecumenical

Patriarch Bartholomew, born Dimitrios Ch. Archontonis, was born in Agioi Theodoroi of Imbros, on February 29th, 1940. He studied at the Holy Theological School of Halki, the Institute of Oriental Studies of Rome (Gregorian University), the Ecumenical Institute of Bossey (Switzerland) and the University of Munich. He speaks seven languages.

Archbishop Elpidophoros was born in 1967 in Bakirköy, Istanbul. He studied at the Aristotle University of Thessaloniki — School of Pastoral and Social Theology, from which he graduated in 1991. In 1993, he finished his postgraduate studies at the Philosophical School of the University of Bonn, Germany.

His Eminence Metropolitan Constantine of Denver was born in Baltimore, Maryland. In 1996 he was ordained to both the Holy Diaconate and Presbyterate, where he was then assigned as the parish priest to the Annunciation Cathedral in Baltimore where he served for over 24 years. He was appointed as auxiliary bishop to the Metropolis of Denver on October 25, 2022, and elevated to Metropolitan on June 22, 2024.

Reverend Father Gabriel McHugh, Presbyter



Fr. Gabriel was born and raised in Santa Rosa, California.

He received his bachelor's degree in mathematics from Sonoma State University in 2015, before moving to Boston, Massachusetts to attend Holy Cross School of Theology.

While living in Boston, Fr. Gabriel also completed a master's degree in mathematics, taught middle school math at St. Herman of Alaska Orthodox Christian School, and taught freshman math classes at Hellenic College.

He graduated from Holy Cross with a Master of Divinity in May 2020. He and his family moved to Loveland in May 2020 to begin serving the parish of St. Spyridon. Fr. Gabriel was ordained to the diaconate on October 25, 2020, and to the Priesthood on February 27, 2021 by his Eminence Metropolitan Isaiah of Denver.

Fr. Gabriel and his wife, Presbyteria Mercy, have three children, Joseph, Lydia, and Mary.

In his free time, Fr. Gabriel loves spending time with his family, hiking and exploring outdoors, and practicing Byzantine chant.

Father Gabriel can be reached via email at frgabriel@stspeterandpaulboulder.org

Our Community

Saints Peter and Paul Church is a diverse community of committed believers, whose congregation represents the Orthodox traditions of many countries including Greece, Romania, Serbia, Lebanon, Palestine, Russia, the Ukraine and North America.

Our Mission

The diakonia (work, ministry & mission) of the parish will include proclaiming the Gospel in accordance with the Orthodox Faith, sanctifying the faithful through God's grace in worship, the Divine Liturgy and the other Sacraments and Devotional Services, enhancing their spiritual life, adding to their numbers by instructing others and receiving them into the Church through Baptism and/or Chrismation, teaching catechumens in the Orthodox Faith and in the ethos of the Church through the establishment of programs, schools and philanthropic activities, and implementing Christian ministries.

Church Programs

In addition to Church services, Saints Peter and Paul hosts several programs as part of our Diakonia:

- Sunday School
- Youth Programs
- Young Adult League (YAL)
- Philoptochos – Women's Philanthropic organization
- Wednesday Wonder Workers
- Bible Study
- Pilgrimages and retreats
- Orthodoxy 101
- Mother's Group
- Service Streaming
- Parish Council

If you would like to learn more, or get involved with any of these programs, please contact the Church.

Words you may hear or see

- Anditheron – “Not Gifts” – the bread that is not used for Communion and is distributed at the end of the service.
- Apolytikion – A hymn that describes and honors a saint or an event in the life of Christ..
- Catechumen – Student of Orthodox faith prior to baptism or chrismation
- Diakonia – “work, ministry & mission”
- Iconostasion – “Icon stand” – The wall of icons at the front of the Church.
- Philoptochos – “Friend of the poor” – Archdiocesan philanthropic organization of women
- Proistamenos – “the one who presides” – our parish priest
- Proskomide – The Service of the preparation of the bread and wine before the Liturgy. It takes place on the Table of Oblation (Prothesis), which is situated at the left (north) side of the altar.
- Stewardship – The commitment of our time, talents and treasures to support the mission of our church
- Theotokos – “Mother of God”

Want to learn more?

Greek Orthodox Archdiocese – Our Faith

<https://www.goarch.org/introduction>

Saints Peter and Paul Greek Orthodox Church Website

www.StsPeterAndPaulBoulder.org

If you would like to learn more about the church or our community, the best way to do so is to set up a time to speak with Fr. Gabriel. You can find a time that works for you by visiting our website and finding the button “Meet with Fr. Gabriel”.

For anyone interested in joining the Orthodox Church, here is the general process:

1. Become an inquirer by asking questions, attending church services and events, meeting with Fr. Gabriel, and getting to know the people in our community.
2. As you get to know us and the Christian faith, you may desire to affirm your commitment to Christ and the gospel by becoming a Catechumen. A Catechumen is a Christian who is learning about the faith and applying the teachings of Christ and the traditions of the Church to their life.
3. After a certain amount of time, and with the guidance of our priest, a date can be set for your reception into the church through the sacraments of baptism and/or chrismation.

Please let us know!

Did you find this guide helpful?

Were there questions you had on your first visit that you would like addressed?

Please write down and share your experience of your first day (You only get one!) – we're committed to making it as meaningful as possible. Let us know what we could do better!

Please send to office@stspeterandpaulboulder.org
Thank You and God Bless!



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