

# PETRA NEWS



**THE VIRGIN MARY**

**WEEK OF AUGUST 16<sup>TH</sup> 2020**

## STS PETER & PAUL WEEKLY SERVICES

WEDNESDAY, AUGUST 19

Evening Liturgy \_\_\_\_\_ 6pm

SATURDAY, AUGUST 22

Great Vespers \_\_\_\_\_ 5pm

## SACRAMENT OF BAPTISM

The Church will celebrate the baptism of Michelle Mann on Sunday, August 16, 1 pm. The parish family of Sts Peter Paul offers thanksgiving to our Lord and Savior Jesus Christ for the servant of God, Michelle, who will be received in the Orthodox Church. May God grant her many years.

## SIGN-UP FOR SERVICES

Reserve a spot by visiting the church website at [stspeterandpaulboulder.org](http://stspeterandpaulboulder.org)

Please email Shanyn Bateh at [shanyn.elserougi@gmail.com](mailto:shanyn.elserougi@gmail.com) if you have any questions. Thank you.

*Due to current COVID-19 safety guidelines, we can not pass the usual offering basket at this time.*

*For those wishing to leave an offering, there are baskets available in the Narthex and at the South h door as you exit.*

*You can also make an offering on-line, through **easyTithe**. See page 6 for details.*

## HYMNS FOR THE NINTH SUNDAY OF MATHEW

### HYMN FOR THE DORMITION FEAST

*“You gave birth yet preserved your virginity.*

*You fell asleep in death  
yet did not desert the world,  
O Theotokos.*

*You were transported to life,  
as you are Mother of Life and,  
by virtue of your intercession,  
deliver our souls from death.”*

### RESURRECTION HYMN (1ST TONE)

*“The stone that had been sealed before Your tomb by the  
Jews and the soldiers guarding did watch over Your pure  
and sacred body O Savior the third day You arose,  
and unto all the world did You give life where by all the  
heavenly powers did proclaim that You are the giver of life.  
Glory unto our resurrected Christ.*

*Glory unto Your Kingdom .*

*Glory to Your dispensation O You alone who loves all.”*

### HYMN FOR STS PETER AND PAUL

*“O leaders of the Apostles,  
and teachers of the world,  
intercede with the Master of all  
that He may grant peace unto the Lord,  
and to our souls His great mercy.”*

### KONTAKION HYMN

*“The Theotokos is undying in intercession.  
Immovable is our hope in her for protection.  
Neither death nor burial prevailed over her.  
As she is Mother of Life, she was removed to life by Him,  
the Lord who lived in her evervirgin womb.”*

### SCRIPTURE READINGS

Orthros Gospel: John 21:1-14

Epistle: 1 Cor 4:9-16

Gospel: St Matthew 17:14-23

## TENTH SUNDAY OF MATTHEW

### TENTH ORTHROS GOSPEL ACCORDING TO JOHN 21:1-14

At that time, being raised from the dead, Jesus revealed himself to the disciples by the Sea of Tiberias; and he revealed himself in this way. Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat; but that night they caught nothing. Just as day was breaking, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, "Children, have you any fish?" They answered him, "No." He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, for the quantity of fish. The disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his

clothes, for he was stripped for work, and sprang into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came and took the bread and gave it to them, and so with the fish. This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

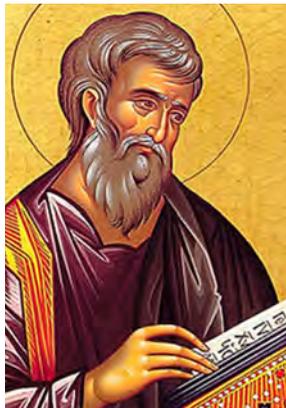
### EPISTLE: ST. PAUL'S FIRST LETTER TO THE CORINTHIANS 4:9-16

Brethren, God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless;

when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off-scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me.

### THE GOSPEL ACCORDING TO MATTHEW 17:14-23

At that time, a man came up to Jesus and kneeling before him said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to your disciples, and they could not heal him." And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus



privately and said, "Why could we not cast it out?" He said to them, "Because of your little faith. For truly I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move; and nothing will be impossible to you. But this kind never comes out except by prayer and fasting." As they were gathering in Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, and they will kill him, and he will be raised on the third day."

## DEATH OR SLEEP IN THE LORD

Spiritual reflection by Fr John Angelis

In Greece, the lay people call their burial places 'Nekrotafeon.' Only the Church calls them 'Koimition,' places of sleep. In this country, both the secular society and the churches call them cemeteries, from the Greek roots 'koimomai' and 'koimisis,' meaning, "I sleep." Jesus Himself compared death to falling asleep. Upon hearing that His friend Lazarus had died, for example, He told His Disciples, "Our friend Lazarus is asleep, and I go to wake him up." When His Disciples did not understand what He was saying, Jesus explicitly told them that Lazarus had died and that He was going to raise him from the dead.

In the liturgical life of our Church, the death of the Theotokos, the Mother of God, is called "The Falling Asleep of the Theotokos." Dormition and Assumption are names that were later used to designate this Feast of the Theotokos, Mary, the Theotokos, was an active member of the first Christian Community. She used her unique maternal relationship to Jesus to inspire and fortify the community. She was with the Apostles on the day of Pentecost, when the Holy Spirit descended upon all of them, and continued to inspire and strengthen the Apostles and the struggling, persecuted Christians.

When her time of departure from this life was approaching, her son Jesus send Gabriel to inform her that it would not be long before He would come to take her "home." Mary divided her meager belongings among the widows and prepared herself to join her Son in heaven. In the icon of the Dormition, Jesus is depicted holding a little baby

in His arms, the soul of His mother. The Apostles, the Hierarchs, and other Christians surround her casket where she is lying peacefully as the Queen of Heaven. Thomas the Apostle arrived three days later and also wanted to venerate her holy relics. When they opened Mary's tomb, however, they did not find her body. Her Son did not allow her body to experience corruption. The dismissal hymn of the Church speaks of her "translation," her "metastasis," and going to her son, who is Life itself.



As our spiritual mother, the Theotokos intercedes for us in heaven. In all the liturgical hymns of the Church that have been dedicated

to the Theotokos, we appeal to her to intercede for us in the presence of her Son, that He may forgive our sins and grant us eternal salvation. On August 15, we commemorate the Falling Asleep of the Mother of God. The Theotokos lived her entire life in humility and service, doing the will of God and serving the needs of the members of the Church which her Son established. Now she has been proclaimed the Queen of Heaven and reaps the fruits of her godly life in the presence of her Son.

The Theotokos is the perfect Christian example for us to follow. Let us imitate her humility and eagerness to do the will of God. Let us be active members of the Church of God. Let us share our talents and God's other blessings with the needy people around us, and let us be reconciled to the people around us before we, too, 'fall asleep in the Lord.'

## THE TROERUCHITSA ICON

Do you notice anything strange about the icon on the cover of this week's bulletin? Obviously it is an icon of Mary and the Christ Child, but look at the hands of the Mother. Now do you see it? She has three hands!

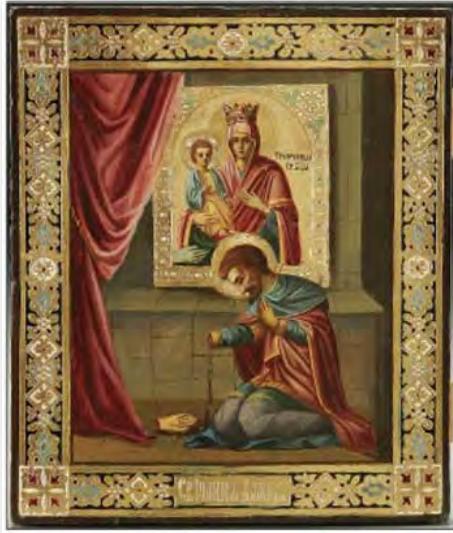
Look at her left hand. There is another hand just below it. And there is a third hand supporting the Christ Child. This is the "Three-Handed" Mother of God, and it has an origin story as strange as the image itself. What we must ask ourselves is why Mary has three hands in this image.

The answer is very simple. Painters misunderstood and misinterpreted the original Greek icon on which huge numbers of hand-painted copies were based. While it is true that the original icon had three hands, only two of them were intended to be Mary's hands. That is something that the process of copying the icon repeatedly changed, just as repeated copying of the Hebrew and Greek texts of the Bible resulted in great numbers of changes and variations in readings.

But how did the original icon come about on which these huge numbers of peculiar copies were based? Well, all we have is the traditional origin story. That tale is as strange as the Russian image itself, and to examine it more closely we need only look at another Russian icon — this one late 19th century — depicting the "origin story" of the Three-Handed Mother of God icon.

We see, in the background, the "original" icon of Mary that gave rise to this legend. It is said that John of Damascus, who was the leading proponent of icon veneration in the Church against the opposers — the Iconoclasts — was in the employ of a powerful Caliph. The Byzantine Emperor Leo — an opposer of icon veneration — supposedly had letters forged in John's handwriting, urging Leo to attack the Caliph. These were made available to the Caliph, who on seeing the

forges, believed them to be genuine. He decided to punish John for his presumed disloyalty, ordering that his hand be cut off as punishment. In this rather gory icon, we see John of Damascus, with his severed hand lying on the ground, and blood flowing freely, praying before an icon of Mary.



According to the tale, because of his prayers before the icon, Mary healed John by miraculously re-attaching the severed hand. In gratitude for this miracle, a silver image of the severed hand was affixed to the icon itself. If you look closely, you will see that this "origin story" icon has condensed the story so that we see not only John with his severed hand, but also the silver hand already attached to the image (which actually happened later). Icons frequently push two or more events together

into the same image, ignoring chronology.

So that is the peculiar origin story of the original "Three-Handed" icon of Mary. And as already mentioned, misperceiving that silver hand for a third hand of Mary in the process of repeated copying is what gave us so very many Russian icons of Mary with three hands. Images that show the "added" hand as not that of Mary are actually uncommon in Russian icon painting. One sees from this how easily folk tales become spread, and how mistakes get incorporated into the icon painting tradition, becoming tradition in themselves.

We see in the "origin story" icon of John of Damascus the ornate painted and embossed border so typical of countless Russian icons painted in the late 19th and very early 20th century. The style of this icon is very Westernized, in the more realistic manner preferred by the State Church and abhorred by the Old Believers, who kept generally to the old stylized "abstract" manner of painting figures and backgrounds.

*Continued on page 5.*

# SHARING THE TRUTH IN A WORLD DEVOID OF HOPE

Reflection by Abbot Tryphon

If you wish to share the truth of the Orthodox Faith and of Christ, who is her Head, you must give witness to the love of Christ by loving everyone. Without Christ, Orthodoxy is just another religion, devoid of the power to transform and deify the human heart. Without Christ, the Church is nothing but a human institution, no different from a political party. For the Church to be herself, Christ must be visible in the love of her bishops and priests. He must be seen in the love of her people and in the charity and kindness that are displayed by all who call themselves Orthodox.

Without Christ, our world is devoid of hope, and for others to know this Christ, they must be able to see Him in us. The light of this very Christ must shine forth through the love of His Church and be made manifest in the works of His people. With-



out this love, there is only darkness upon the face of our world, and the world remains without hope.

Others cannot know they need Christ if they do not see Him in us. They will not know they need Christ fills hearts and transform lives if they do not see transformation in us. If we are fearful, angry, judgmental, arrogant, or aloof, the world will see nothing in our Christian faith worth seeking.

If others do not see in you a forgiving heart, how will they know there is forgiveness in Christ? If others do

not see in you a heart filled with joy, how will they know they need the very Christ whom you proclaim as your Lord and Savior? If others see you as a judgmental, narrow-minded, unhappy person, why would they be drawn to the Orthodoxy you proclaim is the true faith?

*Continued from page 4.*

But what about the real origin of the silver hand on the original icon? Well, the “true believers” would not question the origin story, but for the rest of us, it is far more likely that someone with an affliction of the hand once did pray before the icon, and when the hand got better, he or she had a silver hand made and attached to the image in thanks. This is a common practice in

many Marian shrines, including those of Roman Catholics. There one sees little silver body parts of all kinds attached to or placed near images of Mary. They are generally referred to by the Latin term “ex-voto,” meaning something resulting from a vow — in this case little silver objects offered in gratitude for perceived answers to prayer.

# NEWS & ANNOUNCEMENTS

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## LEBANON NEEDS YOUR HELP

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IOCC (International Orthodox Christian Charities) has been working in Lebanon for almost 20 years. We are saddened that the country is facing yet another challenge in an already deepening crisis.

Short-term assistance will include hygiene parcels, the expansion of community kitchens, and assessments for building rehabilitation. Given the continuing danger posed by the COVID-19 pandemic, all activities will incorporate a health component, with measures to prevent the further spread of the virus.

Your support of IOCC's work through our International Emergency Response Fund will allow us to respond quickly and effectively in Lebanon.

**TOLL FREE: 877-803-4622**

## HOME VISITATIONS

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Father Jordan is available to make home visitations for our elderly, shut ins, and all those with 'high risk' health challenges. Please do not hesitate to contact Father Jordan to schedule a visit. Parishioners with 'high risk' health challenges are welcome to visit the church during the week to schedule a time to pray and receive the Holy Sacraments.



## ADULT EDUCATION

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**WEDNESDAY MORNING BIBLE STUDY WILL RESUME ON SEPTEMBER 9TH, 10AM**

### ORTHODOX FAITH SERIES

**First Class, Wednesday  
September 9th, 6pm  
Topic: Worship and Prayer**



## PHILOTOCHOS CAN'T HELP WITHOUT YOU!

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We need canned donations for **Our Center!** We took a little break for the past few months, but they need canned meat, tuna, chicken, etc. There will be a box outside of church at the front door starting this weekend if you would like to drop off your canned food donation. If you would like us to shop for you, we will be taking donations. You can contact Ashley Dzilvelis at [ashleydz1@hotmail.com](mailto:ashleydz1@hotmail.com) or send money via Venmo to @AshDz and I will make sure to get what we need. You can also mail a check to Julie Powers, please contact her at [powerjulie@gmail.com](mailto:powerjulie@gmail.com) for her address, please put Our Center in the memo line.





## SAINTS PETER & PAUL

### GREEK ORTHODOX CHURCH

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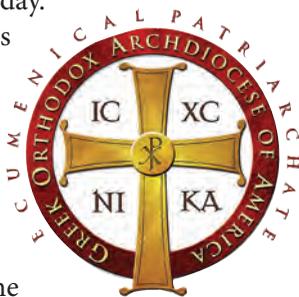
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#### ABOUT OUR PARISH

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

Please introduce yourself to our priest and members of our community. We also encourage you to join us for our fellowship after services in the parish hall and visit our bookstore. If you are interested in learning more about the Orthodox Christian faith, please visit with our priest, Fr. Jordan Brown.



#### HOLY COMMUNION IN THE ORTHODOX CHURCH

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



#### PRIEST

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Reverend Father Jordan Brown

#### PARISH COUNCIL

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President - Erica Gerakos  
Vice President - Nicholas Kallan  
Treasurer - Brian Gregory  
Secretary - Phillip Haratsaris

#### PHILOPTOCHOS

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Presidents - Dana Gall and Sharon Dzilvelis  
Treasurer - Julie Powers

#### BOOK STORE

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Sharon Dzilvelis

#### YOUTH / GOYA

---

Fr. Jordan Brown

#### CHOIR DIRECTOR

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Presbytera Marika Brown

#### RECURRING SERVICES

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Orthros - Sundays, 8:15am  
Divine Liturgy - Sundays, 9:30am  
Great Vespers - Saturdays, 5pm  
Confession by appointment.