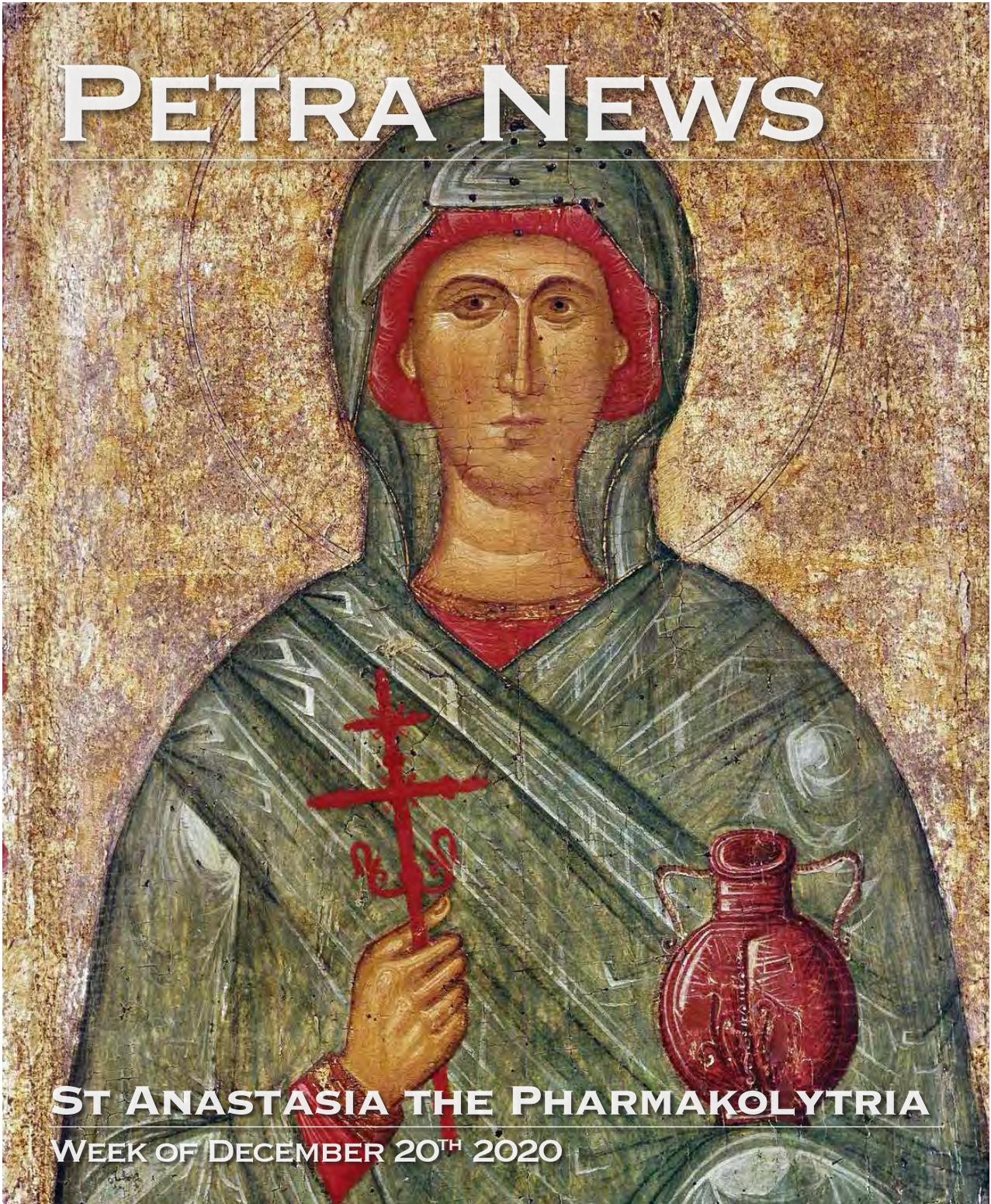


PETRA NEWS



ST ANASTASIA THE PHARMAKOLYTRIA

WEEK OF DECEMBER 20TH 2020

SUNDAY, DECEMBER 20TH 2020

STS PETER & PAUL WEEKLY SERVICES

TUESDAY, DECEMBER 22

Orthros / Morning Prayers _____ 9am

WEDNESDAY, DECEMBER 23

Nativity Royal Hours _____ 9am

NATIVITY CHRISTMAS SERVICES

Please sign-up for only one service

THURSDAY EVENING, DEC 24 CHRISTMAS EVE

Matins / Orthros _____ 4pm

Evening Divine Liturgy _____ 5pm

FRIDAY MORNING, DEC 25 CHRISTMAS DAY

Matins / Orthros _____ 8am

Divine Liturgy _____ 9am

NATIVITY FAST NOVEMBER 15 - DECEMBER 24

WEEKDAY DAILY MORNING PRAYERS DURING THE NATIVITY FAST

The Church will be open every morning during the week, Monday through Friday (**with the exception of Thursday**), at 9am - 11am. The Orthros / Morning Prayers will begin at 9 am (35-45 minute service). This is wonderful time to light a candle, and offer prayers. If you would like to schedule confession, please speak with Father Jordan.

SUNDAY BEFORE THE NATIVITY

RESURRECTION HYMN (3RD TONE)

*“Let all things above in heaven rejoice,
and let all things below on earth be glad.
With all the might and strength of His arm
an eternal deed the Lord did perform.
Beneath His feet He has trampled down death by death,
and first born of the dead has He become.
From the womb of Hades has He delivered us,
and to all the world has granted His great redeeming mercy.”*

HYMN FOR THE NATIVITY FOREFEAST

*“O Bethlehem, prepare, Eden is opened unto all.
And be ready, Ephrata, for the tree of life has in the grotto
blossomed forth from the Virgin. Indeed her womb is shown to be
spiritually a Paradise, in which is found the God-planted Tree.
And if we eat from it we shall live, and shall not die,
as did Adam of old. Christ is born,
so that He might raise up the formerly fallen image.”*

HYMN FOR THE FATHERS

*“Magnificent are the accomplishments of faith!
The holy Three Servants greatly rejoiced,
as they stood in the fountain of fire, as if beside the still waters;
and the Prophet Daniel appeared to be a shepherd of lions,
as if they were sheep.
At their entreaties, O Christ God, save our souls.”*

HYMN FOR STS PETER PAUL

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

KONTAKION NATIVITY HYMN

*“On this day the Virgin comes to the cave to give birth to
* God the Word ineffably, * Who was before all the ages.
* Dance for joy, O earth, on hearing * the gladsome tidings;
* with the Angels and the shepherds now glorify Him
* Who is willing to be gazed on * as a young Child Who
* before the ages is God.”*

*“I Parthenos simeron, ton proeonion Logon,
en spileo erhete apotekin aporritos. Horeve, I ikoumeni,
akoutisthisa; doxason meta Angelon ke ton Pimenon,
voulithenta epofthine, pedion neon, ton pro eonon Theon.”*

SUNDAY BEFORE THE NATIVITY

EPISTLE: ST. PAUL'S LETTER TO THE HEBREWS 11:9-10; 32-40

BRETHREN, by faith Abraham sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundation, whose builder and maker is God.

And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets - who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured,

refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated - of whom the world was not worthy - wandering over deserts and mountains, and in dens and caves of the earth.

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

THE GOSPEL ACCORDING TO MATTHEW 1:1-25

Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amon, and Amon the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

And after the deportation to Babylon: Jechoniah was the father of Salathiel, and Salathiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father

of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins." All this took place to fulfill what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son; and he called his name Jesus.

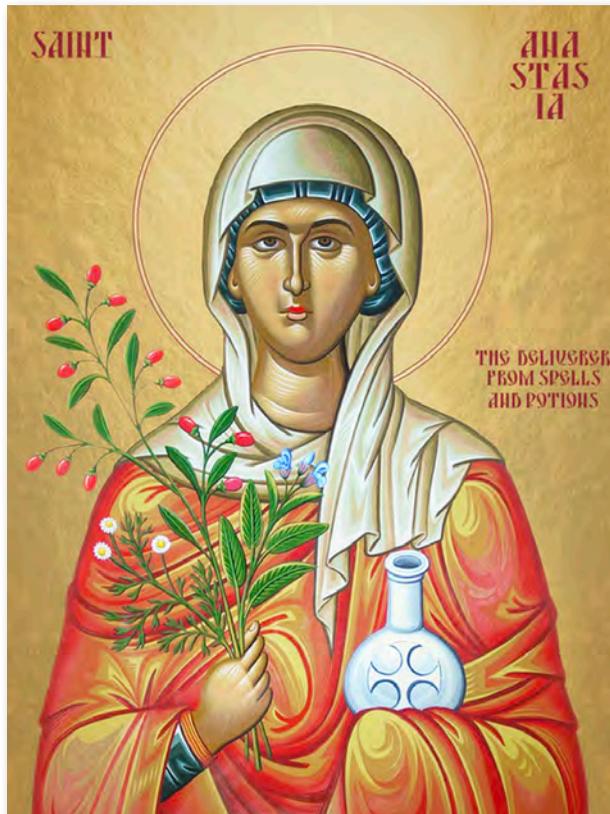
HOLY GREAT MARTYR ANASTASIA THE PHARMAKOLITRIA

By St. Nikolai Velimirovich

This glorious heroine of the Christian Faith was born in Rome into a wealthy senatorial family of a pagan father and a Christian mother. From her early youth, she clung in love to the Lord Jesus, guided in the teaching of Christ by a devout teacher, Chrysogonus.

Anastasia was forced by her father to enter into marriage with a pagan landowner, Publius. Excusing herself on the basis of a female illness, she in no way wished to enter into physical relations with him. For this, her husband tortured her harshly by confinement and starvation. He inflicted even more tortures upon her when he learned of her secret visits to the prisons of the Christian martyrs: bringing them provisions, ministering to them, bathing their wounds and loosening their bonds. But by God's providence she was freed from her wicked husband. Publius was sent to Persia by the emperor, and while sailing on the sea he was drowned. St Anastasia then began to minister freely to the tortured Christian martyrs and to comfort the poor, giving them alms from her great inheritance.

At one time the Emperor Diocletian was in the town of Aquileia and ordered that Chrysogonus, the confessor of Christ, be brought to him. St Anastasia hid him on the way. Holy Chrysogonus was beheaded by



order of the emperor, and then three sisters - Agape, Chionia and Irene - also suffered (April 16): the first two were cast into fire and the third was shot through with arrows. St Anastasia took their bodies, wrapped them in white linen, anointed them with many aromatic spices, and honorably buried them.

Following this, Anastasia went to Macedonia, where she helped the sufferers for Christ. There she became well known as a Christian, for which she was seized and brought before various judges for interrogation

and torture. Desiring to die for her beloved Christ, Anastasia constantly longed for Him in her heart. A certain chief of the pagan priests, Ulpianus, lustfully tried to touch St Anastasia's body, but he was suddenly blinded and breathed his last.

Condemned to starvation, St Anastasia lingered in prison for thirty days without food, nourishing herself only on tears and prayer. Then she was placed in a boat with several other Christians to be drowned, but God delivered her even from this death. She was finally tied by the feet and hands to four wheels over a fire, and she gave up her holy soul to God. She suffered and took up her habitation in the Kingdom of Christ in the year 304.

THE GENEALOGY OF JESUS CHRIST

By Fr Thomas Hopko

The gospel reading for the divine liturgy on the Sunday before Christmas is the “the genealogy of Jesus Christ, the son of David, the son of Abraham, taken from the gospel according to St Matthew. This genealogy lists the generations of people from Abraham to David, to the Babylonian captivity of the people of Israel, to the birth of Jesus. It is a selected genealogy, ending in the appearance of “Joseph, the betrothed husband of Mary, of whom Jesus was born, who is called Christ” (Mt 1:16). It differs from the genealogy presented in St Luke’s gospel which begins with Jesus “being the son (as was supposed) of Joseph,” and goes back all the way not simply to Abraham but to Adam (Lk 3:23-38).

There are many purposes for presenting the genealogy of Jesus in the gospels, chief among which is the affirmation that Jesus, being in truth the Son of God, as all the gospels testify, has come “in the flesh” as a real human being. This affirmation was critically important in the time of the apostles and the first Christian generations because, unlike today, the temptation of the early period of Christianity was not to deny Jesus’ divinity, but to deny His real and authentic humanity.

The genealogies in the gospels of Saints Matthew and Luke are made to and from Joseph. This is not to give the impression that Jesus came from Joseph’s seed. Both gospels are absolutely clear on this point. Jesus is born from the Virgin Mary by the power of the Holy Spirit. The point is rather that Joseph is Jesus’ father according to the law, and it is from the father that one’s lawful descent is to be traced. Jesus’ legal father is “Joseph, son of David,” the legal husband of Mary (Mt 1:20).

One other important point is made in listing the human generations which led to the birth of Jesus. This is the fact that God is faithful to His promises even though His chosen people are often not

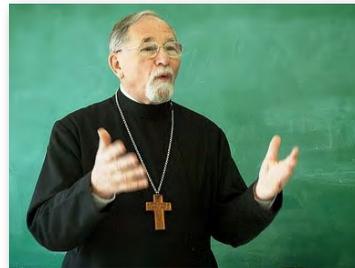
faithful. Among the people from whom Jesus came are both sinners and heathens. In a

word, Jesus comes not only from the righteous and holy, but from the wicked and sinful. And He comes not only from Jews, but from Gentiles. The names of the four women specifically mentioned in St Matthew’s list - Tamar, Rahab, Ruth, and the wife of Uriah (Bathsheba) - were noted, not to say notorious Gentiles, including one of David’s own wives, the mother of Solomon. The point to be seen here is one beautifully made in an early Christian hymn quoted in the Bible in the 2nd letter to Timothy:

“If we have died with Him, we shall also live with Him; If we endure, we shall also reign with Him; If we deny Him, He also will deny us; If we are faithless, He remains faithful - for He cannot deny Himself.” (2 Tim 2:11-13)

This is the wonderful witness of the genealogies of Jesus: If we are faithless, the Lord God remains faithful - for He cannot deny Himself!

The human ancestry of Jesus shows that the Lord completely identifies with the human race, with men and women of flesh and blood, failings and all. He becomes part of us. That’s what Christmas is all about. St John Chrysostom says that Christ was not embarrassed by the “skeletons” hidden in His ancestor’s closets. What needs to be clearly understood is that the ancestors of Jesus were not all just and holy men. Amongst them are also sinners: those who have committed incest, adultery, murder. Jesus wanted, humanly, to be linked with “all that,” and to “all those.” He wanted to clear a way for Himself through the sins and crimes of men. And so it is with the history of each one of us that He takes upon Himself and overcomes.



Dear Brothers and Sisters in Christ,

This year has been a year of challenges: to our health, to our wallets, to our sense of safety. But as we reflect back, there are also many reasons to be grateful, such as a small, but very dedicated team of people who stream the services for us, chanters who fill the church with their beautiful voices during every service, and a priest who tirelessly visits the homebound and high-risk members of our parish.

We are also immensely grateful to those who generously contributed to our parish this year to keep the doors open, to help fund the new HVAC system, to cover the income lost by not hosting the festival, and other unplanned expenses that came up through the year. Those efforts made a significant difference; thank you all.

As always at the end of the year, we find ourselves falling a bit short of the income needed to meet our budgeted expenses.

As we approach the Nativity of our Lord, please prayerfully consider making an additional gift to Sts. Peter and Paul to help us meet our expenses for 2020.

May the Lord richly bless you all as we prepare for his Nativity,
George and Nicole Tsiouvaras, Stewardship Chairs

COVID-19 GUIDELINES UPDATE 12/20/2020

The revised Colorado Safer-at-Home guidelines set forth by the Governor of Colorado allow Sts Peter Paul to 45 people in Church during the services.

PLEASE NOTE THAT MASKS ARE REQUIRED AND TO BE PROPERLY WORN AT ALL SERVICES INCLUDING ALL WEEKDAY SERVICES.

Please be considerate and **sign up for only one of the weekend services** (Divine Liturgy). Please allow others to sign up if you have already attended, especially if it was the prior Sunday. If at the end of the week (Saturday evening), the list is not filled, then please sign up. If you did not sign up or prefer not to attend on Sunday, please contact Father Jordan (frjordanbrown@gmail.com or 720-329-5212. Arrangements can be made to receive Holy Communion during the week.

The weekly schedule of services are as follows:

- Thursday, December 24
Nativity Christmas Eve Service,
Evening Divine Liturgy 5pm (*sign-up required*)
- Friday, December 25
Nativity of our Lord and Savior Jesus Christ
Divine Liturgy, 9am (*sign-up required*)
- Sunday, December 27
Divine Liturgy, 9:30am (*sign-up required*)

The fellowship Hall will remain closed on Sundays. The Welcome committee and members of the Parish Council will offer coffee & pastry 'To Go' at the end of service. Due to recent restrictions, in person Sunday School, Classes and Bible Studies are discontinued until further notice. The Wednesday Bible Study is available via 'zoom.' Father Jordan will offer a youth discussion via 'zoom' beginning December 5th (details TBA).

NEWS & ANNOUNCEMENTS

ADULT EDUCATION

MORNING BIBLE STUDY

Classes will resume in the new year.



ORTHODOX FAITH SERIES

If you are interested in learning about the Orthodox Faith, please contact Father Jordan at frjordanbrown@gmail.com or 303-581-1434. The Orthodox Christian Faith Classes will begin in January 2021.

HOME VISITATIONS

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.



WE CAN'T HELP WITHOUT YOU!

There is a box outside the church building to drop off your donation. If you would like us to shop for you, we will be taking donations. You can contact Ashley Dzilvelis at ashleydz1@hotmail.com or send money via Venmo to @AshDz. You can also mail a check to Julie Powers, please contact her for her address (powerjulie@gmail.com), and put "Our Center" in the memo line.



COFFEE TO-GO

Today's 'coffee to-go' fellowship is sponsored by Crist Mountain View Funeral Home. A special thank you to Megan South, Funeral Director at Crist Mountain View for bringing us coffee, hot cider and pastries.

CHRISTMAS CAROLING FOR OUR HOMEBOUND PARISHIONERS

We need your beautiful Christmas Carol Voices!

On Wednesday, December 23, Father Jordan will be dropping off Christmas Care Packages to our elderly shut-ins. Families will travel on their own to each residence.



We will sing Christmas carols outside their doors on the front porch maintaining 'safe distance.' We plan to leave the church after the Nativity Royal Hours around 10:30 am.

Please let Father Jordan know if you are able to help out.

Christ is Born! Let us Glorify Him!

BOOKSTORE

We are here for you! Philoptochos would be happy to help you with your bookstore Christmas purchase on Sunday's after Liturgy. Please see Lis Troicky or Julie Powers.



GROCERY GIFT CARDS

Remember to purchase your grocery gift cards and old Chicago pizza Palz from Julie Powers on Sunday or contact her directly at powerjulie@gmail.com

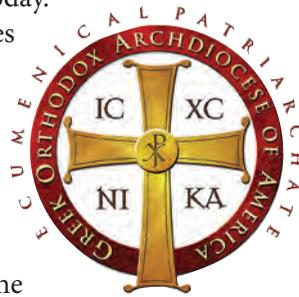


SAINTS PETER & PAUL GREEK ORTHODOX CHURCH

5640 Jay Road, Boulder, CO 80301
303.581.1434 • stspeterandpaulboulder.org

ABOUT OUR PARISH

We welcome visitors worshipping 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

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

Reverend Father Jordan Brown

PARISH COUNCIL

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

PHILOTOCHOS

Presidents - Dana Gall and Sharon Dzilvelis
Treasurer - Julie Powers

YOUTH / GOYA

Fr. Jordan Brown

CHOIR DIRECTOR

Presbytera Marika Brown

RECURRING SERVICES

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