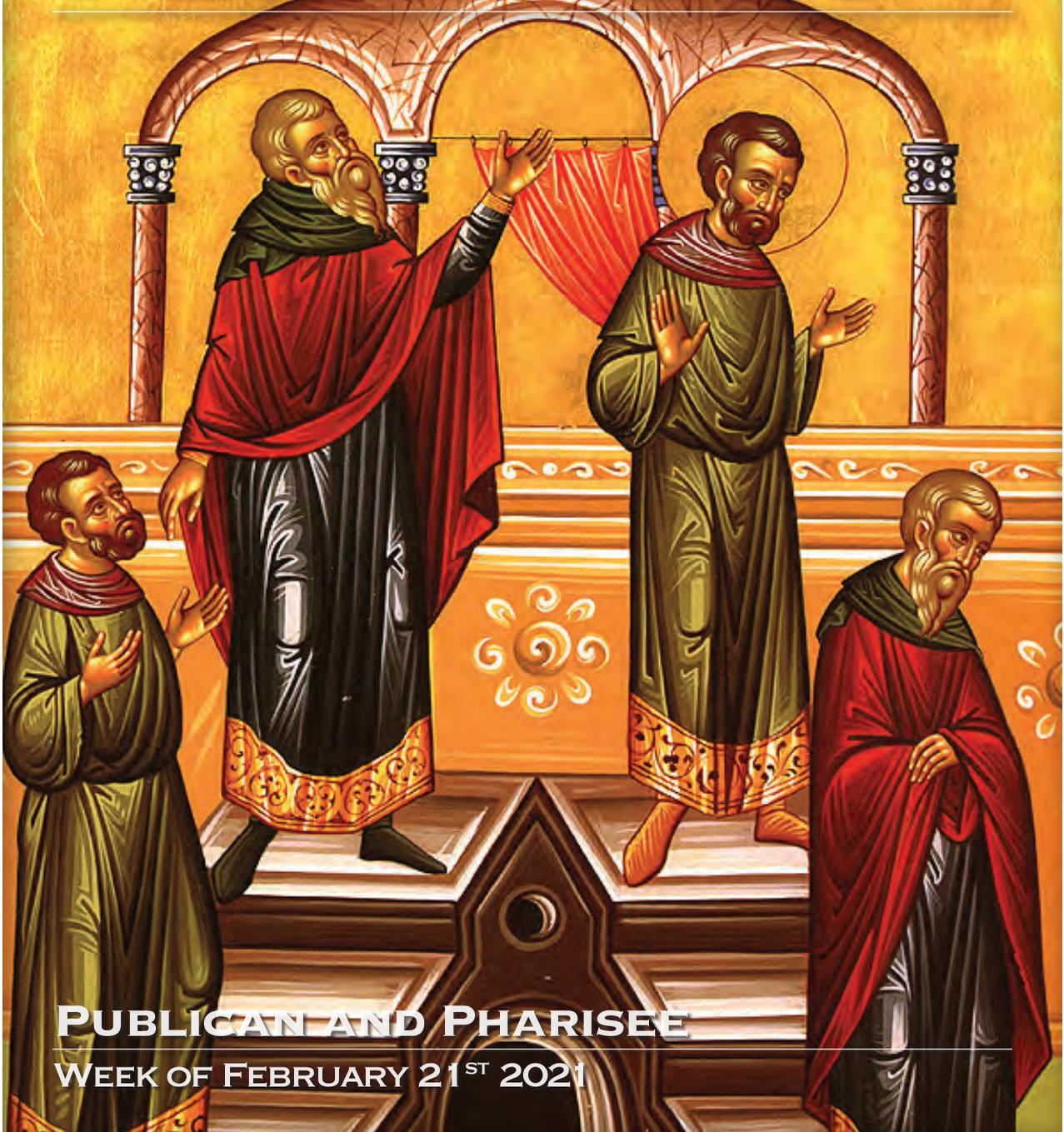


Ἡ ΠΑΡΑΒΟΛὴ τῶν ΤΕΛῶν

καὶ τῶν ΦΑΡΙΣΑΙῶν

PETRA NEWS



PUBLICAN AND PHARISEE

WEEK OF FEBRUARY 21ST 2021

SUNDAY, FEBRUARY 21ST 2021

STS PETER & PAUL WEEKLY SERVICES

WEDNESDAY, FEBRUARY 24

Paraclesis to the Mother of God /
Sacrament of Holy Unction _____ 6pm

SATURDAY, FEBRUARY 27

St Leo & Agathon

Orthros _____ 8:15am

Divine Liturgy _____ 9am

Sign-up required

SUNDAY, FEBRUARY 28

Orthros _____ 8:15am

Divine Liturgy _____ 9:30am

Sign-up required

THE PRAYER FOR THE CATECHUMENS

“Lord our God, Who dwells on high and watches over the humble, You sent forth Your only-begotten Son and God, our Lord Jesus Christ, for the salvation of the human race. Look down upon Your servants, the catechumens, who have inclined their necks to You, and grant them at a proper time the baptism of rebirth, the remission of sins, and the garment of incorruption. Unite them to Your holy, catholic, and apostolic Church, and number them among Your chosen flock.”

Baily, Chad, Natasha, Yehor, Kate

40 DAY BLESSING

Today we celebrate the 40 day blessing for Sarah Troicky, and her son, Luka Miguel. Congratulations to Sarah, and Luka's father, Miguel de Diego. May our Lord bless your family.

HYMNS FOR SUNDAY OF THE PUBLICAN AND PHARISEE

RESURRECTIONAL HYMN (4TH TONE)

“When the tidings of the resurrection from the glorious angel was proclaimed unto the women disciples and our ancestral sentence also had been abolished to the Apostles with boasting did they proclaim that death is vanquished evermore and Christ Our God has Risen form the dead and granted to the world His great mercy.”

HYMN FOR ST NIKIFOROS THE LEPER & WONDERWORKER

(praying for intercessions during the pandemic)

“All the Angels were awestruck by the courage and fortitude of Saint Nikiforos the Leper in ascetic deeds and contests, for like another Job he suffered pains with patience, ever glorifying God, who has crowned him now with glory, granting him grace to work great and wondrous miracles. Rejoice, O guide of monastics and their aid, Rejoice, O shining beacon of light, Rejoice for your relics now exude a fragrance bringing joy to all.”

HYMN FOR STS PETER PAUL

“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

*“Let us flee the Pharisee's exalted parlance;
let us learn the Publican's humble demeanor,
and with sighs unto the Savior cry out and say,
To us be gracious, O only forgiving Lord.”*

SCRIPTURE READINGS

Orthros Gospel; Luke 24:1-12

Epistle; Timothy 3:10-15

Gospel; 18:10-14

SUNDAY OF THE PUBLICAN AND PHARISEE

FOURTH ORTHROS GOSPEL ACCORDING TO LUKE 24:1-12

On the first day of the week, at early dawn, the women went to the tomb, taking the spices which they had prepared. And they found the stone rolled away from the tomb, but when they went in they did not find the body. While they were perplexed about this, behold, two men stood by them in dazzling apparel; and as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead? Remember how he told you, while he was still in Galilee, that the Son of man must be delivered in to the hands of sinful men, and



be crucified, and on the third day rise." And they remembered his words, and returning from the tomb they told all this to the eleven and to all the rest. Now it was Mary Magdalene, and Joanna and Mary the mother of James and the other women with them who told this to the apostles; but these words seemed to them an idle tale, and they did not believe them.

But 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.

EPISTLE: ST. PAUL'S SECOND LETTER TO TIMOTHY 3:10-15

TIMOTHY, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconion, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil

men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

THE GOSPEL ACCORDING TO LUKE 18:10-14

The Lord said this parable, "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get.' But the tax collector,

standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

THE SUNDAY OF THE PUBLICAN AND THE PHARISEE

The Sunday of the Publican and the Pharisee is the first Sunday of a three-week period prior to the commencement of Great Lent. It marks the beginning of a time of preparation for the spiritual journey of Lent, a time for Orthodox Christians to draw closer to God through worship, prayer, fasting, and acts of charity. It is also on this day that the Triodion is introduced, a liturgical book that contains the services from this Sunday, the tenth before Pascha (Easter), to Great and Holy Saturday.

The name for this Sunday is taken from the parable of our Lord Jesus Christ found in Luke 18:10-14. This is the story of two men, one a Pharisee, a member of a Jewish sect known for its diligent observance of the Law, and the other a Publican, a government official charged with the responsibility of collecting taxes.

Both men enter the temple, and the Pharisee stands openly and prays, thanking God that he is not like other men, specifically extortioners, the unjust, adulterers, “or even this tax collector” (v. 11). He then begins to list his religious accomplishments by stating, “I fast twice a week, and I give tithes of all that I possess” (v. 12).

In direct contrast to the pride of the Pharisee, the Publican goes to a place where he will not be noticed by others and beats his breast saying, “God, be merciful to me a sinner!” (v. 13).

Having told this story, Jesus affirms that it was the Publican who returned home justified and forgiven rather than the Pharisee. He states, “Everyone who exalts himself will be humbled, and he who humbles himself will be exalted” (v. 14).

The theme of this parable is repentance. Repentance is the door through which we enter

Lent, the starting-point of the journey to Pascha. To repent signifies far more than self-pity or futile regret over things done in the past. The Greek term *metanoia* means “change of mind.” To repent is to be renewed, to be transformed in our inward viewpoint, to attain a fresh way of looking at our relationship with God and with others. The fault of the Pharisee is that he has no desire to change his outlook; he is complacent, self-satisfied, and so he allows no place for God to act within him. The Gospel depicts him as a man that is pleased only with himself who thinks that he has complied with all of the requirements of religion. But in his pride, he has falsified the meaning of true religion and faith. He has reduced these to external observations, measuring his piety by the amount of money he gives.

The Publican, on the other hand, truly longs for a “change of mind.” He humbles himself, and his humility justifies him before God. He becomes, in the words of the Sermon on the Mount (Matthew 5:3), “poor in spirit.” He acknowledges that he is a sinner, and he knows that salvation is only found in the mercy of God. Here we find an example of true humility, an essential aspect of repentance. A “change of mind” and the transformation of our lives can only happen when we humble ourselves before God, acknowledge our willingness to turn from sin, and receive His grace into our lives.

Our preparation for Lent thus begins with a prayer for humility, the beginning of true repentance. Through repentance, we can find and return to the true order of things, a restoration of our spiritual vision that will guide us in a very difficult and challenging world. By entering Great Lent in humility and repentance, we can attain deeper communion with God as we receive His

Continued on page 5.

“LORD, BE MERCIFUL TO ME THE SINNER”

Reflection by Father Anthony Coniaris

Saint Makarios of Egypt said once that his life was like an onion. He kept peeling off layers of skin each day. He called these layers: anger, envy, fear, anguish, anxiety, hate, lust, slothfulness, avarice, judgmentalism, over-indulgence - you name it. One by one these layers had to be shed before one could reach the innermost chamber of one's heart. There, in the innermost chamber, one finds a crawling serpent nestled in comfort. The serpent's name is self-love and self-pity. This serpent has invaded and wounded the soul's most vital organ, the heart. The snake cannot be killed, says St. Makarios, it can only be controlled through asceticism (spiritual work), watchfulness, prayer and the Holy Spirit. St. Makarios was so busy shedding the many layers of sin from his life, so busy coping with the snake of self-love and self-pity in his heart that he had no time to criticize the sins of others. All he could say was, "Lord, be merciful to me the sinner."

What difference it would make in our lives if we would begin with ourselves. If we would repent without waiting

for others to repent first. If we would seek forgiveness, without waiting for others to seek forgiveness first. If we would take the blame instead of casting it on others. If we would see not so much the faults of others as much as the fault that lies in us. How different our world would be! How different our homes! How happy our marriages! How different and how wonderful our friendships! How gentle our judgments and how gracious our relationships to people!

The difficulty is that while most of us are eager to reform our neighbors, few of us are so eager to tackle ourselves, the one and only part of the world that we can change, the one and only part of the world that we can conquer for Christ.

If we must criticize, then, let us criticize first our own imperfections and shortcomings; if we must fight, let us fight first our own sins and weaknesses; if we must destroy, let us destroy first our own ignorance and prejudice; if we must condemn let us condemn first our own false pride and arrogance.

THE CHURCH

The Church is founded in God Himself, in the communion of the Father, Son, and Holy Spirit. The Church is the created expression of life of the Holy Trinity, which begins with the creation of the angels, continues in muted form after the Fall of Adam in the Old Testament Church, and is perfected through the Incarnation, death, and Resurrection of Jesus Christ, the God-Man, who is the only "Head" of the Church. A person or a community is part of the Church if he is grafted into the one Body of Christ through baptism and chrismation and is guided by the apostolic Tradition of the Church through communion with the brotherhood of faithful Orthodox bishops who guard and perpetuate this Holy Tradition. (book, Know the Faith, Fr Michael Shanbour)

Metropolitan Kallistos Ware expresses the Orthodox position in this way:

What then holds the Church together?

The Orthodox answer, the act of communion in the sacraments ... Unity is not maintained from without by the authority of a Supreme Pontiff, but created within by the celebration of the Eucharist. The Church is not monarchical in structure, centered round a single hierarchy; it is collegial, formed by the communion of many hierarchs with one another, and of each hierarch with the members of his flock. The act of communion therefore forms the criterion for membership of the Church. An individual ceases to be a member of the Church if he severs communion with his bishop; a bishop ceases to be a member of the Church if he severs communion with his fellow bishops.

(book, The Orthodox Church)

COVID-19 GUIDELINES UPDATE 2/21/2021

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:

MASK IS 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 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.

2021 STEWARDS, AS OF JANUARY 30TH

If you do not see your name on this list, and you have returned your stewardship card, please contact Nicole Tsiouvaras, tsiouvaras@msn.com or 303-489-4491

Gaynel Andrusko	Michelle Mann
Ileana Barbu	Matt Melonakis
Shanyn & Michael Bateh	Terry & Nena Melonakis
Fr. Jordan &	Nick Pappas
Pres. Marika Brown	& Joanna Johnson
Dion & Kiki Cheronis	Nick G. Pappas
Pres. Kedrann Dotson	Jim & Julie Powers
Ashley & Steve Dzilvelis	Juli Sarris
Angela Egeberg	Eissa & Samira Serougi
Eric & Keity Elias	Voula Skodras
Dana Gall	Manny & Candy Soulakis
Katherine Gerakos	Pete & Cindy Stamus
Jane Garrity	Jan Marose-Swischcz
Laila Ghazzawi	& Paul Swischcz
Steven & Yoana Georgis	Dena & Dean Tinsley
Brian Gregory	Lis & Alex Troicky
Philip & Jennifer	Nicole & George
Haratsaris	Tsiouvaras
Melanie & Oliver Huskey	Nicholas V Tsiouvaras
Nick Kallan	Aaron & Viktoryia Wall
& Danielle Cavallaro	Julie & David Welker
Nuha Kapatayes	Photini Westover
Rick Leonidas	Sheila & Jim Zissimos
Mary Lymberopoulos	Zoe Zwierzynski

Continued from page 3.

forgiveness and He blesses by guiding us to greater spiritual heights.

The icon of the Sunday of the Publican and the Pharisee shows both men in the manner in which they enter the temple to pray. The Pharisee goes to a very prominent place where others will see him. The positions of his hands indicate that he is addressing God by speaking of his stature and accomplishments. In contrast, the Publican enters and remains in a low place, far from the holiest parts of the temple. His posture shows his openness to God, his humility, and his petition for mercy.

The icon also shows the state of both men as they leave the temple. Following the words of Christ in Luke 18:14, the Publican has now been exalted in the kingdom of God because of his humility. He leaves the temple forgiven, and he shows that he remains open to the will of God. In contrast, the Pharisee leaves the temple unjustified, still in need of forgiveness. Because of his pride and lack of repentance, he will be humbled before God, the One who knows the condition of each person's soul and who will offer the gift of salvation to those who come to Him in true repentance.

NEWS & ANNOUNCEMENTS

BLESSING OF HOMES 2021

Father Jordan will continue blessing homes this month. If you are new to our parish, please contact Father Jordan to schedule your house blessing. Frjordanbrown@gmail.com 303-581-1434



ADULT EDUCATION

ORTHODOX FAITH SERIES

Today's class topic:

'What we believe about Jesus: His Life, Crucifixion & Resurrection' Part 1

"But who do you say that I am?"

Simon Peter replied, "You are the Christ, the Son of the Living God." – St Matthew 16:16

The Orthodox Christian Faith Class meet today, Sunday, February 14th. Class will begin at 11:45am / 12 noon and end around 12:30 / 12:45pm. We will be meeting in the church. If you are interesting in learning about the Orthodox Christian Faith and/or becoming an Orthodox Christian, please join us for class. Father Jordan will be leading, and providing the reading material. If you have any questions, please contact Father Jordan @ frjordanbrown@gmail.com or 303-581-1434.

BOOKSTORE

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



BIBLE STUDY: LENTEN SERIES

**FRIDAY MORNINGS DURING LENT:
10:30 AM - 11:30 AM
BEGINNING MARCH 19TH**

Questions please contact Father Jordan at frjordanbrown@gmail.com

SUNDAY SCHOOL ON SATURDAY!

**SATURDAY, MARCH 6TH
5PM TO 7PM**

Schedule:

5pm Vespers (Evening Prayers)

5:45pm Dinner

6pm - 7pm Breakout Classes
(pre-k thru grade school)

Father Jordan will be meeting with the middle & high school young adults in the church, 6pm - 7pm.



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.

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.





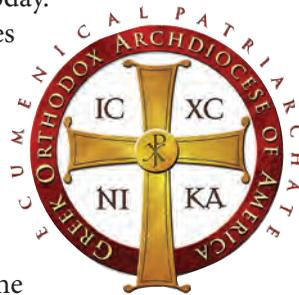
SAINTS PETER & PAUL GREEK ORTHODOX CHURCH

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

Icon of the Theotokos “Sweet-Kissing”
by Ileana Barbu

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
frjordanbrown@gmail.com

PARISH COUNCIL

Nick Kallan - President
Steven Dzilvelis - Vice President
Brian Gregory - Treasurer
Philip Haratsaris - Secretary
Michael Bateh
Oliver Huskey
Kostas Pagratis
George Saliba

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.