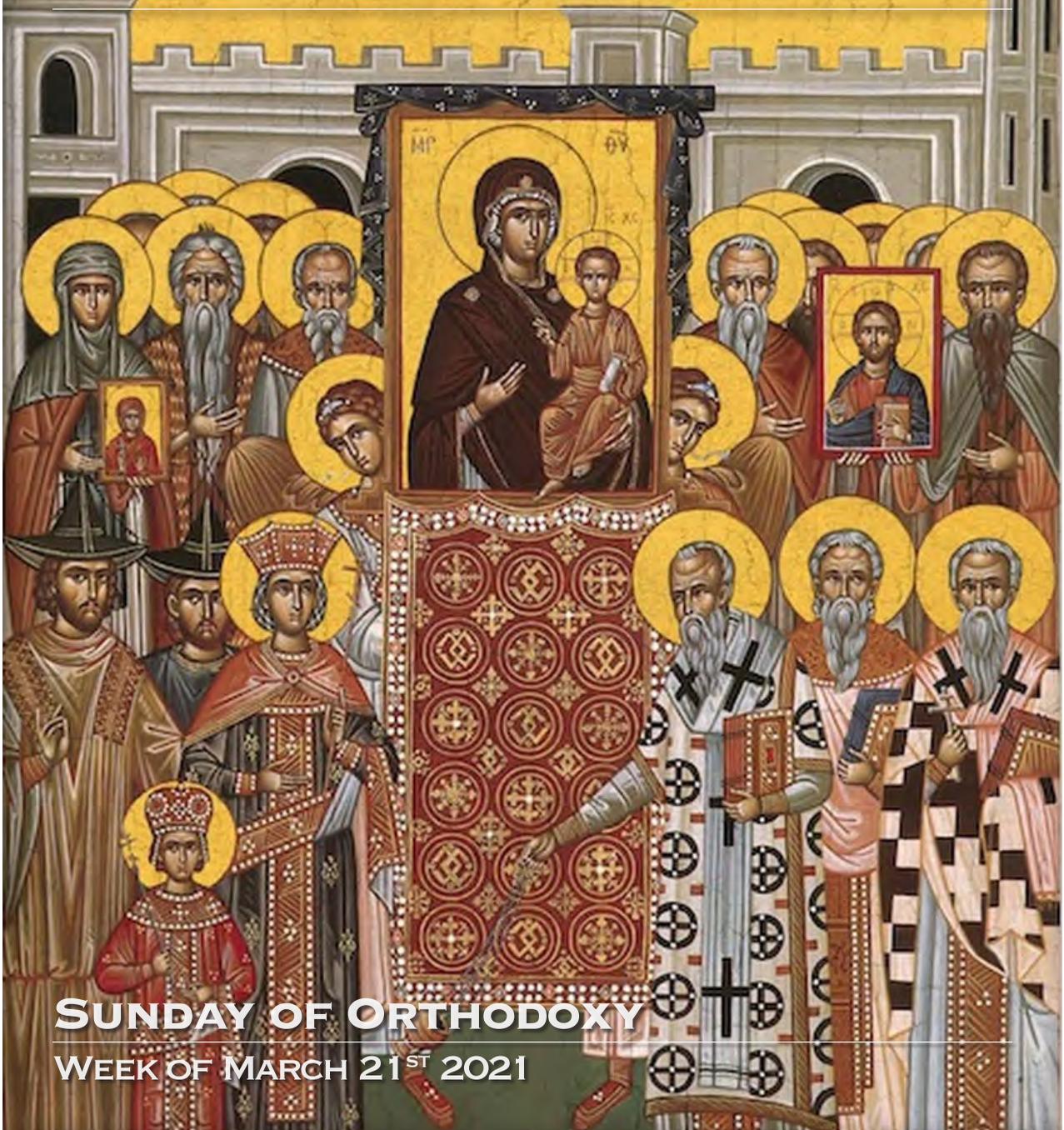


RESTORATION OF
THE HOLY ICONS

PETRA NEWS



SUNDAY OF ORTHODOXY

WEEK OF MARCH 21ST 2021

**STS PETER & PAUL
WEEKLY SERVICES**

MONDAY, MARCH 22

Great Compline _____ 6pm

WEDNESDAY, MARCH 24

**Celebrating the
Feast of the Annunciation**

Orthros _____ 4:30pm

Divine Liturgy _____ 5:30pm

FRIDAY, MARCH 26

Presanctified Liturgy _____ 9am

Salutations / Hairitismi _____ 6pm

SATURDAY, MARCH 27

Great Vespers, _____ 5pm

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

HYMNS FOR THE SUNDAY OF ORTHODOXY

HYMN FOR THE SUNDAY OF ORTHODOXY

*“Your immaculate Icon we venerate, O Good One,
begging for the forgiveness of our mistakes, O Christ God;
for of Your own will,
You consented in the flesh to ascend the Cross,
in order to rescue those whom You created
from the bondage of the enemy;
wherefore, thankfully we cry to You:
You filled all things with joy, our Savior,
in coming to save the world.”*

RESURRECTIONAL HYMN (PLAGAL 4TH TONE)

*“O Lord by Your sacred Cross You abolished death, and
granted unto the thief blessed paradise. The Myrrh bearers
ceased lamenting and turned to joy. The apostles did
preach the Good News at Your command, that You had
risen from the dead O Christ Our God, bestowing Your
mercy upon the world evermore.”*

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 FOR GREAT LENT

*“O Champion General, I your City now inscribe to you
* triumphant anthems as the tokens of my gratitude,
* being rescued from the terrors, O Theotokos.
* Inasmuch as you have power unassailable,
* from all kinds of perils free me so that unto you
* I may cry aloud: Rejoice, unwedded Bride.”*

SCRIPTURE READINGS

Orthros Gospel: John 20:11-18

Epistle: Hebrews 11:24-26, 32-40

Gospel: John 1:43-51

THE MEANING OF THE FEAST DAYS OF LENT

By Father George Mastrantonis

Great Lent is a period of time when the people are more conscious of their spiritual character. The passages of the Gospels and the Epistles, the hymnology and prayers, the spirit of the Church - all endeavor to help the Christian cleanse himself spiritually through repentance. "Repent" is the first word Jesus Christ spoke in His proclamation to the people, as the epitome of His Gospel. Repentance is the main motivation of the Christian which acts to free him from



sin. One's recognition of his sin, his contrition over it and lastly his decision to make an about-face change of his attitude are the steps of repentance. For one can learn to recognize iniquities from the Bible and the teachings of the Church. During the period of Lent the Christian is called to self-examination and self-control by the radiance of the Event of the Resurrection of Christ. This is why the Church designated such a period of time to be observed before this great feast day.

Fasting in its religious setting is abstinence from

food, always in relation to a religious event or feast. Fasting in itself has no meaning in the Christian Church, but has a role the attainment of Christian virtues. It is not to be accepted as a mere custom without a spiritual purpose. Fasting is understood as a means of temperance and sobriety, especially in relation to prayer, devotion and purity. It is also understood to be related to giving alms to the poor. The roots of fasting in the Christian Church are to be found in

the Old Testament and the Jewish religion, both for certain days and certain foods. As a general rule, fasting precedes a religious feast.

In continuation of the practice of fasting, the Christian Church determined the period of Lent to depend upon the great Feast of Easter, as set forth by the First Ecumenical Synod in 325. The Church determined the day on which the Resurrection of Christ would be celebrated, according to the conditions that existed at the time of this Event. Thus, the Synod set forth that the great Feast of

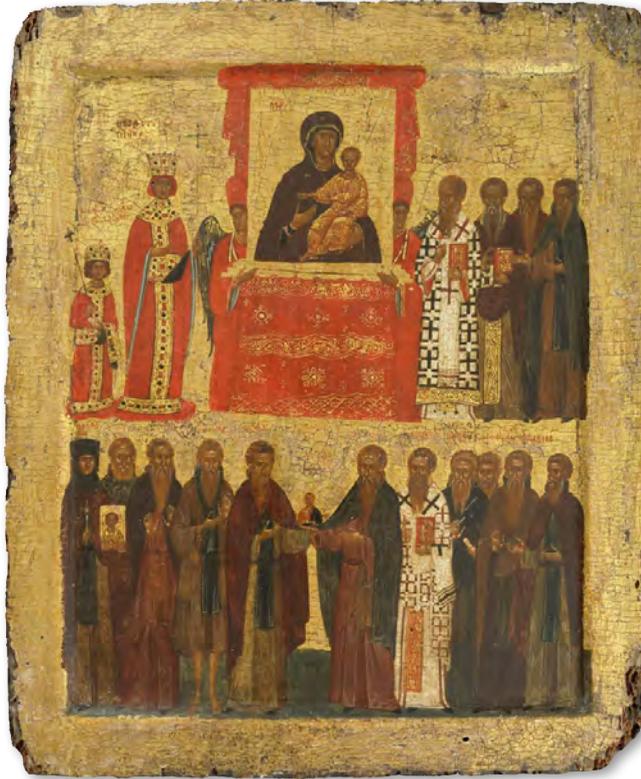
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THE SUNDAY OF ORTHODOXY

The name of this Sunday reflects the great significance which icons possess for the Orthodox Church. They are not optional devotional extras, but an integral part of Orthodox faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the Second Person of the Trinity, in Jesus Christ. They have a sacramental character, making present to the believer the person or event depicted on them. So the interior of Orthodox churches is often covered with icons painted on walls and domed roofs, and there is always an icon screen, or iconostasis, separating the sanctuary from the nave, often with several rows of icons. No Orthodox home is complete without an icon corner (iconostasion), where the family prays.

Icons are venerated by burning lamps and candles in front of them, by the use of incense and by kissing. But there is a clear doctrinal distinction between the veneration paid to icons and the worship due to God. The former is not only relative, it is in fact paid to the person represented by the icon. This distinction safeguards the veneration of icons from any charge of idolatry.

The theme of the victory of the icons, by its emphasis on the incarnation, points us to the basic Christian truth that the one whose death and resurrection we celebrate at Easter was none other than the Word of God who became human in Jesus Christ.



The icon of the Sunday of Orthodoxy commemorates the “restoration” of icons in the churches and to their use in Orthodox worship. The focal point of the icon is an icon itself, the Virgin Hodegetria, a popular depiction of the Theotokos as “Directress,” or literally “She who shows the way to God.” The icon is carried by two angels. To the left of the icon is the Empress Theodora and her son Michael III. To the right of the icon are the Patriarchs

Methodios and Tarasios. The icon is surrounded by numerous saints who struggled against the Iconoclastic heresy.

The icon also represents the triumphant procession that was made on Sunday, March 11, 843, from the Church of the Theotokos in Blachernai to Hagia Sophia, where a Liturgy was celebrated to mark the restoration of icons.

Easter would be celebrated on: the first Sunday, after the full moon, after the Spring Equinox (March 21), and always after the Jewish Passover. Thus, this great Feast is a moveable date in the calendar. Therefore, Great Lent, which depends upon the date of Easter, also is moveable, each year being celebrated on a different date, (Sunday), depending on the above conditions.

Great Lent before Easter is when the Christian participates fully in preparing himself to praise and glorify his God as Lord and Savior. Great Lent is like a “workshop” where the character of the faithful is spiritually uplifted and strengthened; where his life is rededicated to the principles and ideals of the Gospel; where the faith culminates in deep conviction of life; where apathy and disinterest turn into vigorous activities of faith and good works. Lent is not for the sake of Lent

itself, as fasting is not for the sake of fasting. But they are means by which and for which the individual believer prepares himself to reach for, accept and attain the calling of his Savior. Therefore, the significance of Great Lent is highly appraised, not only by the monks who gradually increased the length of time of the Lent, but also by the lay people themselves, although they do not observe the full length of time. As such, Great Lent is the sacred Institute of the Church to serve the individual believer in participating as a member of the Mystical Body of Christ, and, from time to time, to improve the standards of faith and morals in his Christian life. The deep intent of the believer during the Great Lent is “forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal of the prize of the upward call of God in Christ Jesus”, Philippians 3:13-14.

COVID-19 GUIDELINES UPDATE 3/21/2021

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 Divine Liturgies offered. This week the Divine Liturgy will be offered Wednesday Evening, March 24, 5:30 pm, Friday morning, March 26, 9 am, and Sunday, March 28. 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.

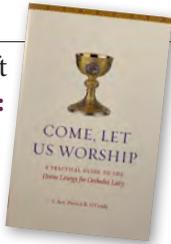
Our hope and prayer is to reopen the Parish Hall on Sundays. God willing the doors of the hall will open during Great Lent. We are in the process of creating the proper procedures to ensure the health and safety of our parish family. Please be patient with us.

The Welcome committee and members of the Parish Council will offer coffee & pastry ‘To Go’ at the end of service of today.

NEWS & ANNOUNCEMENTS

PARISH BOOK READING

Please pick up your parish book gift for lent, **Come, Let us Worship: A Practical Guide to the Divine Liturgy for Orthodox Laity**. The author, Father Patrick O'Grady, offers a wonderful reflection on the Divine Liturgy. I ask you to join me in reading this book during Great Lent. Couples and families can read together. Lent brings us all together with prayer, fasting and works of charity. The Divine Liturgy is the foundation of our faith, and it is the Sacrament of the Holy Eucharist which brings us together as a parish family. I pray this special parish family reading will bring us closer to our Lord and Savior, and reunite us in worship. Please begin reading the Introduction and 1st section, 'What is the Divine Liturgy.' **Your book is available in the Narthex. If you are new to our parish, please take on and join us for this special parish family reading during Lent.**



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.



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.



ADULT EDUCATION

ORTHODOX FAITH SERIES

The Orthodox Christian Faith Class will meet today after the Divine Liturgy and Icon Procession. Class will begin a little later today (12:15) to allow enough time for the procession. We will be meeting in the parish hall (upstairs classroom). 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.

**MARCH 21 CLASS TOPIC:
ICONS, VENERATION & WORSHIP**

BIBLE STUDY: LENTEN SERIES

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

Please join this Friday, March 26th. Questions please contact Father Jordan at frjordanbrown@gmail.com

SUNDAY SCHOOL ON SATURDAY!

**SATURDAY, APRIL 3RD
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





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.