



Sts. Peter & Paul Boulder

Weekly Bulletin Week of September 17th, 2017



Contact Info

**Sts. Peter & Paul
Greek Orthodox Church**

5640 Jay Rd.

Boulder, CO 80301

Office: 303-581-1434

www.stspeterandpaulboulder.org

Rev. Fr. Jordan Brown

Service Schedule & Parish Activities

| | | |
|-------------------------|---|---------------|
| Monday, September 18 | Parish Council Meeting | 6:30 pm |
| Wednesday, September 20 | Morning Bible Study Evening Paraclesis Service | 10 am 6 pm |
| Saturday, September 23 | Choir Practice Great Vespers | 4 pm 5 pm |

Recurring Services

Orthros

Sunday @ 8:30 am

Divine Liturgy

Sunday @ 9:30 am

Great Vespers

Saturday @ 5 pm

Confession by appt.

Welcome to Our Parish!

The mission of Sts. Peter & Paul is to be a beacon of Orthodox Christian spirituality in the greater Boulder area. We strive together to live our Orthodox Christian Faith by having a devoted prayer life, through fasting and almsgiving, and through regular participation in the services and sacraments of the Holy Orthodox Church.

Hosts & Volunteers

| | |
|------------------|------------------------------|
| Ushers | Jim Azar |
| Fellowship Hosts | Huskey/Mullery Families |
| Myrrhbearers | Alexandra, Elizabeth, Sophie |
| Choir | Georgia, Demetra G., Cassie |
| Epistle Reader | Xander |

Have an Announcement?

Please contact Aaron Wall:

awall609@yahoo.com;

(720) 400-6579

Deadline is every Wed. before Divine Liturgy.

Saints Sophia, Faith, Hope and Love as Models for our Lives

By Protopresbyter Fr. George Papavarnavas

The three Martyrs, Faith, Hope and Love were daughters of Saint Sophia, just like the virtues of faith, hope and love are the offspring of wisdom, the true wisdom which "comes from above" and gives birth to the fear of God; "the fear of God is the beginning of wisdom".

The three daughters of Saint Sophia, twelve, ten and nine years old respectively, had all the virtues, as indicated by their names, and were full of faith and hope in Christ and love towards God and man. And their mother was Sophia in both word and deed. She had true love which is greater than natural love, the so-called mother's instinct, which is why she sought out the spiritual interests of her children. She encouraged them to proceed towards death for the love of Christ, knowing that in this way she would ensure for them true life, since "the righteous live unto the ages" (Wisdom of Solomon 5:1).

Saint Sophia's pattern of behavior shows the measure of love she had for her children, who were not the property of their birth parents, but animated and reasonable gifts of God to the parents, who are co-workers with God in the work of creation. True love is selfless and does not seek a return, it does not expect reciprocation. We love our children because we love God who gave them to us and they truly love us if we have taught them to love God. In the name of love we should not infringe upon the freedom of our children, nor does true freedom exist without love. A love without freedom is a dictatorship, and a freedom without love is anarchy. What touches the hearts of children, more than words, is to pray for them and to set the right example.

Children who have experienced within their family true freedom and selfless love, have learned to love and generously offer without discrimination. The opposite happens with children who have been deprived of love and freedom. They become authoritarian, reactionary, antisocial, sealed tightly within themselves, aggressive and suspicious. Respect for the freedom of others is taught by God Himself, Who has endowed man with free will and respects what anyone does with human freedom.

An Orthodox education helps one overcome any problems or difficulties in life, without creating or allowing the soul to remain repressed, not infrequently leading to unpleasant situations. Many parents, unfortunately, "take out" their repressed emotions on their children. Whatever they failed to do or be in life, they want to do or become them and they try in every way to enforce it thus violating every concept of freedom and democracy, since democracy and dictatorship is a way of life and a daily behavior. Saint Sophia was a democrat in every sense of the word. She encouraged and allowed without imposing. She knew that her daughters belonged to God and she offered them. Love for Him transcends a mother's pain. She believed in eternal life and lived with the hope of eternal good things. She was temporarily separated from her children to be reunited with them in the kingdom of God. She went above their grave and supplicated God to take her life, to be near them. She had the assurance that her children existed, that they were alive and she would meet them, and that she would see them again.

Those who are hard on young people today I think are being unfair. Young people today, according to the testimony of many educators and others involved with youth, are more honest and straightforward than young people of the past. Their violent behavior, in some cases, and extreme reactions I believe are due to what they require from society, such as tenderness, love and sincerity, but instead they encounter cruelty, heartlessness and hypocrisy. Wherever they meet humanity and kindness they become other people, and of this we have many examples.

Faith, Hope and Love were worthy children of their glorious Mother. They were nursed with the guileless milk of faith, hope and love towards God, which is why they managed to realize the purpose of life, their well-being, which is to be together with Christ in the kingdom of God, where life never ends.

Source: *Ekklesiastiki Paremvasi*, "ΠΙΣΤΙΣ, ΕΛΠΙΣ, ΑΓΑΠΗ ΚΑΙ ΣΟΦΙΑ", September 1997. Translated by John Sanidopoulos.

Was the Prophet Jonah Really Swallowed By a Whale?

By John Sanidopoulos

Many Christians are inclined to interpret the story of Jonah in the Old Testament as an allegory that was never meant to be understood as actual history. However, allegories or parables in the Bible are always either said to be so, or made evident in the context. The Book of Jonah, however, is written as a historical tale with a historical prophet mentioned in II Kings 14:25 and confirmed to have existed by Jesus Christ in Matthew 12:40-41. Christ here compares the experience of Jonah to His own approaching death and resurrection.

Do you believe in miracles?

If you believe in miracles, such as the universe coming into existence by God and Jesus Christ rising from the dead, then this leaves little room for doubt that God can have a whale swallow a man and have the man emerge from the belly of the whale three days later, even if this cannot happen in a natural way. This was done for a specific purpose in a specific time that had significance for a certain people, and when properly read in its context it can be understood why such a miracle would prove a certain point to these people. We will explain this further below.

What About the "Whale"?

Both the Hebrew and the Greek versions of the Book of Jonah do not specifically say Jonah was swallowed by a whale, but that he was swallowed by a *ketos*, which in Greek means "great or large aquatic animal". This could mean either a whale, a shark, a sea monster, or even some sea creature specifically created by God to serve His purpose. Whole animals as large or larger than a man have been found in the stomachs of the sperm whale, the whale shark and the white shark.

Both ancient and modern writers with scientific minds, some who had much experience at sea, described the *ketos* as something much larger than a contemporary sea creature or whale. This leaves the possibility that an aquatic creature may have existed that was much larger in the past few thousand and even few hundred years that is greater in size than something like a whale shark today, which can reach up to fifty feet.

How did Jonah survive?

There are three possible answers to the question of how Jonah could have survived three days in the belly of the large fish.

1. Natural - It has been well established that the ancient Hebrew usage of "three days and three nights" was an idiomatic expression that meant simply "three days", allowing the first and last day to be partial days, thus forming a period of time as little as 38 hours (as in the case of the Resurrection of Christ). If something alive is swallowed by a whale, there is always some air for survival, and digestive activity will not begin as long as it is alive. Thus, Jonah's experience could possibly have taken place within the framework of natural law.
2. Miracle - Though this could have taken place naturally, it is more likely that it was a miracle, as Scripture strongly implies. The Book of Jonah says the "large fish" was prepared and sent by God, along with the intense storm that threatened the ship on which Jonah was traveling. God's intention in all this was to have Jonah go to Nineveh and preach to the inhabitants there the message of repentance. Therefore, no doubt God would have preserved Jonah in the belly of the large fish, and did so purposefully for three days as a type of the future resurrection of Christ.
3. Resurrection - A third possibility is that Jonah actually suffocated and died in the large fish, and after three days in Hades or Sheol (the place of departed spirits) God brought him back from the dead, similar to the other eight resurrections that are recorded in Scripture, and in this way Jonah's experience was the prophetic sign mentioned by Jesus. It is also implied in the prayer of Jonah: "Out of the belly of Sheol I cried, and You heard my voice" (Jonah 2:2). That Jonah actually resurrected from the dead may have had a significant impact on the inhabitants of Nineveh repenting with such enthusiasm. Some scholars have speculated that Jonah's appearance, no doubt bleached white from the action of the fish's digestive acids, would have been of great help to his cause. If such were the case, the Ninevites would have been greeted by a man whose skin, hair and clothes were bleached ghostly white — a man accompanied by a crowd of frenetic followers, many of whom claimed to have witnessed him having been vomited upon the shore by a great fish (plus any colorful exaggerations they might have added).

Did the Ninevites really repent?

Critics also find Nineveh's repentance (Jonah 3:4-9) hard to believe, though it isn't technically a miracle. In actual fact, Nineveh's repentance makes perfect sense given Jonah's extraordinary arrival upon the shores of the Mediterranean and the prominence of Dagon worship in that particular area of the ancient world. Dagon was a fish-god who enjoyed popularity among the

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pantheons of Mesopotamia and the eastern Mediterranean coast. He is mentioned several times in the Bible in relation to the Philistines (Judges 16:23-24; 1 Samuel 5:1-7; 1 Chronicles 10:8-12). Images of Dagon have been found in palaces and temples in Nineveh and throughout the region. In some cases he was represented as a man wearing a fish. In others he was part man, part fish—a merman, of sorts.

As for Jonah's success in Nineveh, Orientalist Henry Clay Trumbull made a valid point when he wrote, "What better heralding, as a divinely sent messenger to Nineveh, could Jonah have had, than to be thrown up out of the mouth of a great fish, in the presence of witnesses, say on the coast of Phoenicia, where the fish-god was a favorite object of worship? Such an incident would have inevitably aroused the mercurial nature of Oriental observers, so that a multitude would be ready to follow the seemingly new avatar of the fish-god, proclaiming the story of his uprising from the sea, as he went on his mission to the city where the fish-god had its very centre of worship" (H. Clay Trumbull, "Jonah in Nineveh." *Journal of Biblical Literature*, Vol. 2, No.1, 1892, p. 56).

Is there any historical corroboration for the tale of Jonah?

While there is no conclusive historical proof that Jonah was ever swallowed by a fish and lived to tell about it, there is some provocative corroboratory evidence. In the 3rd century B.C., a Babylonian priest/historian named Berosus wrote of a mythical creature named Oannes who, according to Berosus, emerged from the sea to give divine wisdom to men. Scholars generally identify this mysterious fish-man as an avatar of the Babylonian water-god Ea. The curious thing about Berosus' account is the name that he used: Oannes (Ὠάννη or Οἶαννης).

Berosus wrote in Greek during the Hellenistic Period. Oannes is just a single letter removed from the Greek name Ioannes. Ioannes happens to be one of the two Greek names used interchangeably throughout the Greek New Testament to represent the Hebrew name Yonah (Jonah), which in turn appears to be a moniker for Yohanan (from which we get the English name John). (See John 1:42; 21:15; and Matthew 16:17.) Conversely, both Ioannes and Ionas (the other Greek word for Jonah used in the New Testament) are used interchangeably to represent the Hebrew name Yohanan in the Greek Septuagint, which is the Greek translation of the Hebrew Old Testament. Compare 2 Kings 25:23 and 1 Chronicles 3:24 in the Septuagint with the same passages from the Hebrew Old Testament.

As for the missing "P" in Ioannes, according to Professor Trumbull, "In the Assyrian inscriptions the J of foreign words becomes I, or disappears altogether; hence Joannes, as the Greek representative of Jona, would appear in Assyrian either as Ioannes or as Oannes" (Trumbull, *ibid.*, p. 58).

Nineveh was Assyrian. What this essentially means is that Berosus wrote of a fish-man named Jonah who emerged from the sea to give divine wisdom to man – a remarkable corroboration of the Hebrew account.

Berosus claimed to have relied upon official Babylonian sources for his information. Nineveh was conquered by the Babylonians under King Nabopolassar in 612 B.C., more than 300 years before Berosus. It is quite conceivable, though speculative, that record of Jonah's success in Nineveh was preserved in the writings available to Berosus. If so, it appears that Jonah was deified and mythologized over a period of three centuries, first by the Assyrians, who no doubt associated him with their fish-god Dagon, and then by the Babylonians, who appear to have hybridized him with their own water-god, Ea.

As for the city of Nineveh, from the word "Nineweh" which means "place of the fish", it was rediscovered in the 19th century after more than 2,500 years of obscurity. It is now believed to have been the largest city in the world at the time of its demise. Prior to its rediscovery, skeptics scoffed at the possibility that so large a city could have existed in the ancient world. In fact, skeptics denied the existence of Nineveh altogether. Its rediscovery in the mid-1800s proved to be a remarkable vindication for the Bible, which mentions Nineveh by name 18 times and dedicates two entire books (Jonah and Nahum) to its fate.

It is interesting to note where the lost city of Nineveh was rediscovered. It was found buried beneath a pair of tells in the vicinity of Mosul in modern-day Iraq. These mounds are known by their local names, Kuyunjik and Nabi Yunus. Nabi Yunus happens to be Arabic for "the Prophet Jonah." The lost city of Nineveh was found buried beneath an ancient tell named after the Prophet Jonah.

(Prophet Jonah is Commemorated on September 21)

Events & Announcements

Orthodox Faith Classes

First Class will be on Sunday, September 17

The Orthodox Christian Faith classes will today. Classes will be led by Father Jordan after church on Sundays. Class will be held in the church beginning at 12 noon (45 minutes). The complete class schedule is available in the Narthex and online. This will be a 10 part series, beginning on September 17th, and ending early December. If you are an inquirer, interested in the Orthodox Christian Faith or preparing to become an Orthodox Christian through the sacrament of Baptism, please join us. If you have any questions, please contact Father Jordan at frjordanbrown@gmail.com or 303-581-1434.

OCF College Ministry

Sunday, September 24th, 5 pm

Welcome back dear college students! Mark your calendars for the OCF Dinner on the 24th. Dinner will be at the home of Fr Jordan and Presbytera Marika.

Tuesday, September 26, 6 pm

Our next OCF campus fellowship will be next Tuesday. We will be meeting at the St Thomas Student Catholic Center (corner of 15th & Euclid).

Sunday School Teachers Workshop and Teen Event Friday Evening & All Day Saturday, September 29 & 30

The St. Elias Antiochian Parish in Arvada will be hosting a wonderful youth ministry event September 29 & 30. All the parishes have been invited. Please see the attached insert for more details.

Taste of Orthodoxy 2017

Thanks to Our Volunteers!

Thank you to everyone who helped make the festival a success! Volunteer Appreciation Party will be Sept 23 at 5pm. Pizza and salad will be provided; please bring a drink or dessert to share. RSVP to Nicole Tsiouvaras, 303-489-4491

ToO Items for Sale

Eric and Keity Elias will be selling the leftover stuff from the festival.

Black Olive - \$3.00 Lb

Feta Cheese - \$3.00 Lb

Pita Bread - \$2.00 Bundle

Gyros - \$20.00 Box

Dolmathes - \$6.00 can

Kasseri Cheese - \$5.00/6 slices or
\$10/12 slices

Sliced Lamb - \$10.00/bag

Marinated Chicken - \$8.00/bag

Red and White wine - \$10.00 /bottle

Water and soft drinks - \$2.00/case

Additional Groceries items - varies.

Dirty Laundry

The festival creates a lot of dirty laundry! If you can help by taking some home to wash, please see Joanne Ashmun.

Need Help Cleaning Up!

Please stay after Liturgy today to help carry items back up to the loft for storage. Many hands make light work!

ToO Recap Meeting

Please join us on October 7 for a festival recap meeting. This is our time to discuss what went well and what changes we should consider. All are welcome. Details to follow via email.