



PETRA NEWS

**HOLY MARTYR
ST LONGINOS THE CENTURION**

WEEK OF OCTOBER 11TH 2020

**STS PETER & PAUL
WEEKLY SERVICES**

WEDNESDAY MORNING, OCT 14

Bible Study _____ 10am

WEDNESDAY EVENING, OCT 14

Sts Loukianos & Savinos

Evening Divine Liturgy _____ 6pm

SATURDAY MORNING, OCT 17

**St Longinos Centurion
& Prophet Hosea**

Orthros _____ 8am

Divine Liturgy _____ 9am

SATURDAY EVENING, OCT 17

Great Vespers _____ 5pm

*We welcome Father George and
Presbytera Katina Gartelos.
Father George is the proistamenos
of the Holy Trinity Greek Orthodox
parish in Tulsa, Oklahoma.*

**HYMNS FOR THE
SUNDAY OF THE 7TH ECUMENICAL COUNCIL**

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 THE HOLY FATHERS

*“Supremely blessed are You, O Christ our God.
You established the holy Fathers upon the earth as beacons, and
through them You have guided us all to the true Faith,
O greatly merciful One, glory be to You.*

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 world,
and to our souls His great mercy.”*

KONTAKION HYMN

*“A Protection of Christians unshamable,
intercessor to our Holy Maker, unwavering,
reject not the prayerful cries of those who are in sin;
instead, come to us, for you are good;
your loving help bring unto us,
who are crying in faith to you:
hasten to intercede, and speed now to supplicate,
as a protection for all time,
Theotokos for those who honor you.”*

SCRIPTURE READINGS

Orthros Gospel: John 20:1-10

Epistle: Titus 3:8-15

Gospel: St Luke 8:5-15

SUNDAY OF THE 7TH ECUMENICAL COUNCIL

SEVENTH ORTHROS GOSPEL ACCORDING TO JOHN 20:1-10

On the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran, and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Peter then came out with the other disciple, and they went toward the tomb. They both ran, but the other disciple outran Peter and reached the tomb first; and stooping to look in, he saw the linen

cloths lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb; he saw the linen cloths lying, and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not know the scripture, that he must rise from the dead. Then the disciples went back to their homes.

EPISTLE: ST. PAUL'S LETTER TO TITUS 3:8-15

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned.

When I send Artemas or Tychicos to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful.

All who are with me send greeting to you. Greet those who love us in the faith. Grace be with you all. Amen.

THE GOSPEL ACCORDING TO LUKE 8:5-15

The Lord said this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." And when his disciples asked him what this parable meant, he said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who



have heard; then the devil comes and takes away the word from their hearts, that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." As he said these things, he cried out "He who has ears to hear, let him hear."

HOLY MARTYR, ST LONGINOS THE CENTURION

by St Nikolai Velimirovich

The divine Matthew the Evangelist, in describing the passion of the Lord Jesus Christ, says: "Now when the centurion, and they that were with Him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, "Truly this was the Son of God" (Matthew 27:54). That centurion was this blessed Longinos, who with two other of his soldiers came to believe in Jesus, the Son of God.

Longinos was chief of the soldiers who were present at the Crucifixion of the Lord on Golgotha, and was also the chief of the that guarded the tomb. When the Jewish elders learned of the Resurrection of Christ, they bribed the soldiers to spread the false news that Christ did not resurrect, but rather that His disciples stole His body. The Jews also tried to bribe Longinos, but he did not allow himself to be bribed. Then the Jews resorted to their usual strategy: they decided to kill Longinos. Learning of this, Longinos removed his military belt, was baptized with his two companions by an apostle, secretly left Jerusalem and moved to Cappadocia with his companions. There, he devoted himself to fasting and prayer and, as a living witness of Christ's Resurrection, converted many pagans to the true Faith by his witness.

After that, he withdrew to a village on the estate of his father. Even there, however, the malice of the Jews did not leave him in peace. Due to the calumnies of the Jews, Pilate dispatched soldiers to behead Longinos. St Longinos foresaw in the spirit the approach of his executioners and went out to meet them. He brought them to his home, not telling them who he was.

He was a good host to the soldiers, and soon they lay down to sleep. But St. Longinos stood up to pray, and prayed all night long, preparing himself for death. In the morning, he called his two companions to him, clothed himself in white burial clothes, and instructed the other members of his household to bury him on a particular small hill.



He then went to the soldiers and told them that he was that Longinos whom they were seeking. The soldiers were perplexed and ashamed, and could not even contemplate beheading Longinos, but he insisted that they fulfill the order of their superior.

Thus, Longinos and his two companions were beheaded. The soldiers took Longinos's head to Pilate, and he turned it over to the Jews. They threw it on a dung heap outside the city.

The first appearance of the Holy Martyr Longinos was as follows: Much time had passed since his martyrdom when it happened that a widow in Cappadocia became blind. The doctors were unable to do anything at all for her. Suddenly, the thought came to her to go to Jerusalem and venerate the holy places there, hoping that she might find help. She had an only son, a boy, who served as her guide, but as soon as they arrived in Jerusalem, her son died of an illness. Oh, how immeasurable was her sorrow!

Having lost her eyes, she now lost her only son, whose eyes had guided her. But in her pain and sorrow, St. Longinos appeared to her and comforted her with the promise that he would restore her sight and reveal to her the heavenly glory in which her son now dwelt. Longinos told her everything about himself, and told her to go outside the city walls to the dung heap, and there to dig up his head, and that she herself would see what would happen next. The woman arose and, stumbling, somehow managed to get out of the city. She cried out for someone to lead her to the dung heap and leave her there. When she was led to the dung heap, she bent down and began to dig with her hands, having a strong faith that she would find that for which the saint asked. As she was digging, she touched the holy martyr's buried head, and her eyes were opened, and she saw a man's head beneath her hands. Filled with gratitude to God, and great joy, she took the head of St. Longinos, washed it, censed it, and placed it in her home as the most precious treasure on earth.

Continued on page 5.

ON THE RECEPTION OF HOLY COMMUNION

Rev. Fr. Demetrios Tonias, PhD

“For the bread of God is that which comes down from heaven and gives life to the world.” (St. John 6:33)

At every Divine Liturgy, the priest calls the faithful to approach the Chalice and receive Holy Communion with “the fear of God, faith, and love.” Throughout the Orthodox Christian world, the faithful come forward, make the sign of the Cross, and receive the Body and Blood of Christ. At this moment, as Fr Alexander Schmemmann notes, “the time has now come to offer to God the totality of all our lives, of ourselves, of the world in which we live.” As the priest offers Holy Communion, he declares to each communicant that these precious and life-giving gifts are for “the remission of sins and eternal life.”

In these days of COVID-19, concern for physical well-being has caused some to forget the truths which Orthodox Christians have believed for two millennium. Such concern provides us with an opportunity to remind ourselves of our core beliefs and to reaffirm that which the Church has taught from its earliest moments.

The bread and wine are truly the Body and Blood of Christ. At the Mystical Supper, the Lord told His disciples that the bread was, in reality, His Body and the wine, in truth, His Blood. At the consecration, this transformation takes place when the priest asks God to, “*Send down Your Holy Spirit upon us and upon the gifts here presented and make this bread the precious Body of Your Christ, and that which is in this Cup, the precious Blood of Your Christ.*” St Justin the Martyr proclaimed, “*We have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by Him, and the change of which our blood and flesh is nurtured, is both the Flesh and the Blood of that Incarnated Jesus.*” Similarly, St Gregory of Nyssa wrote that, “*The bread is at first common bread; but when the mystery sanctifies it, it is called and actually becomes the Body of Christ.*”



Communion is the foundation of our relationship with God. Christ offered bread and wine to the Apostles as a means of communion and union with Himself. Fr John Meyendorff describes our reception of the Eucharist as “*the intimate union of the human person with the Triune God.*” Immediately after the Mystical Supper, the First Eucharist, Christ told His disciples, “*I will not leave you as orphans; I will come to you. Yet a little while and the world will see Me no more, but you will see Me. Because I live, you also will live. In that day you will know that I am in My Father, and you in Me, and I in You*” (St John 14:18-20). Thus, St Symeon the New Theologian tells us that, through Holy Communion, we become like “the burning bush of Moses.”

There is no difference between the Mystical Supper and the Divine Liturgy. The Eucharist that Christ instituted in the Upper Room before His Passion is the same that we celebrate today. St John

Chrysostom instructed the faithful of his church that,

“The offering of today is in no way inferior to that which Christ Himself offered, because it is not men who sanctify the offering today, it is the same Christ who sanctified His own. For just as the words of Christ which spoke are the very same as those which the priest now speaks, so too the oblation is the very same.”

Communion is the antidote to sin and the path to eternal life. We receive Holy Communion for the remission of sins and eternal life. Writing in the early 2nd century, St Ignatius of Antioch told the church in Ephesus that Holy Communion “is the medicine of immortality, the antidote we take in order not to die but to live forever in Jesus Christ.”

A message for us today. In the age of COVID-19, what does this mean for the faithful?

- The Body and Blood of Christ lead us to eternal life and union with God, not sickness and death.

Continued on page 5.

SUNDAY OF THE CHURCH FATHERS

Two victories over the iconoclasts are commemorated in the Orthodox Church. One is the final restoration of the holy icons under the Empress Theodora (843 AD), known as the Triumph of Orthodoxy, and celebrated on the Sunday of Orthodoxy, which is the first Sunday of Great Lent. The other affirmation of icon veneration at the 7th Ecumenical Council (787 AD), and event celebrated on the 2nd or 3rd Sunday of October - the Sunday of the Holy Fathers of the 7th Ecumenical Council.

Continued from page 3.

The second appearance of the Holy Martyr Longinos: When Longinos appeared to the blind widow whose son had died, he promised to restore her sight and to reveal her son in great glory. Finding the relics of the holy martyr and touching them with her hands, the widow immediately regained her sight, and thus, one promise was fulfilled. The following night, St. Longinos appeared to the widow in radiant attire, holding her son by the hand, who was also clothed resplendently. Caressing the child like a father, Longinos said: "Woman, behold your son for whom you weep so much! Look at the honor and glory given him; look and be comforted. God has numbered him among the heavenly ranks who live in His Kingdom. I have now brought him from the Savior, and he will never be parted from he. Take my head and your son's body, and bury them together in one coffin. Mourn your son no longer, and let not your heart be troubled, for great glory, joy and endless rejoicing is given him from God." Seeing and hearing all this, the woman was filled with great joy, and she returned to her home, saying to herself: "I asked for bodily eyes and I found spiritual eyes. I was saddened at the remains in glory with the prophets and rejoices with them unceasingly."

The feast of St Longinos will be celebrated on Saturday, October 17, at 9am.

Continued from page 4.

- The Eucharist that we receive today is the same as that which the Apostles received from Christ before His memorable and life-giving Passion.
- The bread and wine that we receive is truly the Body and Blood of Christ - they are holy and everything they touch is holy.

Thus, our Ecumenical Patriarch instructs us that:

- The Mystery of the Divine Eucharist is non-negotiable because we believe that through it is transmitted to the faithful the Body and Blood of the Savior Christ "*unto the remission of sins and life eternal*" and it is impossible that through the is Mystery of Mysteries any disease might be communicated to those who partake. For this reason, the Church remains steadfast and immovable in its teaching towards the essence of the Mystery of Holy Communion.
- As to the mode of mode of distributing the ineffable Mysteries to the faithful, the Church, respecting Holy Tradition ... finds no need for a change of this mode, especially under pressure from external factors.

For the entire life of the Church, there has been no alteration to these most basic beliefs concerning Holy Communion. For the faithful, there is no question. For those who struggle with this belief, it is good to recall the words of the father of the boy with an evil spirit, "*Lord, I believe; help my unbelief!*" (St Mark 9:24). There is nothing wrong with struggling to believe, this is the task of every Christian. It is wrong, however, for the unbelieving to attempt to lead the faithful to disbelief. Put simply, as Christians we either believe that we receive Holy Communion unto eternal life, or we don't.

These are indeed challenging and difficult times, but they are temporary. "*Jesus Christ is the same yesterday, today, and forever*" (Hebrews 13:8). **The belief that the Body and Blood of Christ leads to life and not death is central to our faith.** This is the faith of the Apostles, the faith of the Fathers, and the faith of the Orthodox everywhere and at all times.

May God bless and keep our families safe and lead us all to the knowledge of His truth.

NEWS & ANNOUNCEMENTS

ADULT EDUCATION

WEDNESDAY MORNING BIBLE STUDY OCTOBER 14, 10AM

Please join via live stream zoom
or in person.



ORTHODOX FAITH SERIES TOPIC: WORSHIP AND PRAYER

October schedule: Saturday, October 24 at 6pm

Class is open to all parents, adults and inquirers. This series will take place in the church. Contact Father Jordan with any questions.

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.



SUNDAY SCHOOL ON SATURDAY

Please join us for our next 'Sunday School on Saturday' fellowship scheduled for **October 24th**. We will gather for evening prayer at 5 pm. Dinner will be offered around 5:30ish. Breakout Classes by grade will be offered, 6 to 7 pm. There will be an Adult Education class for all parents, adults and inquirers, 6 to 7 pm in the church. Thank you to the handful who have provided dinner. We have sponsors for the month of October. If you would like to sponsor a dinner in November or December, please contact Aaron Wall or Father Jordan.

If you have any questions, please contact Aaron Wall, Sunday School coordinator at awall609@yahoo.com or (720) 400-6579.

HOLY WATER BOTTLES

Please bring back your empty Holy Water Bottles to the church. We are running low.

SUNDAY FELLOWSHIP MINISTRY

Thank you to the handful who have provided fellowship during these challenging times. The Sunday fellowship has been a great blessing for our parish family. We are looking for a few more volunteers to help with Sunday Fellowship. If you are able to help, please contact Father Jordan.

OUTDOOR GAMES & EQUIPMENT

There are new balls (basketball, soccer & football), and soccer nets. The equipment is located in the toy bin (behind the basketball hoop). Children, please make sure and put away the balls & equipment when you are done. Please do not park in front of the basketball hoop (south side of the church)



GROCERY GIFT CARDS

Philoptochos sells gift cards to Safeway, Natural Grocers Vitamin Cottage, Whole Foods and Sprouts. Also available are **OLD CHICAGO PIZZA PALZ**, an \$11 gift card that you redeem at an Old Chicago restaurant by ordering any large pizza valued up to \$25! Restaurants are located in Broomfield, Arvada, Denver, Thornton, Westminster, Loveland, Ft. Collins, Greeley, Brighton, Aurora, Lakewood, Highlands Ranch. **Please contact Julie Powers** (powerjulie@gmail.com, 970.412.5338) to purchase these gift cards. She will either mail them to you or deliver them to you on Sunday after Liturgy.

KING SHOOPERS SHOPPERS

All you have to do is create an account with your King Soopers loyalty card (or alternate id, your phone number) on their website at kingsoopers.com. Once your account is created, you will link your loyalty card to "Sts Peter & Paul Greek Orthodox Church Philoptochos" by doing the following: 1) Sign in to your account and select "community rewards" (left hand side, under my account); 2) Search for "Sts Peter & Paul Greek Orthodox Church Philoptochos", under category "faith based"; 3) Select enroll. Remember to use your loyalty card whenever you shop and the Philoptochos will receive a portion of your purchase.





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

PHILOPTOCHOS

Presidents - Dana Gall and Sharon Dzilvelis
Treasurer - Julie Powers

BOOK STORE

Sharon Dzilvelis

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.