

# SAINT LUKE THE EVANGELIST GREEK ORTHODOX CHURCH

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## MARCH 14, 2010

### THE FOURTH SUNDAY OF GREAT LENT

Saint John Climacus

*The Fourth Sunday of Lent* is dedicated to St John of the Ladder (Climacus), the author of the work, *The Ladder of Divine Ascent*. The abbot of St Catherine's Monastery on Mount Sinai (6th century) stands as a witness to the violent effort needed for entrance into God's Kingdom (Mt. 10: 12). The spiritual struggle of the Christian life is a real one, "not against flesh and blood, but against ... the rulers of the present darkness ... the hosts of wickedness in heavenly places ..." (Eph 6:12). Saint John encourages the faithful in their efforts for, according to the Lord, only "he who endures to the end will be saved" (Mt. 24:13).

*Saint Rostislav-Michael, Great Prince of Kiev*, was the son of the Kievan Great Prince St Mstislav the Great (June 14), and the brother of holy Prince Vsevolod-Gabriel (February 11, April 22, and November 27). He was one of the great civil and churchly figures of the mid-twelfth century.

His name is connected with the fortification and rise of Smolensk, and both the Smolensk principality and the Smolensk diocese.

Up until the twelfth century the Smolensk land was part of the Kievan realm. The beginning of its political separation took place in the year 1125, when holy Prince Mstislav the Great, gave Smolensk to his son Rostislav (in Baptism Michael) as an inheritance from his father, the Kievan Great Prince Vladimir Monomakh. Thanks to the work and efforts of St Rostislav, the Smolensk principality, which he ruled for more than forty years, expanded and was built up with cities and villages, adorned with churches and monasteries, and became influential in Russian affairs.

St Rostislav founded the cities of Rostislavl, Mstislavl, Krichev, Propoisk, and Vasiliev among others. He was the forefather of the Smolensk princely dynasty.

In 1136 St Rostislav succeeded in establishing a separate Smolensk diocese. Its first bishop was Manuel, installed between March-May of 1136 by Metropolitan Michael of Kiev. Prince Rostislav issued an edict in the city of Smolensk assuring Bishop Manuel that he would provide him with whatever he needed. On September 30, 1150 St Rostislav also ceded Cathedral Hill at Smolensk to the Smolensk diocese, where the Dormition cathedral and other diocesan buildings stood.

*Continued on page 5...*

# AT THE SMALL ENTRANCE WE SING

## RESURRECTIONAL APOLYT. MODE 7.

**B**y means of Your Cross, O Lord, You abolished death. \* To the robber You opened Paradise. \* The lamentation of the myrrh-bearing women You transformed, \* and You gave Your Apostles the order to proclaim to all \* that You had risen, O Christ our God, \* and granted the world Your great mercy.

## APOLYT. OF THE FEAST MODE 8.

**W**ith the rivers of your tears you made the barren desert bloom; and with your sighs from deep within, you made your labors bear their fruits a hundredfold; and you became a star, illuminating the world by your miracles, O John, our devout father. Intercede with Christ our God, for the salvation of our souls.

## APOLYTIKION FOR THE CHURCH. MODE 5.

**T**he holy Apostle, the All-hymned Luke, \* who is acknowledged by the Church of Christ \* as the recorder of the Acts of the Apostles, \* and the splendid author of the Gospel of Christ. \* Let us praise with sacred hymns as a physician, \* who heals the infirmities of man, \* and the ailments of nature, \* who cleanses spiritual wounds, and prays unceasingly for our souls.

## KONTAKION. MODE 8.

**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, O unwedded Bride.

## ΑΝΑΣΤ. ΑΠΟΛΥΤΙΚΙΟΝ. ΗΧΟΣ ΒΑΡΥΣ.

**Κ**ατέλυσας τῷ Σταυρῷ σου τὸν θάνατον, ἠνέωξας τῷ Ληστῇ τὸν Παράδεισον, τῶν Μυροφόρων τὸν θρῆνον μετέβαλες, καὶ τοῖς σοῖς Ἀποστόλοις κηρύττειν ἐπέταξας, ὅτι ἀνέστης Χριστὲ ὁ Θεός, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

## ΑΠΟΛΥΤΙΚΙΟΝ ΤΟΥ ΑΓΙΟΥ. ΗΧΟΣ ΠΛ Δ'.

**Τ**αῖς τῶν δακρῶν σου ροαῖς, τῆς ἐρήμου τὸ ἄγονον ἐγεώργησας, καὶ τοῖς ἐκ βάθους στεναγμοῖς, εἰς ἑκατὸν τοὺς πόνους ἔκαρποφόρησας, καὶ γέγονας φωστήρ, τῇ Οἰκουμένῃ λάμπων τοῖς θαύμασιν Ἰωάννη Πατῆρ ἡμῶν ὅσιε, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

## ΑΠΟΛΥΤΙΚΙΟΝ ΤΟΥ ΝΑΟΥ. ΠΛ. Α'.

**Λ**ουκάν τον πανύμνητον καὶ ἅγιον ἀπόστολον, τὸν τῆς Ἐκκλησίας γνωστὸν συνθέτην τῶν Πράξεων τῶν Ἀποστόλων, τόν τε σεμνὸν τοῦ Εὐαγγελίου Χριστοῦ ὑπομνηματιστήν, ἀξίως τιμήσωμεν ὕμνοις ὁσίοις, ὡς νοσημάτων ἀνθρωπίνων καὶ φυσικῶν ἀσθενειῶν θεραπευτήν, τὸν καθαίροντα πληγὰς τοῦ πνεύματος, καὶ ἀδιαλείπτως πρεσβεύοντα ὑπὲρ τῶν ψυχῶν ἡμῶν.

## KONTAKION. ΗΧΟΣ ΠΛ Δ'.

**Τ**ῇ ὑπερμάχῳ στρατηγῷ τὰ νικητήρια, ὡς λυτρωθεῖσα τῶν δεινῶν, εὐχαριστήρια, ἀναγράφω σοι ἡ Πόλις σου, Θεοτόκε, ἀλλ' ὡς ἔχουσα τὸ κράτος ἀπροσμάχητον, ἐκ παντοίων με κινδύνων ἐλευθέρωσον ἵνα κράζω σοι, Χαῖρε, Νύμφη ἀνύμφευτε.

# THE READINGS OF THE DAY

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## EPISTLE READING

SAINT PAUL'S LETTER  
TO THE HEBREWS 6:13-20

**B**BRETHREN, when God made a promise to Abraham, since he had no one greater by whom to swear, he swore to himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he interposed with an oath, so that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek.

## GOSPEL READING

MARK 9:17-31

**T**At that time, a man came to Jesus kneeling and saying: "Teacher, I brought my son to you, for he has a dumb spirit; and wherever it seizes him it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, and they were not able." And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." And they brought the boy to him; and when the spirit saw him, im-

mediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if you can do anything, have pity on us and help us." And Jesus said to him, "If you can! All things are possible to him who believes." Immediately the father of the child cried out and said, "I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?" And he said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And he would not have any one know it; for he was teaching his disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise."

“Who can describe in words your divinely resplendent beauty, O Virgin Theotokos? Thoughts and words are inadequate to define thine attributes, since they surpass mind and speech.

—ST. GREGORY PALAMAS  
(1296-1359)

# ANNOUNCEMENTS

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## UPCOMING CHURCH SERVICES:

Monday, March 15, Great Compline, 7pm

Wednesday, March 17, Presanctified Div. Liturgy, 5:45pm

Friday, March 19, The Akathist Hymn to the Most Holy Theotokos, 7pm

Saturday, March 20, Great Vespers, 6pm

## UPCOMING CLASSES:

Orthodox Catechism, Tuesday, March 16, 6pm

### GREAT AND HOLY LENT / CONFESSION

Confession is an important part of our preparation for the celebration of our Lord's Pascha – do not neglect this important aspect of spiritual preparation. During Great and Holy Lent, Fr. Michael will be available at the Church from 5-6pm on Thursdays. No appointment is necessary.

### CHURCH CLEANING

On March 20 at 9am, we will be cleaning the Church as we prepare for Holy Week and Pascha. Your help is appreciated.

### CHARITY PALM SUNDAY LUNCHEON

Following Divine Services on Palm Sunday, Philoptochos invites everyone to a Fish Luncheon to raise money to raise money for charity. The cost of tickets is \$10 for adults and \$5 for children. See Georgia Pardalo to purchase tickets.

### EASTER BREAD

Philoptochos will be selling Easter Bread for \$10 / loaf. See Georgia Pardalos to make your reservation.

### DONATIONS REQUESTED

Monetary donations are requested for the fish for the Palm Sunday Luncheon and for the lamb for the Mageritsa for Anastasi/Pascha. Please see Georgia Pardalos if you can help defray the costs for these events.

### COMMUNITY PASCHA CARD

The youth of the parish are still requesting donations for the community Pascha Card. The proceeds of the card will go to the funding of youth activities. Please support our youth!

### AGAPE LAMB PICNIC / POTLUCK

Following the Vespers of Love at 3pm on Pascha we will have a community lamb picnic. Please visit the sign-up sheet in the Narthex if you plan to participate. There is no charge for this event and all are invited.

### GREEK INDEPENDENCE DAY

On Sunday, March 21, following Divine Services, there will be a Greek School presentation for the commemoration of Greek Independence day beginning with a Doxology.

### FOOD BANK

The Parish always accepts donations of non-perishable food items for distribution by the Mid-Missouri Food Bank. Please place items in the purple barrel in the narthex. We also accept donations of butter / margarine for St.. Francis House.

## SYNAXARION

*Continued*

Contemporaries thought highly of the church construction of Prince Rostislav. Even the sources that are inclined to report nothing more about it note that “this prince built the church of the Theotokos at Smolensk.” The Dormition cathedral, originally built by his grandfather, Vladimir Monomakh, in the year 1101 was rebuilt and expanded under Prince Rostislav. The rebuilt cathedral was consecrated by Bishop Manuel on the Feast of the Dormition, August 15, 1150. Prince Rostislav was a “builder of the Church” in a far wider sense: he endowed the Smolensk Dormition church of the Mother of God, and transformed it from a city cathedral into the ecclesiastical center of the vast Smolensk diocese.

Holy Prince Rostislav was the builder of the Smolensk Kremlin, and of the Savior cathedral at the Smyadynsk Boris and Gleb monastery, founded on the place of the murder of holy Prince Gleb (September 5). Later his son David, possibly fulfilling the wishes of his father, transferred the old wooden coffins of Sts Boris and Gleb from Kievan Vyshgorod to Smyadyn.

In the decade of the fifties of the twelfth century, St Rostislav was drawn into a prolonged struggle for Kiev, which involved representatives of the two strongest princely lines: the Olgovichi and the Monomakhovichi.

On the Monomakhovichi side the major contender to be Great Prince was Rostislav’s uncle, Yurii Dolgoruky. Rostislav, as Prince of Smolensk, was one of the most powerful rulers of the Russian land and had a decisive voice in military and diplomatic negotiations.

For everyone involved in the dispute, Rostislav was both a dangerous opponent and a desired ally, and he was at the center of events. This had a providential significance, since St Rostislav distinguished himself by his wisdom regarding the civil realm, by his strict sense of justice and unconditional obedience to elders, and by his deep respect for the Church and its

hierarchy. For several generations he was the bearer of the “Russkaya Pravda” (“Russian Truth”) and of Russian propriety.

After the death of his brother Izyaslav (November 13, 1154), St Rostislav became Great Prince of Kiev, but he ruled Kiev at the same time with his uncle Vyacheslav Vladimirovich. After the latter’s death, Rostislav returned to Smolensk, ceding the Kiev principedom to his other uncle, Yurii Dolgoruky, and he removed himself from the bloodshed of the princely disputes. He occupied Kiev a second time on April 12, 1159 and he then remained Great Prince until his death (+ 1167). More than once, he had to defend his paternal inheritance with sword in hand.

The years of St Rostislav’s rule occurred during one of the most complicated periods in the history of the Russian Church. The elder brother of Rostislav, Izyaslav Mstislavich, a proponent of the autocephaly of the Russian Church, favored the erudite Russian monk Clement Smolyatich for Metropolitan, and wanted him to be made Metropolitan by a council of Russian bishops, without seeking the usual approval from the Patriarch of Constantinople. This occurred in the year 1147.

The Russian hierarchy basically supported Metropolitan Clement and Prince Izyaslav in their struggle for ecclesiastical independence from Constantinople, but several bishops headed by St Niphon of Novgorod (April 8), did not recognize the autocephaly of the Russian metropolitanate and shunned communion with it, having transformed their dioceses into independent ecclesial districts, pending the resolution of this question. Bishop Manuel of Smolensk also followed this course. St Rostislav understood the danger which lay hidden beneath the idea of Russian autocephaly for these times, which threatened the breakup of Rus. The constant fighting over Kiev among the princes might also lead to a similar fight over the Ki-

evan See among numerous contenders, put forth by one princely group or another.

The premonitions of St Rostislav were fully justified. Yurii Dolgoruky, who remained loyal to Constantinople, occupied Kiev in the year 1154. He immediately banished Metropolitan Clement and petitioned Constantinople for a new Metropolitan. This was to be St Constantine (June 5), but he arrived in Rus only in the year 1156, six months before the death of Yurii Dolgoruky (+ May 15, 1157). Six months later, when St Rostislav's nephew Mstislav Izyaslavich entered the city on December 22, 1157, St Constantine was obliged to flee Kiev, while the deposed Clement Smolyatich returned as Metropolitan. Then a time of disorder began in Russia, for there were two Metropolitans.

All the hierarchy and the clergy came under interdiction: the Greek Metropolitan suspended the Russian supporters of Clement, and Clement suspended all the supporters of Constantine. To halt the scandal, St Rostislav and Mstislav decided to remove both Metropolitans and petition the Patriarch of Constantinople to appoint a new archpastor for the Russian metropolitan See. But this compromise did not end the matter. Arriving in Kiev in the autumn of 1161, Metropolitan Theodore died in spring of the following year. Following the example of St Andrew Bogoliubsky (July 4), who supported his own fellow ascetic Bishop Theodore to be Metropolitan, St Rostislav put forth his own candidate, who turned out to be the much-suffering Clement Smolyatich.

The fact that the Great Prince had changed his attitude toward Metropolitan Clement, shows the influence of the Kiev Caves monastery, and in particular of Archimandrite Polycarp. Archimandrite Polycarp, who followed the traditions of the Caves (in 1165 he became head of the monastery), was personally very close to St Rostislav.

St Rostislav had the pious custom of inviting the igumen and twelve monks to his own table on the Saturdays and Sundays of Great Lent, and he served them himself. The prince more than once expressed the wish to be tonsured a monk at the monastery of

Sts Anthony and Theodosius, and he even gave orders to build a cell for him.

The monks of the Caves, a tremendous spiritual influence in ancient Rus, encouraged the prince to think about the independence of the Russian Church. Moreover, during those years in Rus, there was suspicion regarding the Orthodoxy of the bishops which came from among the Greeks, because of the notorious "Dispute about the Fasts" (the "Leontian Heresy"). St Rostislav's pious intent to obtain the blessing of the Patriarch of Constantinople for Metropolitan Clement came to naught. The Greeks believed that appointing a Metropolitan to the Kiev cathedra was one of their most important prerogatives. This served not only the ecclesiastical, but also the political interests of the Byzantine Empire.

In 1165 a new Greek Metropolitan arrived at Kiev, John IV, and St Rostislav accepted him out of humility and churchly obedience. The new Metropolitan, like his predecessor, governed the Russian Church for less than a year (+ 1166). The See of Kiev was again left vacant, and the Great Prince was deprived of the fatherly counsel and spiritual wisdom of a Metropolitan. His sole spiritual solace was the igumen Polycarp and the holy Elders of the Kiev Caves monastery and the Theodorov monastery at Kiev, which had been founded under his father.

Returning from a campaign against Novgorod in the spring of 1167, St Rostislav fell ill. When he reached Smolensk, where his son Roman was prince, relatives urged him to remain at Smolensk. But the Great Prince gave orders to take him to Kiev. "If I die along the way," he declared, "put me in my father's monastery of St Theodore. If God should heal me, through the prayers of His All-Pure Mother and St Theodosius, I shall take vows at the monastery of the Caves."

God did not fulfill St Rostislav's last wish to end his life as a monk of the holy monastery. The holy prince died on the way to Kiev on March 14, 1167. (In other historical sources the year is given as 1168). His body, in accord with his last wishes, was brought to the Kiev Theodosiev monastery.



## SCHEDULE: *Holy and Great Week*

Holy Sunay, March 28	7:00pm	Orthros of Great Monday <i>in commemoration of the Beautiful Joseph and the Withered Fig Tree</i>
Holy Monday, March 29	7:00pm	Orthros of Great Tuesday, <i>in commemoration of the Parable of the Ten Virgins</i>
Holy Tuesday, March 30	7:00pm	Orthros of Great Wednesday, <i>in commemoration of the Sinful Woman who anointed the feet of the Lord with her tears</i>
Holy Wednesday, March 31	9:30am	Divine Liturgy of the Pre-sanctified Gifts
	3:45pm	Mystery of Holy Oil
	7:00pm	Orthros of Great Thursday, <i>in commemoration of the Washing of the Feet and the Mystical Supper</i>
Holy Thursday, April 1	7:30am	Vesperal Divine Liturgy of Saint Basil the Great
	7:00pm	The Holy, Saving and Dread Passion of Our Lord, God and Savior Jesus Christ
Holy Friday, April 2	9:00am	Great Hours
	3:00pm	The Unnailing
	7:00pm	Orthros of Great Saturday (Lamentations)
Holy Saturday, April 3	9:30am	Vesperal Divine Liturgy of Saint Basil the Great
	11:15pm	Vigil of the Great and Holy Pascha of our Lord, God and Savior Jesus Christ <i>Anastasi meal of soup and bread following services.</i>
PASCHA, April 4	3:00pm	Vespers of Love <i>Paschal Picnic following services.</i>





*It is a tradition to decorate the interior of Orthodox Churches with fresh flowers for the commemoration of our Lord's dread and fearful passion and the celebration of His Glorious Resurrection. Any offering that will help us defray the cost of flowers this year will be greatly appreciated.*

**PALM SUNDAY**

- Palm Leaves.....\$100
- Decorated icon for Palm Sunday.....\$175

**HOLY SUNDAY EVENING**

- Decorated icon for Bridegroom Service.....\$175

**HOLY WEDNESDAY**

- Olive Oil.....DONATED.....\$30
- Decorated icon of the Mystical Supper.....DONATED.....\$175

**HOLY THURSDAY**

- Wreath for Crucified Lord,  
"Stavromenos" .....DONATED.....\$150
- Decorated icon of the Crucifixion.....DONATED.....\$175

**HOLY FRIDAY**

- Flowers for Kouvouklion.....5 @ \$100
- Rose Petals.....DONATED.....\$75
- White Orchids.....DONATED.....6 @ \$10 / ea.

**HOLY SATURDAY**

- Bay Leaves .....\$125

**PASCHA**

- Garland for Icon Screen.....3-4 @ \$65, 1 @ \$250
- Icon for Resurrection (portable).....\$175
- Icon for Resurrection (stationary).....\$175
- Paschal Candle for Holy Altar.....DONATED.....\$125

*If you would like to donate any of these items (or a part of any item), please see Fr. Michael or send a check to the Church with the item being donated noted in the memo area of your check.*

