

# SAINT LUKE THE EVANGELIST GREEK ORTHODOX CHURCH

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## MARCH 7, 2010

### THE THIRD SUNDAY OF GREAT LENT

The Veneration of the Precious Cross

*The Hieromartyrs Basil, Ephraim, Eugene, Elpidius, Agathodorus, Aetherius, and Capiton*

The Third Sunday of Lent is that of the Veneration of the Cross. The cross stands in the midst of the church in the middle of the lenten season not merely to remind men of Christ's redemption and to keep before them the goal of their efforts, but also to be venerated as that reality by which man must live to be saved. "He who does not take up his cross and follow me is not worthy of me" (Mt.10:38). For in the Cross of Christ Crucified lies both "the power of God and the wisdom of God" for those being saved (1 Cor.1:24).

*The Hieromartyrs Basil, Ephraim, Eugene, Elpidius, Agathodorus, Aetherius, and Capiton* carried the Gospel of Christ into the North Black Sea region from the Danube to the Dniepr, including the Crimea. They were bishops of Cherson at different times during the fourth century, and they sealed their apostolic activity with martyrdom. Only Aetherius died in peace.

Long before the Baptism of Rus under St Vladimir, the Christian Faith had already spread into the Crimea, which in antiquity was called Tauridia and was ruled by the Roman Emperor. The beginning of the enlightenment of Tauridia is attributed to the holy Apostle Andrew the First-Called (November 30).

The Church's enemies unwillingly contributed to the further spread of Christianity. The Roman emperors often banished traitors to this area. During the first three centuries, Christians were regarded as traitors because they would not follow the state religion. In the reign of Trajan (98-117), St Clement, Bishop of Rome (November 25), was sent to work in a stone quarry near Cherson. There he continued his preaching, and suffered martyrdom.

The pagans inhabiting the Crimea stubbornly resisted the spread of Christianity. But the faith of Christ, through its self-sacrificing preachers, grew strong and was affirmed. Many missionaries gave their lives in this struggle.

At the beginning of the fourth century a bishop's See was established at Cherson. This was a critical period when Cherson served as a base for the Roman armies which constantly passed through the area. During the reign of Diocletian (284-305), the Patriarch of Jerusalem sent many bishops to preach the Gospel in various lands. Two of them, Ephraim and Basil, arrived in Cherson and planted the Word of God there.

*Continued on page 5...*

# AT THE SMALL ENTRANCE WE SING

## APOLYT. OF THE FEAST MODE 1.

Save, O Lord, Your people, and bless Your inheritance, granting victory to the faithful over the enemy, and by Your Cross protecting Your commonwealth.

## RESURRECTIONAL APOLYT. MODE 6.

When the angelic powers appeared at Your grave, \* the soldiers guarding it feared and became as dead. \* And standing by the sepulcher was Mary who was seeking Your immaculate body. \* You devastated Hades, not afflicted by it. \* You went to meet the virgin, and granted eternal life. \* You resurrected from the dead. O Lord, glory to You.

## APOLYT. OF THE FEAST MODE 1.

Save, O Lord, Your people...

## APOLYTIKION FOR THE CHURCH. MODE 5.

The 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.

## ΑΠΟΛΥΤΙΚΙΟΝ ΤΗΣ ΕΟΡΤΗΣ. ΗΧΟΣ Α΄.

Σώσον Κύριε τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου, νίκας τοῖς βασιλεῦσι κατὰ βαρβάρων δωρούμενος καὶ τὸ σὸν φυλάττων διὰ τοῦ Σταυροῦ σου πολίτευμα.

## ΑΝΑΣΤ. ΑΠΟΛΥΤΙΚΙΟΝ. ΗΧΟΣ ΠΛ. Β΄.

Ἀγγελικαὶ δυνάμεις ἐπὶ τὸ μνήμά σου, καὶ οἱ ἀφυλάσσοι ἀπενεκρώθησαν, καὶ ἴστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα τὸ ἄχραντόν σου σῶμα. Ἐσκύλευσας τὸν ἄδην, μὴ πειρασθεὶς ὑπ' αὐτοῦ, ὑπήνησας τῇ παρθένῳ, δωρούμενος τὴν ζωὴν, ὁ ἀναστὰς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι.

## ΑΠΟΛΥΤΙΚΙΟΝ ΤΗΣ ΕΟΡΤΗΣ. ΗΧΟΣ Α΄.

Σώσον Κύριε τὸν λαόν σου...

## ΑΠΟΛΥΤΙΚΙΟΝ ΤΟΥ ΝΑΟΥ. ΠΛ. Α΄.

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

## KONTAKION. ΗΧΟΣ ΠΛ Δ΄.

Τῇ 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 4:14-16; 5:1-6

**B**RETHREN, since we have a high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. And one does not take the honor upon himself, but he is called by God, just as Aaron was. So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "Thou art my Son, today I have begotten thee"; as he says also in another place, "Thou art a priest for ever, after the order of Melchizedek."

## GOSPEL READING

MARK 8:34-38; 9:1

**T**he Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

“While he was still in Paradise, Adam was called to repentance. For God said to him: “Adam, where are you?”; and: “Who told you that you were naked? Have you eaten of the tree of which I told you not to eat?” (Gen. 3:9,11) Yet, when he heard this, he did not want to repent, or to weep, or beseech forgiveness. But why? He makes the woman responsible for his foolishness and his sin. Therefore he is indeed rightly thrown out of Paradise. Because Adam did not want at the time to repent, and because this was at the counsel of the evil demon, for the same reason God, when he comes on the earth, call everyone to himself through repentance, saying: ‘Repent, for the Kingdom of Heaven is at hand’ (Mt. 4:17). He is at hand. He stands at the gates of your hearts and minds. Open your hearts through faith and He will enter immediately...

—SAINT SYMEON THE NEW THEOLOGIAN (949-1022)

# ANNOUNCEMENTS

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## UPCOMING CHURCH SERVICES:

Monday, March 8, Great Compline, 7pm

Wednesday, March 10, Presanctified Div. Liturgy, 5:45pm

Friday, March 12, Fourth Salutations to the Most Holy Theotokos, 7pm

Saturday, March 13, Great Vespers, 6pm

## UPCOMING CLASSES:

**Orthodox Catechism, NO CATECHISM DUE TO PHILOPTOCHOS**

### 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.

### YOUTH EVENT

The youth will go ice skating this afternoon from 3-6pm in Jefferson City. After ice skating, the kids will enjoy a lenten meal at a Rheas in Jefferson City. This event is open to all the youth of the parish and is free of charge.

### PHILOPTOCHOS

This Tuesday, March 9, @ 6pm, there will be Philoptochos meeting.

### 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 will be requesting donations for a community Pascha Card. The proceeds of the card will go to the funding of youth activities. Please support our youth!

### 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 on 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.

*“Faith in Christ is the new Paradise. Thus God knew before the foundation of the world all who believed and will believe in Him, whom he called and will not cease calling until the end, whom He glorified and will glorify, justified and will justify; those, clearly, whom He reveals as conformed to the glory of the image of His Son through holy Baptism and the grace of the Holy Spirit.”*

—SAINT SYMEON THE NEW THEOLOGIAN (949-1022)

## SYNAXARION

*Continued*

Later on, St Ephraim went to the peoples living along the Danube, where he underwent many tribulations and sorrows. He was beheaded at the start of the persecution. The preaching at Cherson was continued by St Basil, St Ephraim's companion. He set many idol-worshippers on the path of truth. Other wayward inhabitants of the city, enraged at his activity, rose up against him. The saint was arrested, mercilessly beaten and expelled from the city.

He went to a mountain and settled in a cave, where he unceasingly prayed to God for those who had driven him out, asking that He might illumine them with the light of true knowledge. And the Lord provided the unbelievers with a miracle. The only son of an important citizen of Cherson died. The dead child appeared to his parents in a dream and said that a certain man named Basil could resurrect him from the dead by his prayers.

When the parents had found the saint and entreated him to work the miracle, St Basil replied that he himself was a sinful man and had not the power to raise the dead, but the Lord Almighty could fulfill their request if they were to believe in Him. For a long time the saint prayed, invoking the Name of the Holy Trinity. Then he blessed water, and sprinkled it on the dead one, who was restored to life. The saint returned to the city with honor, and many believed and were baptized.

Soon, by order of the emperor Maximian Galerius (305-311), the persecution against Christians spread with renewed force. The Christ-haters rose up also against St Basil. On March 7, 309 he was dragged from his house during the night. They tied him up, dragged him along the streets and beat him to death with stones and rods. The body of the saint was thrown out of the city to be eaten by dogs and birds, and for many days it was left unburied, but remained untouched. Then Christians secretly buried the body of the holy martyr in a cave.

*Saint Paul the Simple of Egypt* also lived in the fourth century and was called the Simple for his simplicity of heart and gentleness. He had been married, but when he discovered his wife's infidelity, he left her and went into the desert to St Anthony the Great (January 17). Paul was already 60 years old, and at first St Anthony would not accept Paul, saying that he was unfit for the harshness of the hermit's life. Paul stood outside the cell of the ascetic for three days, saying that he would sooner die than go from there. Then St Anthony took Paul into his cell, and tested his endurance and humility by hard work, severe fasting, with nightly vigils, constant singing of Psalms and prostrations. Finally, St Anthony decided to settle Paul into a separate cell.

During the many years of ascetic exploits the Lord granted St Paul both discernment, and the power to cast out demons. When they brought a possessed youth to St Anthony, he guided the afflicted one to St Paul saying, "I cannot help the boy, for I have not received power over the Prince of the demons. Paul the Simple, however, does have this gift." St Paul expelled the demon by his simplicity and humility.

After living for many years, performing numerous miracles, he departed to the Lord. He is mentioned by St. John, the Abbot of Sinai (Ladder 24:30): "The thrice-blessed Paul the Simple was a clear example for us, for he was the rule and type of blessed simplicity..."

*Saint Paul the Confessor* was bishop of the city of Prusa (in the province of Bithynia in Asia Minor) at a time when the iconoclasts raged against the Church of Christ. His zealous defense of the holy icons was based on Holy Scripture, St. Paul was subjected to harassment and persecution together with St. Theophylactus (March 8). The holy confessor was sent into exile, and reposed around the year 850.

## ON OUR IMITATING THE LORD'S SUFFERINGS

by St.. Theodore the Studite

**B**rethren and fathers, how good it has become for us the separation from the monastery here! For why should our liberty be subject to the judgement of another's conscience? [1 Cor. 10,29.] And why do we maltreat ourselves still for what is of no use? We managed as far as it was possible and the moment allowed; but now, because when the moment summoned they did not choose persecution on behalf of Christ, as certain others, it is necessary to listen to the Prophet when he says, Come out from among them and be separated, [Isa. 52,11.] says the Lord. If others act otherwise over these matters, they will render an account to the Lord on the day of judgement; for it seems to me that to be brought under their power is equivalent of being indifferent towards the heretics. You see that the same distinction withdraws us from the world and drives us to trouble, to distress, to hunger, to persecution, to prison, to death; but in all these we must be supremely victorious through the God who loved us, [Rom. 8,37. St. Theodore seems to be quoting from memory ] when, whenever he sees a soul thirsting for him, gives it force to be able to endure sufferings on his behalf. And to this the Forty Martyrs, whose memorial we have just celebrated, bear witness with the others; for we cannot say that they possessed a different nature to the one we have. But since they loved God with a true heart, they were empowered in their weakness to throw down the invisible enemy by the flesh, and to accomplish a struggle of such a quality and greatness that all Christians praise it in song. And blessed is one who has been granted to share in the sufferings of Christ, [ Cf. 1 Pet. 4,13.] even to some extent at least: the persecuted, because he too was

persecuted; the arrested, because he too was arrested; the reviled, because he too was reviled; the scourged, because he too was scourged; the imprisoned, because he too was imprisoned; see too why it is written, If we have died with him, we shall also live with him; if we endure, we shall also reign with him; if we deny, he too will deny us; if we are faithless, he remains faithful; he is not able to deny himself. [2 Tim. 2,11-13] Do you see the promises and the threats, of what sort and how great they are? For the rest then, brethren, let us strive, let us struggle by the grace of Christ not to shame those things that have been previously mentioned, the banishments, the imprisonments, the scourgings. We may not all have been imprisoned, nor all scourged; but nevertheless the fellowship of life itself becomes a fellowship of sufferings, for if one limb suffers, all the limbs suffer with it; if one limb is glorified, all the limbs rejoice with it. [1 Cor. 12,26] And would that we were even more one body and one spirit, as we have been called in one hope of our calling, [Eph. 4,4.] having Christ as the head, to become well-pleasing to God, to gain the kingdom of heaven, in Christ Jesus our Lord, to whom be glory and might with the Father and the Holy Spirit, now and always and to the ages of ages. Amen.

*Our Venerable and God-bearing Father Theodore the Studite (759-826) was a hymnographer and theologian as well as the abbot of the Monastery of St.. John the Baptist in Studios, outside of Constantinople. His great theological contribution, On the Holy Icons, was for the defense of icons during the Second Iconoclasm Period (814-842). He is also known for his writings and influence on monastic reform. His feast day is on November 11, and the transfer of his relics from Cherson to Constantinople in 845 on January 26.*



## 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.....\$30
- Decorated icon of the Mystical Supper .....\$175

**HOLY THURSDAY**

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

**HOLY FRIDAY**

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

**HOLY SATURDAY**

- Bay Leaves .....\$125

**PASCHA**

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

