

We Welcome You to:
St. John Chrysostom
Antiochian Orthodox Christian Church

402 Badiac Rd.
P. O. Box 80095
Fort Wayne, Indiana 46898
Fr. Anthony Michaels
Fr. George Smith

Website: www.stjohnfortwayne.org

A Warm Welcome to Our Visitors

We are delighted to have visitors worship with us, and we pray that you will be blessed through your participation in our services. In the Orthodox Church, the reception of Holy Communion is a mark of membership in the Church. Only those who have been united to the Orthodox Church through Baptism or Chrismation, having prepared themselves through regular CONFESSION, prayer and fasting, are permitted to partake of Holy Communion. We earnestly look forward to the day when unity in the faith, life and worship of all Christians will have been achieved. In the meantime, we encourage visitors to join with us in our prayers and hymns. Literature about the Orthodox faith and this parish can be found in the vestibule. Feel free to ask questions before or after the services and, if you like, sign our guest book and fill out a request card. Please join us for refreshments and fellowship in the Parish Center after Liturgy. We want our visitors who are not Orthodox to receive the blessed bread after the Liturgy and to venerate the Cross if you wish.

To prepare properly for holy communion, we should fast from food and drink from 12:00 at night until reception of communion. Exceptions are made for those who need food and drink to take medication and for other age related difficulties and infirmities. If you have any specific questions please see Fr. Anthony personally.

CONFESSIONS: Before and after Vespers on Saturday 5:00PM
(Confession may be available on Sunday morning if needed as well.)

MATINS: 9:00AM on Sundays

DIVINE LITURGY: 10:15AM ON Sundays

Feast Days: Vesperal Divine Liturgy – 6:30PM

Saint John Chrysostom Orthodox Church strives to serve those in the greater Fort Wayne community who seek fullness of truth and life in Jesus Christ; through the meaningful worship, the unchanging doctrines, and the joyful communion experienced in Holy Apostolic Tradition.



LITURGICAL TEXTS FOR SUNDAY

July 12, 2009

5th Sunday after Pentecost

Tone 4 / Eothinon 5

Saints of the Day: Martyrs Proklos and Hilarion of Ancyra; Veronica, the woman with the issue of blood who was healed by our Lord

During the Little Entrance: The troparion of the Resurrection in Tone 4

Tone 4

The Resurrection from the Octoechos (Nassar, 162; Kazan Sun. Mat, 18)

Having learned the joyful message of the Resurrection from the angel, the women Disciples cast from them their parental condemnation, and proudly broke the news to the Disciples, saying, Death hath been spoiled. Christ God is risen, granting the world Great Mercy.

The Entrance Hymn(Eisodikon):

O come let us worship and fall down before Christ, O Son of God, who art risen from the dead, save us who sing unto thee: Alleluia

After the Entrance we chant:

Tone 4

The Resurrection from the Octoechos (Nassar, 162; Kazan Sun. Mat, 18)

Having learned the joyful message of the Resurrection from the angel, the women Disciples cast from them their parental condemnation, and proudly broke the news to the Disciples, saying, Death hath been spoiled. Christ God is risen, granting the world Great Mercy.

Troparion of St. John Chrysostom

Grace has shone forth from thy mouth like fire, illuminating the inhabited world. Thou have treasured for the world the treasures of silver-hating and revealed to us the sublimity of humility. Wherefore, O Educator, by thy words, O John the golden-mouthed, intercede with Christ God to save our souls.

طروبارية القديس يوحنا الذهبي الفم (باللحن الثامن)

لقد بزغتِ النعمة من فمك مثل النار، فأنارت المسكونة ووضعت للعالم كنوزَ عَدَمِ حُبِّ الفِضَّةِ، وأوضحت لنا سُمُوءَ الإِتِّضاعِ، يا أَيُّها الأبُّ المُوَدَّبُ بأقوالِهِ يوحناَ الذهبيَّ الفمَّ، فتشفع إلى الكلمةِ المسيحِ الإلهِ، في خلاص نفوسنا

Tone 4

Kontakion of the Theotokos (Nassar, 125)

O Undisputed intercessor of Christians, the mediatrix unrejected by the Creator, turn not away from the voice of our petitions, though we be sinners. Come to us in time, who cry to thee in faith, with assistance; for thou art good. Hasten to us with intercessions O Theotokos, who dost ever intercede for those who honor thee.

Epistle: Romans 10:1-10 (5th Sunday after Pentecost)

FIFTH SUNDAY

Gradual, Tone IV

O Lord, how manifold are your works! You have created them all in wisdom.

Verse: Bless the Lord, O my soul.

Lesson from the Epistle of Saint Paul to the Romans (c.10, v. 1-10)

Brethren, I desire with all my heart and I pray to God for the salvation of Israel. I can testify that they have a zeal for God, but it is not based on knowledge. Ignoring and disregarding the justification, which comes from God, they are trying to institute a justification of their own. For Christ has superseded the Law, and everyone, who has faith in him, may be justified.

Moses tells us in the Scriptures that every man, who observes the rules prescribed by the Law, will find life through them. But justification, which comes from faith, is much easier. It does not mean that we must ascend into heaven to bring Christ down on earth, or descent into the abyss to bring Christ up from the dead.

It means only that the doctrine of the faith we preach is close to you, on your mouth, and in your mind. You can *find* salvation, if you acknowledge with your mouth that Jesus is the Lord and if you believe in your mind that God has raised him from the dead. For with our mind we believe in him, and so we are justified. With our mouth we acknowledge him, and so we are saved.

Gospel: Matthew 8:28-34; 9:1 (5th Sunday of Matthew)

Gospel

Matthew 8:28-34; 9:1 (5th Sunday of Matthew)

The Reading of the Holy Gospel according to St. Matthew

At that time: When Jesus came to the other side, to the country of the Gergesenes, two demoniacs met him, coming out of the tombs, so fierce that no one could pass that way. And behold, they cried out, "What have you to do with us, O son of God? Have you come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged him, "If you cast us out, send us away into the herd of swine." And he said to them, "Go,." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood.

And getting into a boat he crossed over and came to his own city.

SUNDAY, JULY 12, 2009 –

THE HOLY BREAD IS OFFERED BY KRIS HOWARD FOR THE HEALTH OF ESSA, BEVERLY, GANIM, JENNIFER, BRITTANY, ELIZABETH AND FOR ALL THE MEMBERS OF THE HOWARD AND BOJRAB FAMILIES.

FOR GENEVIEVE DEEB, DON SCHENKENBERGER, ALEX TSIGULOFF,

HIS EMINENCE METROPOLITAN PHILIP AND HIS GRACE BISHOP MARK – FR. ANTHONY AND FR. GEORGE, ANTHONY & GERTRUDE MICHAELS

AND FOR THE PARISH OF ST. JOHN CHRYSOSTOM, FOR ALL IT'S FAMILY AND FRIENDS, BENEFACTORS AND SUPPORTERS, AND THE FOUNDERS OF THIS HOLY TEMPLE.

THE HOLY BREAD IS OFFERED IN MEMORY IN MEMORY OF GANIM, EDNA, GEORGE, CRYSTAL, EVELYN, PHILIP, VICTOR, MOSE AND THE DEPARTED OF THE HOWARD AND BOJRAB FAMILIES. ALSO IN MEMORY OF ALL THE DEPARTED WHO HAVE MADE 639 PUTNAM ST. THEIR CHURCH HOME.

COLLEEN MALOLEY

JUSTIN POPA – JON, EUFIMIA, POMPI LIU, ALIZA, FLORIN JOHN (MEMORIAL)

THE REPOSE OF THE SOULS OF ALL THE DEPARTED LOVED ONES OF ALL MEMBERS AND FRIENDS OF ST. JOHN CHRYSOSTOM CHURCH – MAY THEIR MEMORIES BE ETERNAL.

UPCOMING BREAD OFFERING:

– Jul 12: Kris Howard – **Jul 19:** Joe & Sandy Cockrell – **Jul 26:** Don & Connie Schenkenburger

July Birthdays

6 Judith Egbert, Katherine Fay – **7** Mickey Mitson – **14** Joseph "Joe" A. Cockrell Sr
– **16** Alexander M. Deeb – **19** Joe Cockrell Jr – **20** Angela R. Bojrab – **27** Aseel Zawahri
– **31** Brandon Rutherford, Elaina Zawahri

– **GOD GRANT YOU MANY YEARS** –

Anyone celebrating a birthday or anniversary or any other special occasion please forward your information to Fred Deeb or Father Anthony, that your name may be included in the bulletin.

BIBLE STUDY

EVERY TUESDAY EVENING AT 7:30 P.M. AT FR. ANTHONY’S HOUSE

The topic is from the Old Testament. Everyone is encouraged to participate in this unique opportunity to understand the New Testament.

BASIC CLASS IN ORTHODOXY

EVERY THURSDAY EVENING @ 7:00 P.M. AT THE CHURCH

This is an excellent learning opportunity for potential catechumens discovering the Orthodox Church and for long-time Orthodox Christians desiring to gain a deeper understanding of their faith.

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Pledge Donations for June were \$7,095.46

Total Expenses were \$12,289.69

Total deficit for June \$5,194.23

YOU ARE INVITED TO THE BAPTISM OF AYDRE GEORGE MOURAD

SATURDAY, JULY 18TH AT 3 PM AT ST. NICHOLAS ORTHODOX CHURCH

DINNER FOLLOWING AT ST. JOHN CHRYSOSTOM CHURCH HALL ON BADIAC RD.

RSVP TO DIMA

Calendar of Events:

Saturday, July 11 -

5:00 pm Great Vespers

Sunday, July 12 -

9:00 a.m. Matins 10:15 a.m. Divine Liturgy –(NO COFFEE HOUR)

Monday, July 13

ALL LITURGICAL, EQUIPMENTS, MISCELLANEOUS, CHOIR LOFT, OFFICE, KITCHEN, CLEANING SUPPLIED ETC. SHOULD BE READY FOR THE FOR THE MOVE TO BADIAC RD –

IF YOU HAVE ANY QUESTION CONTACT TAMI FAY OR KRIS HOWARD

Tuesday, Jul 14 -

7:30 p.m. Bible study @ Fr. Anthony’s House

Wednesday, July 15 TENTATIVE DATE TO MOVE -

Thursday, Jul 16 -

7:00 p.m. Basic Class in Orthodoxy @ Fr. Anthony's House

Saturday, Jul 18 -

5:00 pm Great Vespers

Sunday, Jul 19 - AT THE NEW RECEPTION HALL 402 BADIAC RD.

9:00 a.m. Matins 10:15 a.m. Divine Liturgy

Monday, Jul 20 -

GLORIOUS PROPHET ELIAS

July 20 to July 26

Archdiocese Convention - Van Nuys, CA

Saturday, Jul 25 -

5:00 pm Great Vespers

Sunday, Jul 26 -

9:00 a.m. Matins 10:15 a.m. Divine Liturgy

Tuesday, Jul 28 -

7:30 p.m. Bible study @ Fr. Anthony's House

Thursday, Jul 30

7:00 p.m. Basic Class in Orthodoxy @ 402 BADIAC RD

Saturday, Aug 1 -

5:00 pm Great Vespers

Sunday, Aug 2 -

9:00 a.m. Matins 10:15 a.m. Divine Liturgy

Wednesday, Aug 5 -

6:30 pm VESPERAL DIVINE LITURGY -

TRANSFIGURATION & BLESSING OF THE GRAPES

Thursday, Aug 6 -

HOLY TRANSFIGURATION

TIPS ON CHURCH ETIQUETTE:

THERE ARE TIMES DURING ORTHODOX CHURCH SERVICES THAT CALL FOR THE PEOPLE TO KNEEL. EXAMPLES INCLUDE THE CONSECRATION OF THE HOLY GIFTS (“THINE OWN OF THINE OWN, WE OFFER UNTO THEE ON BEHALF OF ALL AND FOR ALL....”) AND DURING THE PRAYER OF ST. EPHRAIM DURING SERVICES IN GREAT LENT.

IF YOU ARE ABLE TO GET ONTO YOU KNEES, YOU SHOULD KNEEL.

IF YOU ARE NOT ABLE TO GET ONTO YOUR KNEES, IT IS PROPER TO REMAIN STANDING WITH YOU HEAD BOWED.

YOU SHOULD NOT SIT, EVEN IF YOU ARE ON THE EDGE OF THE SEAT WITH YOUR HEAD BOWED.

REMEMBER, SITTING IS NOT THE SAME AS KNEELING.

June 12, 2009

We are in the final stretch of what we have been waiting for...Our move to our new church on Badiac Road in Ft.Wayne!!

Our tentative date to move is July 15th and there are many things that need to be done to ensure the move goes smoothly. Kris Howard has asked me to coordinate this process and that is the purpose of this letter.

We have 11 main areas in the church and hall that need to be packed and moved. There are Team Leaders that are assigned to each one of these areas. We are looking for boxes, packing materials and packers to assist in meeting the July 15th deadline. Our last church service is scheduled for July 12th. Everything else can be boxed up by July 12th if not before. I do know that the Sunday School and Bookstore already are packed and ready to move. We will need assistance in the other areas listed below. Feel free to contact the team leaders directly to let them know what packing supplies you have and/or can assist as packers.

Thank you very much. If you have any questions please don't hesitate to contact me.

Location	Items	Team Leader
Church	All liturgical items/equipment	Father Anthony
Church	Miscellaneous items	Alex Deeb/Robert Tindall
Church	Choir Loft	Marie Bojrab/Kris Howard
Church Hall	Office Supply Room	Fred Deeb
Church Hall	Kitchen area	Sandy Cockrell
Church Hall	Cleaning Supply	Najwa Koudsia
Church Hall	Paper products etc	Mike Malooley

What an exciting time this is for St. John Chrysostom and what a wonderful and beautiful new church we will all have very soon. With everyone's help it will all go very smoothly!

Thanks again,
Tami Fay

Please note: I will be working in Chicago July 14-17. Up until then please don't hesitate to call me.

The 1st Annual St. John Chrysostom Golf Outing

Proceeds will support the construction of our new church on Badiac Road

Autumn Ridge Golf Course

Wednesday, August 26, 2009

1:00 pm Shotgun Start

Hog Roast at 6:00 pm Following Golf

Entry Fee is \$75 per golfer which includes:

- 18 holes of Florida Scramble golf - four person teams
- 2 carts per team
- Boxed lunch at registration
- Dinner/Raffle following golf
- Refreshment cart on course
- Golf Prizes
 - Closest to the pin on all four par threes
 - Hole-in-one contest on one par three
 - Longest drive for men and women
 - Foursome winners with lowest scramble scores: 1st, 2nd, and 3rd place awards

GOLF REGISTRATION DEADLINE IS MONDAY, AUGUST 3

Make checks payable to: St. John Chrysostom Building Fund

Send all registration forms to Don Schenkenberger,

DINNER ONLY RESERVATION FOR NON-GOLFERS \$20 per person.

Hog Roast at 6:00 pm at Autumn Ridge Golf Course *Reservation deadline is Monday, August 3 Make checks payable to: St. John Chrysostom Building Fund*

For registration questions and information please contact:

Don Schenkenberger

John Fay

Rick Adams

Great Prince Vladimir

Equal-to-the-Apostles and baptism of Russians

July 28 (July 15 old calendar).

Prince Vladimir was the son of Prince Svyatoslav and Malusha, the Princess of the Drevlyany people. He was raised by his mother's brother Dobrynya, who was a pagan. In 972 Vladimir became the ruler of Novgorod. In 980, when the war between brothers was at its highest point, Vladimir started hostilities against Kiev, ruled at the time by his brother Yaropolk. After the victory over his brother Vladimir became the ruler of Kiev. He conquered Galitia, suppressed the rebellious Vatka people, fought with the Pecheneg tribes, and expanded the territory subject to him from the Baltic Sea in the north to the river Boug in the south. He had 5 wives and numerous concubines. He installed idols on the Kiev Mountains with human sacrifices being brought to them. It was at that this time that Variagians Feodor and Ioann died for being faithful to the Lord. The death of these martyrs impressed Vladimir so much that he began to doubt pagan beliefs.

Vladimir invited missionaries from many countries to come to Kiev: Moslem Bulgarians who lived beyond the Volga river, German Latins, Jews and Greeks. The prince asked them about their creeds, and each of the visitors offered him his own belief. It was the Greek preacher who impressed Vladimir most of all. At the end of their conversation, the preacher described the day of the Lord's judgment. Upon counseling with his boyars, Vladimir sent 10 wise men to find out whose faith was better. When the Russian envoys arrived in Constantinople they were impressed to the depth of their souls by the splendor of the St. Sofia cathedral, the harmonious singing of the royal choir and the grandeur of the service conducted by the Patriarch. "We were not even aware if we were on the earth or in heaven," they related to Vladimir while recounting their impressions. And the boyars added, "If the Greek faith had not been superior to other beliefs, your grandmother, Olga, who was the wisest of living people, would not have embraced it."

Vladimir decided to get baptized, but he did not want to turn Russia into a Greek subject. For this reason Vladimir started hostilities against Greece and occupied Hersones, from where he sent envoys to Constantinople demanding that the emperors Basilius and Constantine agree to his marrying their sister Anna. They replied that Anna could only marry a Christian. Then Vladimir declared that he is willing to accept Christianity. But prior to the bride's arrival to Hersones, Vladimir was inflicted by blindness.

In this state, like the Apostle Paul, he became aware of his spiritual powerlessness and was prepared for the great miracle of rebirth. When the Princess arrived in Hersones, she advised Vladimir to get baptized as soon as possible. Vladimir was baptized in 988 and was named Vasili. Upon coming out of the baptismal font he regained his physical and spiritual vision and exclaimed in rapture, "Now I have seen the true God!"

Returning to Kiev together with Korsun and Greek priests, Vladimir suggested to his twelve sons to become Christians and they were baptized in one of the Kiev streams called Kreshchatic. Many boyars followed the example of his sons. Meanwhile Vladimir started to ban and destroy idols. Perun, the greatest of the idols, was tied to a horse, dragged off its mount with desecration and thrown into the Dnieper River. This was followed by preaching the Gospel to people. Christian ministers brought

people together and preached to them the true sacred faith. Finally Saint Vladimir told all the Kiev citizens, both rich and poor, to come to the bank of Dnieper on a certain day to get baptized. The Kiev citizens were willing to fulfill the Prince's order reasoning: "The Prince and boyars would not have adopted the new faith, if it had not been better."

On the appointed day, the citizens of Kiev came to the bank of the Dnieper River. Vladimir himself came there also accompanied by Christian ministers. All the people entered the river, with the water reaching up to their necks or chest, adults were holding children and babies, while the ministers were reading prayers on the bank. Saint Vladimir was elatedly praying to God that he and his people be commended to the Lord.

After the baptizing of the people living in Kiev and its suburbs, the new faith was brought to Novgorod. In 990, Mikhail, the first metropolitan of Kiev, arrived in Novgorod with six bishops accompanied by Dobrynia, uncle of Saint Vladimir. Like in Kiev, they overthrew the statue of Perun, dragged it on the ground and cast it into the Volkhov River. After that they proclaimed the people Catechumens and baptized them. Metropolitan Mikhail together with 4 bishops and Dobrynia left Novgorod for Rostov, where they baptized many citizens, received presbyters into the ministry and built a church. But the pagan beliefs persisted so long after that in Rostov, that the first two Rostov bishops - Saint Feodor and Saint Illarion - after many great efforts to eradicate paganism had to leave the cathedra. Saint bishops Leontius and Isiaya worked hard to put an end to idolatry in Rostov. Venerable Ambrosius founded the Rostov monastery and was an archimandrite there.

In 992 the Holy faith was brought to the Suzdal region. Prince Vladimir went there with two bishops. The Suzdal people adopted Christianity and got baptized willingly.

Vladimir's children receiving appanage principalities from him, gave much attention to expansion of Christianity in their crown domains. Hence, in the 10th century, in addition to Kiev, Novgorod, Rostov, and Suzdal, the Holy Creed was also taught in the towns of Murom, Polotsk, Vladimir-of-Volyn, Smolensk, Pskov, Lutsk, Tmutarakan and in the land of Drevlans. Later, in the land of the Vyatich people (more recently called Kursk, Orlov, Tula and Kaluga regions) Venerable Kuksha, a monk of the Pechora monastery, accomplished a lot of ministerial work and preaching. He suffered a martyr's death from the pagans.

In the beginning the Christian faith was initially adopted in territories adjacent to Kiev and along the waterway from Kiev to Novgorod, wherefrom it was spread along the Volga artery. Under the Orthodox dominion, Slavic tribes started to be drawn together into a united state.

To be continued

Great Prince Vladimir

Equal-to-the-Apostles and baptism of Russians

Continued

The successful conversion of Russian people into Christianity can be explained by the fact that it was spread predominantly by peaceful means - by ministration and preaching (unlike Roman Catholics who often used fire and sword). As well as the fact that it was done in the native Slavic language, due to the work of Saints Cyril and Methodius.

Following the example of Russians some national minorities living on lands adjacent to Russia started to convert into Orthodox Christianity. Thus, in the 10th through the 13th centuries some Finnish tribes (Izhora and Korela), Chude, Cheremis and Votiaks, and also some non-Russian tribes living in Vologda and some other national minorities were baptized. In the beginning of the 13th century the city of Nizhni-Novgorod was erected on the banks of the Volga and Oka Rivers to become a stronghold of Orthodoxy among non-Russians living along the Volga River and in the middle regions of Russia.

In the western parts of Russia the spreading of Orthodoxy was confronted by another strong influence coming from the Roman Catholic Church. Latin missionaries from Sweden were preaching in Finland. The tribes living south of the Finnish bay were initially converted into Orthodoxy, but later Latin missionaries from Denmark inhabited the region. By the end of the 12th century a Latin Order of Knights of the Sword was established in Livonia, which opposed both the Russian influence and the successful expansion of Orthodoxy. In Lithuania the Orthodox Christian faith started to be adopted in the 12th century from the neighboring Russian settlements. In the 13th century, after Lithuanian princes conquered the Russian towns of Novogrudsk, Slonim and Brest, some of the Lithuanian people got baptized.

The expansion of Orthodoxy here was particularly promoted by the martyrdom and death of three court dignitaries of the Lithuanian prince Olgerdt (who was the son of Gedemin, the founder of the Lithuanian kingdom. These were Saints Anthony, Ivan and Eustaphius. But by the end of that century Lithuania and the western part of Russia subject to it joined the Catholic Poland. After that Roman popes did everything possible to attain 2 goals: the separation of southwest lands from the unified Russian church, and the introduction of the so-called "Lithuanian Unia" there.

Influence of Christianity on the life of Russian people.

Immediately after adoption, the Holy Christian faith began to effect positively the life of our ancestors. The society started practicing the Christian way of life such as frequent prayers, charity, and traveling to holy places to name a few. Especially pronounced was the beneficial influence of Christianity on the hearts and lives of some prominent personalities of that time. While a pagan Prince Vladimir was indulging in vices, he was also notorious for cruelty. Christian faith changed him as if he had been born again. He became reserved, chaste and compassionate towards the poor and disabled. Every day in his palace he would give alms to the beggars and send out everything necessary for nurturing the poor and crippled at their homes.

In Christianity, Vladimir was even doubtful about the execution of the worst criminals, he asked bishops if this would constitute a sin. Vladimir's sons, saint martyrs Boris and Gleb, were a true model of Christian piety. The Russian metropolitans Mikhail, Illarion and others were famous for their saintly ways of life. It was in the monasteries that we find especially numerous examples of righteous and devout life.

The development of spiritual enlightenment and written language, as well as the establishment of schools in Russia enhanced the beneficial influence of Christianity on the Russian way of life.

It was a special care for Archbishops and princes to enlighten people in the spirit of Christianity. Following the advice of the first prelate of the Russian church - Metropolitan Mikhail - the Great Prince Vladimir organized schools in Kiev and other cities. Metropolitan Mikhail often invited the teachers and instructed them in the ways to educate children. Prince Vladimir's son Yaroslav the Wise, ordered churches built and people taught in the cities and settlements. In Novgorod he organized a school for 300 children. According to a chronicler, Mikhail himself was reading books "day and night" and gathered "many scribes" who were copying books and sometimes translating them from Greek into Russian. The successors of Vladimir and Yaroslav followed their example, as did the clergy and the monks. The books were considered to be part of the holy work at the monasteries; many monks devoted all their time when free from prayers to reading and translating books. Sometimes in order to copy some books they had to travel to the East - to Constantinople and Athos.

Furthering the Christian enlightenment of people, archbishops and pastors of the Russian church were also striving for establishment of civil order in Russia, which would be based on the unshakable foundation of Christianity. The influence of Russian Christian pastors was especially beneficial during the afflictions of internal strife. Either the metropolitan himself tried to put an end to discords between princes, or sent his bishops to perform the task. Amongst all of those discords and civil strifes, our hierarchy preserved its unity and indivisibility, which was the main factor in uniting the Russian state.

Troparion

Sitting in the throne of the God-protected Kiev,/ thou wast like a merchant seeking goodly pearls, O Vladimir. /Thou didst search and send to the Imperial City/ to know the Orthodox Faith. / Thou didst find Christ the Pearl of great price,/ Who chose thee like Paul and enlightened thy blindness of flesh and spirit at the Font./ Thy people celebrate thy repose:/ wherefore pray for Russia and all peoples,/ that the Orthodox may be granted peace and great mercy.