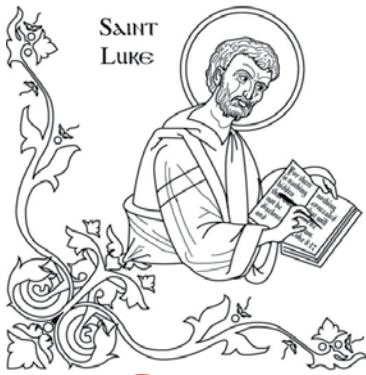


ὁ ἅγιος

ΚΥΒΑΚΟΣ

ὁ ἀρχιεπίσκοπος





# ST. LUKE ORTHODOX CHRISTIAN CHURCH

Diocese of the South, Orthodox Church in America

1415 Woodstock Ave., Anniston, AL 36207

The Very Rev. Archbishop Father Basil Henry

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<https://stlukeanniston.org>

## NEWS & ANNOUNCEMENTS

- **We welcome our visitors.** Please join us for a potluck meal after Liturgy so you can get to know us. Communion is for Orthodox Christians who have fasted before Liturgy but everyone is welcome to the blessed bread an Altar Server will offer.
- Grant, O Lord, a prosperous and peaceful life, health, salvation, and furtherance in all good things to all Thy servants who are celebrating birthdays, namesdays and anniversaries, and preserve them for **MANY YEARS!**

This Week's Fasting, Services and Scripture Readings						
Mon., 9/30	Tues., 10/1	Wed., 10/2	Thurs., 10/3	Fri., 10/4	Sat., 10/5	Sun., 10/6
						Divine Liturgy 10 a.m.
					Great Vespers 4 p.m.	Brunch & Fellowship
Gal. 2:11-16	Gal. 2:21-3:7	Gal. 3:15-22	Gal. 3:23-4:5	Gal. 4:8-21	1 Cor. 4:17-5:5	2 Cor. 4:6-15
Luke 6:24-30	Luke 6:37-45	Luke 6:46-7:1	Luke 7:17-30	Luke 7:31-35	Luke 5:27-32	Luke 7:11-16

Service times are subject to change. Please check with Fr. Basil if in any doubt.



Saint Luke Orthodox Church  
Orthodox Church of America

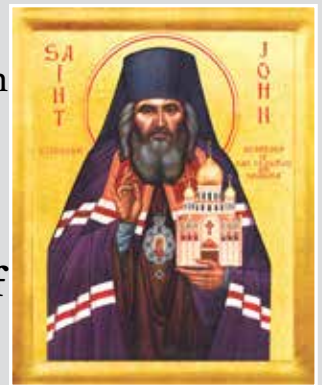
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schedule and much more.**

**<https://stlukeanniston.org>**

# SAINTS OF THE DAY

September 29<sup>th</sup>, 2024 • 14<sup>th</sup> Sunday of Pentecost

The 80 Holy Martyrs of Byzantium, burnt in a marine vessel during the reign of Emperor Valens (364-378); Martyrs Tryphon, Trophimus, and Dorymedon, and 150 Martyrs, in Palestine; Martyr Theodota of Philippi; Martyr Petronia, by the sword; Martyr Gudelia of Persia (4th century); Martyrs Dada, Gabdelas, and Casdoe of Persia (4th century); Saint Cyriacus the Anchorite, Hermit, of Palestine (556); Saint Theophanes the Merciful of Gaza; Saint Fraternus, Bishop of Auxerre in France and by tradition a martyr (450); Saint Ludwin, Founder of Mettlach in Germany and then Bishop of Trier (c. 713); Saints Catholdus, Anno and Diethardus, three monks who preached the Gospel around Eichstätt in Germany (late 8th century); Saint Alaricus, a monk at Einsiedeln Abbey in Switzerland, later a hermit on the island of Uffnau in the lake of Zurich (975); Saint Cyprian, Abbot, of Ustiug in Vologda (1276); New Hieromartyr Malachi of Rhodes, tortured and roasted on a spit over live coals (1500); Venerable monk-martyrs in the Strofades (1530 or 1537); Saint Onuphrius the Wonderworker, of Gareji, Georgia (1733); Three New Martyrs of Vrachori, Agrinio (1786); New Hieromartyr John (Pommer), Archbishop of Riga in Latvia (1934); Translation of the relics of St. Donatus, Bishop of Euroea in Epirus (387), from the Church of Santa Maria e San Donato in Venice to Paramythia in Greece; Repose of Blessed Anthony Alexeyevich, Fool-for-Christ, of Zadonsk (1851); **Uncovering of the relics (1993) of St. John (Maximovitch), Archbishop of Shanghai and San Francisco (1966).**



# Divine Liturgy

of St. John Chrysostom

## Troparia/Kontakia

### **Troparion of the Resurrection** (Tone 5)

Let us, the faithful, praise and worship the Word,  
co-eternal with the Father and the Spirit,  
born for our salvation from the Virgin;  
for He willed to be lifted up on the Cross in the flesh,  
to endure death,  
and to raise the dead//  
by His glorious Resurrection.

### **Troparion for St. Cyriacus the Hermit** (Tone 1)

O dweller of the wilderness and angel in the body,  
you were a wonderworker, O our God-bearing Father Cyriacus.  
You received heavenly gifts through fasting, vigil, and prayer,  
healing the sick and the souls of those drawn to you by faith.  
Glory to Him Who gave you strength!  
Glory to Him Who granted you a ^crown!//  
Glory to Him Who, through you, grants healing to all!

### **Troparion to St. Luke the Evangelist** (Tone 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 healeth the infirmities of man  
and the ailments of nature,  
who cleanseth spiritual wounds//  
and prayeth unceasingly for our souls.

### **Kontakion of the Resurrection** (Tone 5)

Thou didst descend into hell, O my Savior,  
shattering its gates as Almighty,  
resurrecting the dead as Creator,  
and destroying the sting of death.  
Thou hast delivered Adam from the curse, O Lover of man,//  
and we cry to Thee: O Lord, save us!

### **Kontakion to St. Luke the Evangelist** (Tone 2)

Thou becamest a disciple of God the Word,  
with Paul thou didst enlighten all the world,  
casting out its darkness//  
by composing the Holy Gospel of Christ.

*Glory to the Father, and to the Son, and to the Holy Spirit...*

### **Kontakion for St. Cyriacus** (Tone 8)

The sacred Lavra honors you as a mighty champion and helper,  
and yearly celebrates your memory.  
As you have boldness before the Lord: preserve us from our enemies//  
so that we may sing: "Rejoice, thrice-blessed Cyriacus!"

*Both now and ever and unto ages of ages. Amen.*

### **Kontakion for our Steadfast Protectress** (Tone 6)

Steadfast Protectress of Christians,  
constant Advocate before the Creator;  
despise not the entreating cries of us sinners,  
but in thy goodness come speedily to help us who call on thee in faith.  
Hasten to hear our petition and to intercede for us//  
O Theotokos, for thou dost always protect those who honor thee!

## **Scripture Readings**

### **Prokeimenon**

#### **Tone 5**

*(for the Resurrection)*

Thou, O Lord, shalt protect us / and preserve us from this generation forever.

*V. Save me, O Lord, for there is no longer any that is godly!*

### **The Epistle Reading**

#### **2 Corinthians 1:21-2:4**

*(for the Resurrection)*

*Brethren*, he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy : for by faith ye stand. But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

## Alleluia

Tone 5

*(for the Sunday after the Elevation)*

*V. I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from generation to generation.*

*V. For Thou hast said: Mercy will be established forever; Thy truth will be prepared in the heavens.*

## The Gospel Reading

Luke 6:31-36

*(for the Resurrection)*

*The Lord said, "And as you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful."*

## *As Ye Would that Men Should Do to You*

Luke 6:31-36

*From The Explanation of the Gospel of St. Matt.  
by Blessed Theophylact, Archbishop of Ochrid and Bulgaria*

**Luke 6:27-36. But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy tunic also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? For sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the sons of the Most High; for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.**

The Apostles were about to be sent out to preach and many persecutors and plotters awaited them. If the Apostles were fearful and dismayed by persecution, they might want to protect themselves from their persecutors by keeping silent and not teaching. If that happened, the radiant sun of the Gospel would be extinguished. In anticipation of this, the Lord exhorts the Apostles not to give way to defensive measures against their enemies, but instead bravely to endure all things, even insults and murderous plots. This is what He Himself did on the Cross, saying, *Father, forgive them, for they know not what they do* (Lk.23:34). To prove to the Apostles that this commandment to love ones enemies is possible to keep, He then says, "What you want to be done to you, do the same to others; and be to others that kind of person you want others to be to you." If you want your enemies to be hard, unfeeling, and angry towards you, then be the same yourself to them. But if you want them to be kind and compassionate towards you, and not to remember wrongs, do not think that it is impossible for you yourself to be the same towards them. Do you see this natural law which is written in our hearts? That is why the Lord also

said, *In those days I will surely put My laws into their mind, and write them on their hearts* (Jer. 38:33). Then He adds another compelling reason to keep this commandment: if you love those who love you, you are like the sinners and the Gentiles; but if you love those who do evil to you, you are like God, *Who is kind unto the unthankful and to the evil*. Which do you desire—to be like sinners or to be like God? Do you see the divine teaching? First He persuaded you by means of the natural law: what you want to be done to you, do to others. Then He persuades you with the result and the reward—He promises that you will become like God.

## *Venerable Kyriakos the Anchorite*

**S**aint Kyriakos<sup>1</sup> was born in the Greek city of Corinth to the priest John and his wife Eudokia. Bishop Peter of Corinth, who was a family relative, seeing that Kyriakos was a quiet and sensible child, made him a Reader in church. His constant reading of the Holy Scriptures awakened in him a love for the Lord, and made him long for a pure and holy life.

When he was not yet eighteen years old, Kyriakos was deeply moved during a Church Service by the words of the Gospel: “If any man will come after Me, let him deny himself and take up his cross and follow Me” (Matthew 16:24). He believed that these words applied to him, so he went straight to the harbor without stopping at home, got onto a ship, and went to Jerusalem.

After visiting the holy places, Kyriakos lived for several months at a monastery not far from Sion, in obedience to the Igoumen Abba Eustorgios (Eustórgios). Later, with the latter’s blessing, he made his way to the wilderness Lavra of Saint Euthymios the Great (January 20). Saint Euthymios, discerning great gifts of God in Kyriakos, tonsured him into the monastic schema and placed him under the guidance of Saint Gerásimos (March 4), who trained him in asceticism at the Monastery of Saint Theóktistos by the Jordan.

Saint Gerasimos, taking into account the fact that Kyriakos was very young, ordered him to live in a cenobitic monastery with the brethren. The young monk easily fulfilled his monastic obediences: he prayed fervently, he slept little, and ate food only every other day, sustaining himself with bread and water.

It was customary for the monks to go into the Rouva wilderness during Great Lent, and return to the Monastery on Palm Sunday. Seeing the young monk’s strict abstinence, Saint Gerasimos decided to take him along with him. In complete solitude, the ascetics redoubled their efforts. Every Sunday Saint Gerasimos imparted the Holy Mysteries to his disciple.

After the repose of Saint Gerasimos, the twenty-seven-year-old Kyriakos returned to the Lavra of Saint Euthymios, who was no longer among the living. Father Kyriakos asked for a solitary cell and there he devoted himself to ascetical contests in silence, speaking only to the monk Thomas. But Thomas was sent to Alexandria where he was consecrated as a bishop, and Saint Kyriákos spent another ten years in complete silence. At the age of thirty-seven, he was ordained to the diaconate.

When a rift occurred between the monasteries of Saint Euthymios and Saint Theoktistos, Saint Kyriakos withdrew to the Souka Monastery of Saint Khariton (September 28). At this Monastery they received even tonsured monks as novices, and Saint Kyriakos was also received this way. He toiled humbly at various monastic obediences. After several years, Saint Kyriakos was ordained as a priest, and was chosen as the canonarch,<sup>2</sup> serving in this obedience for eighteen years. In all, Saint Kyriakos spent thirty years at the



Monastery of Saint Khariton (September 28).

Strict fasting and a complete lack of evil distinguished Saint Kyriakos even among the older ascetics of the Lavra. Each night he read the Psalter in his cell, interrupting his reading only to go to church at midnight. The ascetic slept very little. When he reached the age of seventy, Kyriakos went to the Natoufa wilderness, taking his disciple John with him.

In the desert the hermits ate only bitter herbs, which were made edible by the prayers of Saint Kyriakos. After five years, a certain man found out about the ascetics and brought his demon-possessed son to them, and Saint Kyriakos healed him. From that time, many people began coming to him with their needs, but he desired complete solitude, and fled to the Rouva wilderness, where he dwelt five years more. But the sick and those afflicted by demons also came to him in that wilderness, and the Saint healed them all with the Sign of the Cross and anointing them with oil.

In his eightieth year Saint Kyriakos fled to the remote Sousakim wilderness, near two dried up streams. According to Tradition, the holy Prophet David mentioned Sousakim: “Thou hast dried up the rivers of Etham” (Psalm 73/74:15). After seven years, brethren of the Souka Monastery came to him, beseeching his spiritual help during a period of debilitating hunger and illness, which God allowed. They implored Saint Kyriakos to return to the Monastery, and he settled in the cave where Saint Khariton had once lived.

Saint Kyriakos provided great help to the Church in the struggle with the spreading heresy of Origenism. By prayer and by word, he brought the wayward back to the true path, and strengthened the Orthodox in their faith. Cyril, the author of the Life of Saint Kyriakos, and a monk of the Lavra of Saint Euthymios, was a witness when Saint Kyriakos foretold the impending death of the chief heretics Nonos and Leontius, and said that soon the heresy would cease to spread.

The Most Holy Theotokos once appeared to Saint Kyriakos in a dream, along with Saints John the Baptist and John the Theologian, ordering him to preserve Orthodox doctrine in its purity. She refused to enter his cell, however, because in it was a book with the writings of the heretic Nestorius. “My enemy is in your cell,” she told him.<sup>3</sup>

At the age of ninety-nine, Saint Kyriakos went to Susakim again and lived there with his disciple John. In the desert, Saint Kyriakos was served by a huge lion, which protected him from robbers. The animal did not bother the brethren, and it ate food from the Saint’s hand.

The ascetics had stored some water in the hollow of a rock during the winter, but in the heat of summer, all the water dried up. Since there was no other source of water, Saint Kyriakos prayed, and the rain fell, filling the hollow with water.

Saint Kyriakos returned to the Monastery two years before his death and settled once more in Saint Khariton’s cave. Until the end of his life the righteous Elder preserved his courage, and prayed with fervor. He was never idle, he either prayed or he worked. Before his blessed repose, Saint Kyriakos summoned the brethren and blessed them all. He fell asleep in the Lord, having lived for 109 years.

*1 His name is derived from the Greek word ΚΥΡΙΟΣ, which means Lord, or one who belongs to the Lord.*

*2 A Canonarch is the lead chanter, or Reader. He ensures that other Readers chant from the correct texts and use the proper Tones. He also preserves the canonical order in the liturgical services, according to the Typikon.*

*3 The appearance of the Most Holy Theotokos to Saint Kyriakos is commemorated on June 8.*