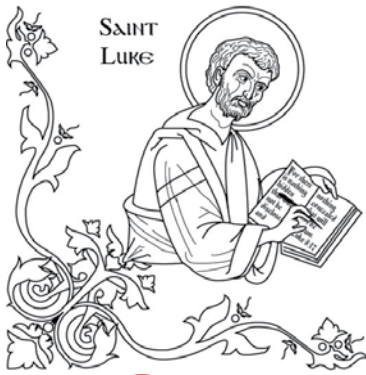


Ὁ ἅγιος

Νέκτωρ





ST. LUKE ORTHODOX CHRISTIAN CHURCH

Diocese of the South, Orthodox Church in America

1415 Woodstock Ave., Anniston, AL 36207

The Very Rev. Archpriest Father Basil Henry

(256) 235-3893 • basilncana@yahoo.com

<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., 10/28	Tues., 10/29	Wed., 10/30	Thurs., 10/31	Fri., 11/1	Sat., 11/2	Sun., 11/3
						Divine Liturgy 10 a.m.
					Great Vespers 4 p.m.	Brunch & Fellowship
Philippians 1:1-7	Philippians 1:8-14	Philippians 1:12-20	Philippians 1:20-27	Philippians 1:27-2:4	1 Corinthians 15:58-16:3	2 Corinthians 11:31-12:9
Luke 11:29-33	Luke 11:34-41	Luke 11:42-46	Luke 11:47-12:1	Luke 12:2-12	Luke 9:1-6	Luke 8:41-56

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



Saint Luke Orthodox Church
Orthodox Church of America

Visit us online for the most current news,
schedule and much more.

https://stlukeanniston.org

SAINTS OF THE DAY

Sunday, October 27th, 2024 • 18th Sunday of Pentecost

Saint Claudia Procula, wife of Pontius Pilate

(1st century); Martyrs Capitolina and Eroteis, of Cappadocia (304); Martyrs Mark of the island of Thasos and those with him (304); Martyr

Nestor of Thessaloniki (306); Martyrs Mabrianos and Valentine.; Saint Kyriakos II, Patriarch of Constantinople (606); Saint Florentius, a martyr in Trois-Châteaux in Burgundy in France (3rd

century); Martyrs Vincent, Sabina and Christeta,

martyrs in Avila in Spain (303); Saint Gaudiosus of Naples, Bishop of Abitina in North Africa (c. 455); Saint Namatius, ninth Bishop of Clermont in France (c. 462); Saint Abbán, founder of many

monasteries, mostly in the south of Ireland (c. 520); Saint Oran of Iona, monk of Iona Abbey (c. 563); Saint Desiderius of Auxerre, Bishop of Auxerre in France (c. 625); Saint Colman of Senboth-

Fola (Colman Na Fiachrach), a disciple of St Aidan of Ferns, he was Abbot of Senboth-Fola (Seuboth-Folu, Seanboth-Colmain), near

Ferns (c. 632); Venerable Nestor the Chronicler, of the Kiev Caves (1114); Venerable Nestor the Unlettered (not the Chronicler), of the

Far Kiev Caves (14th century); Venerable Demetrius of Basarabov in Bulgaria (13th century, or 1685); Saint Alexander (Okropiridze), Bishop of Guria and Mingrelia, Georgia (1907); New Hieromartyr

Sergius (Chernukhin), Abbot, of Danilov Monastery, Moscow (1942); Uncovering of the relics (1539), in Pereyaslavl-Zalessky, of St. Andrew, Prince of Smolensk (1390); Repose of Hieroschemamonk Antiochus of Svir, disciple of Elder Theodore of Svir (1832)



Divine Liturgy

of St. John Chrysostom

Troparia/Kontakia

Troparion for the Resurrection (Tone 1)

When the stone had been sealed by the Jews,
while the soldiers were guarding Thy most pure body,
Thou didst rise on the third day, O Savior,
granting life to the world.
The powers of heaven therefore cried to Thee, O Giver of Life:
“Glory to Thy Resurrection, O Christ!
Glory to Thy Kingdom!//
Glory to Thy dispensation, O Thou Who lovest of mankind!”

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.

Troparion to the Greatmartyr Nestor (Tone 4)

Your holy martyr Nestor, O Lord,
through his sufferings has received an incorruptible crown from You, our God.
For having Your strength, he laid low his adversaries,
and shattered the powerless boldness of demons://
Through his intercession, save our souls!

Kontakion for the Resurrection (Tone 1)

As God, Thou didst rise from the tomb in glory,
raising the world with Thyself.
Human nature praises Thee as God, for death has vanished.
Adam exults, O Master!
Eve rejoices, for she is freed from bondage and cries to Thee://
“Thou art the Giver of Resurrection to all, O Christ!”

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 the Greatmartyr Nestor (Tone 2)

Having fought the good fight,
thou didst win immortal glory, O Nestor.
Thou didst become a perfect soldier for the Master
through the prayers of the martyr Demetrius.//
Together with him thou art praying unceasingly to Christ God for us all.

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 1

(for the Resurrection)

Let Thy mercy, O Lord, be upon us as we have set our hope on Thee!

v: Rejoice in the Lord, O you righteous! Praise befits the just!

The Epistle Reading

2 Corinthians 9:6-11

(for the Resurrection)

Brethren, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

Alleluia

(for the Resurrection)

Tone 1

v: God gives vengeance unto me, and subdues people under me.

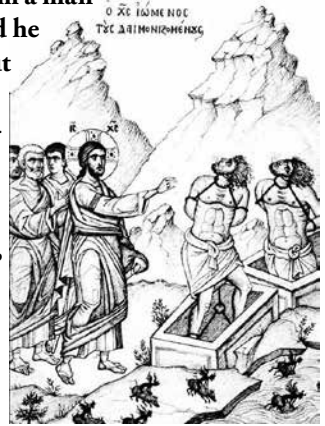
v: He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever.

The Gospel Reading

Luke 8:26-39

(for the Resurrection)

At that time: as Jesus arrived at the country of the Gadarenes, there met him a man from the city who had demons; for a long time he had worn no clothes and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, “What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me.” For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.) Jesus then asked him, “What is your name?” And he said, “Legion”; for many demons had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged him to let them enter these. So he gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and were drowned. When the herdsmen saw what happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked him to depart from them; for they were seized with great fear; so he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but he sent him away, saying, “Return to your home, and declare how much God has done for you.” And he went away, proclaiming throughout the whole city how much Jesus had done for him.



The Legion of Demons and Herd of Swine

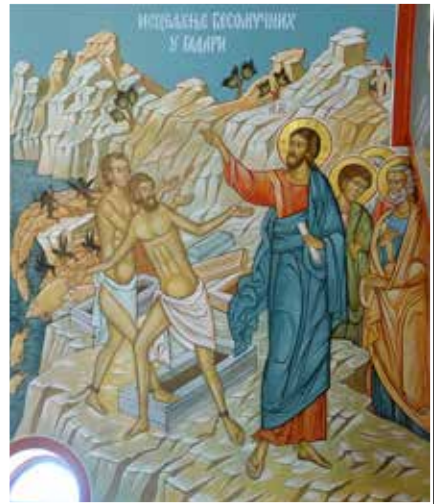
Luke 8:26-39

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

26-33. And they arrived at the country of the Gadarenes, which is across from Galilee. And when He went forth to land, there met Him out of the city a certain man, possessed by demons for a long time, who wore no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with Thee, Jesus, Son of God most high? I beseech Thee, torment me not. (For He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he broke the bands, and was driven by the demon into the wilderness.) And Jesus asked him, saying, What is thy name? And he

said, Legion: because many demons were entered into him. And he besought Him that He would not command them to go out into the abyss. And there was there an herd of many swine feeding on the mountain: and they besought Him that He would suffer them to enter into them. And He suffered them. Then went the demons out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were drowned.

See how the demon is torn between two wicked passions: impudence and fear. When he says, *What have I to do with Thee?* he shows the impudence of a shameless slave; when he says, *I beseech Thee*, he shows his fear. He was dwelling among the tombs because he wanted to instill in men the false suspicion that the souls of those who have died become demons. The demons ask not to be cast into the abyss, but that they be permitted to remain a while longer upon the earth. The Lord permits them to remain upon the earth so that they might fight and contend with men, and thus render men tested veterans. If



man had no adversaries, there would be no struggles and contests; and if there were no contests, there would be no crowns of victory. There is a more spiritual sense which you should learn as well: the man who has *demons* within him and wears no garment and makes his home outside the *house*, is anyone who does evil and demonic deeds, who has stripped himself of his baptismal robe, and dwells outside the Church. Such a man is not worthy to enter into the Church, but instead he lives in the tombs of dead and rotting deeds, for example, in brothels and in the chambers of publicans and graft. These are indeed tombs of iniquity.

34-39. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the demons were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it told them by what means he that was possessed of the demons was healed. Then the whole multitude of the country of the Gadarenes round about besought Him to depart from them; for they were taken with great fear: and He went up into the boat, and returned back again. Now the man out of whom the demons were departed besought Him that he might be with Him: but Jesus sent him away, saying, Return to thine own house, and tell what great things God hath done unto thee. And he went his way, and proclaimed throughout the whole city what great things Jesus had done unto him. When those who had been feeding the swine fled into the city, it became an opportunity for salvation for the Gadarenes, but they did not understand. They ought to have marvelled at the Saviour's power and believed in Him. The Evangelist says that they *besought Him to depart from them*, instead of calling upon Him in supplication. They did this out of fear of suffering another loss like that of the swine. But the man who had been healed shows indisputable proof of his healing. That he had been healed in his mind is shown by the fact that he now both recognizes Jesus and begs His permission to be with Him. For he was afraid, it would seem, that the demons would again easily assault him when he was separated from Jesus. But the Lord shows him that even if he is not with Jesus, the Lord's grace can shelter him from demonic attack. The Lord says to him, *Return to thine own house, and tell what great things God hath done unto thee*. By not saying, "what great things I have done unto thee," the Lord gives us an example of humility and teaches us that we should attribute all our accomplishments to God. But though the Lord

had commanded him to tell what things God had done for him, he told instead what things Jesus had done for him, so great was his gratitude. Therefore when you do something good for someone, do not desire it to become public knowledge; but he who is the beneficiary of that good deed ought to be moved by gratitude to tell it to others, even though you do not want him to do so.

Saint Nestor the Martyr

The Victorious Martyr of Christ Nestor is known to us from the life of Saint Demetrios. Thessaloniki is the place of origin of Saint Nestor. The age at which he appears is young, in fact according to Saint Nikodemos the Hagiorite it was “when the hairs of the beard begin to grow”, while Saint Damaskinos the Studite mentions he was “around twenty years old”. Dionysios from Fournas says he was “young and without a beard” and Photis Kontoglou says he was “young without a mustache and just beginning to grow a beard”. The teacher of the Gospel, Michael Galanos, identifies his form as beautiful: “He therefore bent his blonde and beautiful head and gave his last breathe with the striking of the sword, in order that he may ascend even more beautiful, to be with the ruler of life, the source of immortal beauty.” Scholars of his life therefore determine his age and form as directly related to his story, since the hagiography and the iconography around his person coincide.

For his status it is stated that he was “from among the commoners”, ie a citizen. Theodoros Metochites points out that he was an “excellent hoplite of Christ” and the Archbishop of Thessaloniki Plotinos preserves the testimony that Saint Nestor is characterized as “an invincible soldier of Christ”.

From his childhood he embraced Christianity and his training in the faith and the spiritual life he owed entirely to Saint Demetrios.

At the beginning of the fourth century the emperor of Rome was Galerius Maximian, son-in-law of Diocletian. He was also the main instigator of the persecution against Christians and the Church that broke out in 303 AD. In the Balkans, soldiers carried out atrocities against the Christian population on imperial orders. At that time, Saint Demetrios was also arrested on the accusation that he actively participated in the Christian gatherings in Thessaloniki.



Saint Demetrios was the offspring of a noble family of the historic city. He enlisted early in the Roman army and emerged as a brave and honest official of the emperor and over time received the title of Grand Duke. He was a Christian with a fiery faith and zealous missionary, exerting great influence on the Christians and especially on the young people of the city, whom he catechized, baptized, preached to and cultivated spiritually. The public confession of his faith brought him to prison.

When Maximian visited the city, he provocatively presented the terrible gladiator Lyaios in a ceremony after the horse race at the stadium of Thessaloniki. With more courage and boldness, young Nestor came “to the stadium near the balanion (bath) where Saint Demetrios was being held” and asked for his blessing and encouragement.

Saint Demetrius blessed him and assured him that “you will both be victorious over Lyaïos and be martyred for Christ”. Armored with the blessing of his spiritual guide, he hurried happily to the stadium in Thessaloniki. And after he made the sign of the Holy Cross and invoked the power from on high with the prayers of his spiritual anointer, saying “God of Demetrius help me”, he overcame and killed with his small sword the giant pagan Lyaïos. And as the various hagiographic texts typically say, the sword “penetrated” the heart of Maximian after this victory of the young Nestor humiliating the emperor before the persecuted Christians. Enraged, Maximian attributed Nestor’s act to magical power and called him to defend himself to prove his satanic art or to point out his accomplices.



Nestor with undiminished courage claimed that “the God of Demetrius, the God of the Christians, He sent His angel, to decapitate with my hands the wretched and proud one”. Thus the humiliated emperor ordered the execution of the two Saints for the practice of worship not tolerated by the legal order and the accusation “that you are Christians”. Without a second thought, “Saint Demetrius was pierced, while Saint Nestor was beheaded.” Saint Demetrius had been imprisoned “near the stadium at the public cast-iron balancion around the furnaces guarding the arch”. A group of soldiers entered the damp prison and killed him with spears. When the Saint saw the soldiers, he bravely raised his right hand pointing to his right side, saying: “On the right side, where Christ my Savior was pierced.”

Happily, the bloodthirsty emperor ordered “Nestor as a Christian to be decapitated in the western part of the city, at the so-called golden gate”. His abominable order was carried out “by his own sword” with which Lyaïos was killed. The executioner was the prefector Minoukianos.

The funeral of the two Saints was undertaken by the young Loupos, a child and also the spiritual son of Saint Demetrius who, with the blood-stained cloak and the ring of Saint Demetrius, made the sign of the cross over the Christians and healed them. A little later, however, he, with a martyr’s death, followed them to the Kingdom of Heaven. The memory of Saint Demetrius is celebrated on October 26, Saint Nestor on October 27 and Saint Loupos on August 23.



In honor of Saint Nestor, a Holy Temple was erected south of the Basilica of Saint Demetrius, between Agios Dimitrios and Olympus streets, where the Fethiye Cami was erected after the occupation of the city by the Turks.

Churches and chapels of Saint Nestor are located near the Kaftanzoglio Stadium at 159 Agiou Dimitriou Street in Thessaloniki, on the second floor of the Christian Refuge of Thessaloniki, in the village of Schinias, Veria, in Kokkinochori, Eleftheroupolis, in Melissi, Corinth, in the Monastery of Saint Prokopios in Pyli of Trikala.

Relics of Saint Nestor are venerated in the Mount Athos Monasteries of Zographou, Iveron, Gregoriou, in the Meteora Monastery of All Saints Barlaam, in the Holy Monastery of Saint Panteleimon of Chrysokastro in Eleftheroupolis, in the Holy Monastery of Emialon in Demetsana, and in the beautiful Church of Saint Demetrius in Thessaloniki.

His holy figure is depicted in many old Churches and Monasteries, both in Mount Athos and outside. Also frescoes of the post-Byzantine period are found in historic monasteries of Romania where he is presented in a prominent position next to Saint Demetrios standing in military garb.

Finally, in the Metropolis of Ierapetra and Siteia as well as Didymoteicho, Orestiada and Soufli, “Nestoria” is held every year, with events in honor of Saint Nestor as the patron saint of youth and sports.

By Archimandrite Demetrios Kavvadias[<https://www.johmsanidopoulos.com/2021/10/saint-nestor-martyr.html>]

Priestmartyr John Kochurov of Chicago, Missionary in America, First Clergy Martyr of the Russian Revolution.

Our righteous father John Kochurov, (also spelled Kochuroff) hieromartyr of the Soviet revolution, was one of a number of young educated priests who came to the United States in the late 1890s as missionaries among the émigrés from Carpatho-Russia and Galicia. He was active in establishing parishes and aiding communities, mainly in the Midwest. After returning to Russia he was assigned to Estonia where he put into action the teaching skills he learned in America before he was assigned in 1916 to Tsarskoe Selo. Here he was martyred during the early days of the Bolshevik revolution. His feast day is celebrated on October 31. He is also commemorated on the feast of the New Martyrs and Confessors of Russia, celebrated on the Sunday nearest to January 25, which was the date of the martyrdom of Metropolitan Vladimir of Kiev, the first of the new martyrs.

Ivan Alexandrovich Kochurov was born on July 13, 1871. His father was a priest. His education included attendance at the Ryazan Seminary before continuing at the St. Petersburg Theological Academy. He excelled at his studies at both the seminary and academy. After graduating in 1895, Fr. John married and then entered his life's work when he was ordained deacon. On August 27, 1895, he was ordained a priest at the St. Alexander Nevsky Lavra in St. Petersburg by Bishop Nicholas (Ziorov) of the Diocese of the Aleutians and Alaska.

Having expressed the desire to be a missionary priest in the United States, Fr. John was soon transferred and became the first permanent priest at St. Vladimir's Church in Chicago. This parish was later to become the Holy Trinity Cathedral. As St. Vladimir's parish did not yet have their own building, his first major project was construction of the church building. Under the guidance of Bishop Tikhon, later Patriarch Tikhon of Moscow and saint, Fr. John enlisted the services of the noted architect Louis Sullivan to design the church. To finance the project, Fr. John sought and obtained donations from Tsar Nicholas II as well as from a few Americans, notably Harold McCormick and Charles R. Crane who was the American ambassador to China. Construction of the church began in April 1902 and was completed the next year for the consecration by Bishop Tikhon.

Fr. John devoted much effort to aiding the establishment of other parishes in the Chicago area. He performed the first service for the future Archangel Michael Orthodox Church in southwest Chicago. In the greater Chicago area he was active in the formation of the parishes in Madison, Streator, and Joliet (all in Illinois),

as well as aiding the parishes in Buffalo, NY, and Hartshorne, Oklahoma.

In the social side of parish life, he, with Fr. Alexis Toth, future St. Alexis of Wilkes-Barre, was influential in the establishment of a major Orthodox mutual aid society that provided support for the many newly arrived immigrants. He also translated religious texts into English, looking to the time when church in America would consist of English-speaking members. Before his return to Russia, Fr. John helped to organize the first All-American Council that was held in Mayfield, Pennsylvania, in 1907.

Russia and Martyrdom

Fr. John returned to Russia in 1907 where he was assigned to Narva, Estonia. Here he put to use the skills he had learned in the United States teaching catechism in the schools. Then in 1916, he was transferred to St. Catherine's Cathedral in Tsarskoe Selo, just outside St. Petersburg. At St. Catherine's, he established himself as a popular priest who was skilled in presenting moving sermons. Then in October 1917 the Bolshevik uprising in St. Petersburg spilled over quickly into Tsarskoe Selo as the town was attacked by Bolshevik elements. The people thronged to the churches where the clergy held prayer services and led processions throughout the town praying for peace.

On October 31, 1917 (old style), the Bolsheviks entered Tsarskoe Selo in force and arrested Fr. John. He was taken by the Bolsheviks out of town where he was summarily shot. By this act, Fr. John became the protomartyr of the Bolshevik revolution and the Soviet yoke. Fr. John was buried several days later in the crypt of St. Catherine's Cathedral.

On December 1994, Fr. John was glorified by the Council of Bishops of the Russian Orthodox Church, in session at St. Daniel's Monastery, Moscow, Russia, as the first of the new martyrs of the 20th century. In United States he is also honored as a missionary and inspired preacher.

Troparion (Tone 1)

Aflame with love for God,

You gave your life as a martyr for Christ and neighbor;

O Hieromartyr, John,

Entreat the Most Merciful God

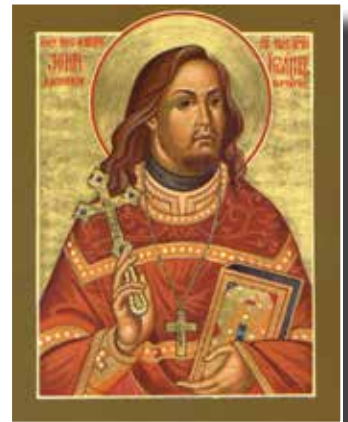
To preserve the Holy Church in peace and save our souls.

Kontakion (Tone 8)

As you zealously fulfilled your pastoral service,

You brought your soul to God as a well-pleasing sacrifice, O Father John.

Entreat Christ God to grant peace to the world and great mercy to our souls.



https://orthodoxwiki.org/John_Kochurov



ST SYMEON ORTHODOX CHURCH
PRESENTS
THE ALABAMA PREMIERE OF

SACRED ALASKA

NOVEMBER 13

PREMIERE LUX CINE GSX
500 Lakeshore Pkwy, Birmingham, AL
6:30 p.m.



TRIKITION FILMS PRESENTS

A FILM BY SIMON SCIONKA AND SILAS KARBO
"SACRED ALASKA"

FEATURING FR. VASILY FISHER · PAULINE MORRIS · FR. ALEXANDER LARSON · FR. MARTIN NICOLAI
MATUSHKA HELEN LARSON · FR. MICHAEL OLEKSA · FR. ANDREW WERMUTH · FR. MICHAEL TREFON
FR. SIMBON JOHNSON · FR. MICHAEL NICOLAI · HERMAN DAVIS · FR. JAMES KEENE
ANASTASIA HOFFMAN · FR. GEORGE GRAY · BARBARA HOCHMUTH · TERESA CARLSON

DIRECTED BY SIMON SCIONKA · PRODUCED AND EDITED BY SILAS KARBO

©2021 TRIKITION FILMS. ALL RIGHTS RESERVED

