



St. Basil Antiochian Orthodox Church

The Very Reverend Father Peter Nugent, Pastor

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Saturday: Great Vespers & Confessions, 5:00 P.M.

Sunday: Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.



August 27, 2017

The 12th Sunday After Pentecost & the 12th Sunday of Matthew

Tone 3 ~ Eothinon 1

Glory to Jesus Christ. Glory to God forever.

To Our Guests:

Holy Communion is open only to those Orthodox Christians who are in good standing with the Church and have prepared themselves by prayer, fasting and a recent confession. If you are not in good standing with the Church or are not an Orthodox Christian please do not be offended by this. While we are not yet in formal inter-communion with other faith traditions, we have much respect for their rites of worship and sanctuaries of prayer. We welcome you to our church and invite you to receive a blessing and partake of the antidoron at the end of the Divine Liturgy.

*As we move into the summer months, the weather is always very warm. While we need to dress comfortably because of this please remember that **shorts or above-the-knee attire, strapless garments, “spaghetti” strap garments, sleeveless or “tanktop” type garments, and tight-fitting, open or low-cut garments are not appropriate, especially for men, women and teenagers. It has always been our tradition to dress modestly and without drawing attention to oneself. Thank you.***

The Mission of St. Basil Antiochian Orthodox Church...

We love and worship God, proclaim the Good News of Jesus Christ through the teachings of the Holy Orthodox Christian Faith, and serve those in our parish, our larger community, and God’s people everywhere through worship, prayer, fellowship, education, charity, and outreach.

The Vision of St. Basil Antiochian Orthodox Church...

St. Basil Antiochian Orthodox Church is committed to growth: growth of our members spiritually, and growth of our members in the participation of parish life. We are committed to the education in the faith of our members and non-members. We will identify and initiate strategies to increase the involvement of the teens and the 20-40 age group of the parish. We will reach out to the larger community with invitations and messages about the Holy Orthodox Christian Faith and St. Basil Antiochian Orthodox Church. We will identify and implement strategies to enhance our financial stability.

Saints du Jour (August 27)

Righteous Father Pimen the Great of Egypt and Osios; Hosius the Confessor, Bishop of Cordova; Martyr Anthusa the New; Newly-revealed Martyr Phanourios of Rhodes; Caesarius, bishop of Arles.

Apolytikion of the Resurrection – Tone 3: Let the heavens rejoice and the earth be glad for the Lord hath done a mighty act with His own arm. He hath trampled down death by death and became the First-born from the dead. He hath delivered us from the depths of Hades, granting the world the great mercy.

Apolytikion of St. Basil the Great – Tone 1: Into all the world that received thy word went out thy voice; thereby didst thou divinely teach, explaining the nature of existing things and ordering the conduct of men. O venerable father, royal priesthood Basil, intercede with Christ our God for the salvation of our souls.

Kontakion of the Nativity of the Theotokos – Tone 4: By thy holy nativity, O immaculate one, Joachim and Anna were delivered from the reproach of barrenness, and Adam and Eve from the corruption of death; thy people celebrate it, having been saved from the penalty of their transgressions, crying unto thee: The barren doth give birth to the Theotokos, the nourisher of Life.

Prokeimenon: Sing praises to our God, sing praises.

Verse: Clap your hands, all you nations.

Epistle: The reading is from St. Paul’s First Letter to the Corinthians.

(Chapter 15:1-11)

BRETHREN, I would remind you in what terms I preached to you the gospel, which you received, in which you stand, by which you are saved, if you hold it fast – unless you believed in vain.

For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that He was buried, that He was raised on the third day in accordance with the scriptures, and that He appeared to Cephas, then to the twelve. Then He appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then He appeared to James, then to all the apostles. Last of all, as to one untimely born, He appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God, which is within me. Whether it was I or they, so we preached and so you believed.

Gospel: The reading from the Holy Gospel according to St. Matthew

(Chapter 19:16-26)

At that time, a young man came to Jesus, kneeling before Him and saying, “Good teacher, what good deed must I do, to have eternal life?” And Jesus said to him, “Why do you call Me good? There is no good but One and that is God. If you would enter life, keep the commandments.” He said to Jesus, “Which?” And Jesus said, “You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and, You shall love your neighbor as yourself.” The young man said to Jesus, “All these I have observed from my youth; what do I still lack?” Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor and you will have treasure in heaven; and come, follow me.” When the young man heard this he went away sorrowful, for he had great possessions.

GOSPEL CONTINUED

And Jesus said to His disciples, “Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

When the disciples heard this they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said to them, “With men this is impossible, but with God all things are possible.”

WORSHIP SCHEDULE

Tuesday, Aug. 29th – Orthros, 9:00 A.M.; Divine Liturgy, 10:00 A.M. (St. John the Baptist)

Saturday, Sept. 2nd – No Great Vespers & Confessions

Sunday, Sept. 3rd – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

Friday, Sept. 8th – Orthros, 9:00 A.M.; Divine Liturgy, 10:00 A.M. (Nativity of the Theotokos)

Saturday, Sept. 9th – Great Vespers & Confessions, 5:00 P.M.

Sunday, Sept. 10th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

Thursday, Sept. 14th – Orthros, 9:00 A.M.; Divine Liturgy, 10:00 A.M. (Elevation of the Holy Cross)

Saturday, Sept. 16th – Great Vespers & Confessions, 5:00 P.M.

Sunday, Sept. 17th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

Saturday, Sept. 23rd – Great Vespers & Confessions, 5:00 P.M.

Sunday, Sept. 24th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

ANNOUNCEMENTS

Today’s Ushers: Michael Zelesnik & Rose Hrabar. **Next Week:** Dwight Gillis & Michael Zelesnik.

Coffee hour: Team 2. Thank you. **Next Sunday:** Team 3.

Trisagion prayers are offered today by **Natalia Sidorovskaia** for the repose of **Svetlana, Nina, Ivan, Sergey, Anna, Ulyanna, Nikolaj, Lilia, George, Angeline, Jean, Stepan** and **Lubov**. May their memory be eternal.

The Feast of the Beheading of St. John the Baptist is on Tuesday, Aug. 29. **St. Basil Church** and **Holy Trinity Cathedral**, as God so wills, shall hold a joint service here. Orthros shall begin at 9 A.M.; Divine Liturgy shall begin at 10 A.M.

Parents and Church School teachers please note that Church School shall begin on Sunday, Sept. 10, God willing.

Our annual **St. Basil International Food Festival** is scheduled for Friday, Nov. 3rd & Saturday, Nov. 4th. Details regarding food workshop dates and times are forthcoming. Please see our **Festival Chairwoman, Alexa Hamauei**, for more information.

God willing, our next **festival workshops** will be on Saturday, Sept 9 & 16. We will be preparing baklawa. The start time is 10:30 A.M. For more information, please see **Alexa Hamauei**.

ANNOUNCEMENTS CONTINUED

As of Aug. 17, 2017, 41 pledges were received totaling \$87,180. The collection for Aug. 20, 2017, totaled \$3,977.86 for a year-to-date total of \$100,381.26, a weekly average of \$2,952.39. As of August 13, 2017, our expenses are \$110,844.35, a weekly average of \$3,260.13.

The church bulletin is available by email. Please tell Fr. Peter if you would like to receive it.

Spiritual Counsels...

“The lips of the virtuous man drip with kindness, the mouth of the wicked with deceit.” – Proverbs 10:32

Venerable Pimen [Poemen] the Great

Pimen was an Egyptian by birth and a great ascetic of Egypt. As a boy, he visited the most renowned spiritual men and, from them, gathered tangible knowledge as a bee gathers honey from flowers. Pimen once begged the elder Paul to take him to St. Paisius. Seeing Pimen, Paisius said to Paul: "This child will save many; the hand of God is with him." In time, Pimen was tonsured a monk and attracted two of his brothers to the monastic life as well. Once his mother came to see her sons but Pimen did not permit her to enter but through the door asked her: "Do you desire more to see us here or there in eternity?" The mother withdrew with joy saying: "Since I will surely see you there, then I do not desire to see you here." In the monastery of these three brothers, governed by Abba Anubis, Pimen's eldest brother, this was their Rule [Typikon]: at night, they spent four hours of working with their hands, four hours of sleep and four hours of reading the Psalter. During the day, from morning until noon, they spent in alternating work and prayer; from noon until Vespers they spent reading and, in the afternoon, they prepared supper for themselves the only meal in 24 hours and that usually consisted of some vegetables. Concerning their life, Pimen himself speaks: "We ate that which was given to us. No one ever said: 'Give me something else or I do not want that.' In this manner, we spent our entire life in silence and peace." Pimen lived a life of mortification as an ascetic in the fifth century and died peacefully at an old age.

from: The Prologue from Ochrid