



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.



September 3, 2017

The 13th Sunday After Pentecost & the 13th Sunday of Matthew

Tone 4 ~ Eothinon 2

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 (September 3)

Hieromartyr Anthimos of Nicomedia; Venerable Theoktistos, fellow ascetic with Euthymios the Great; Martyr Chariton; New-martyr Polydoros of Cyprus; Phoebe the deaconess of Cenchreae; Righteous Basilissa of Nicomedia; Ioanikios I, patriarch of Serbia; uncovering of the relics of Nektarios of Pentapolis, the wonder-worker; Seven Martyrs of Nissapour.

Apolytikion of the Resurrection – Tone 4: Having learned the joyful message of the resurrection from the angel the women disciples of the Lord 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.

Apolytikion of St. Anthimus – Tone 4: Thou hast become like the Apostles in their states, a successor to their throne, finding indeed the intelligential ladder, O thou God-inspired. Therefore, thou hast followed the Word of God in righteousness, and striven unto blood for the Faith. O Martyr among Priests Anthimus, intercede with Christ God to save our souls.

Apolytikion of St. Theoktistos – Plagal Tone 4: The barren wilderness thou didst make fertile with the streams of thy tears, and by thy deep sighing thou hast given fruit through thy struggles a hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father Theoktistos, intercede with Christ God to save our souls.

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: O Lord, how magnificent are Your works. You have made all things in wisdom.

Verse: Bless the Lord, O my soul.

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

(Chapter 16:13-24)

BRETHREN, be watchful, stand firm in your faith, be courageous, be strong. Let all that you do be done in love.

Now, brethren, you know that the household of Stephanas were the first converts in Achaia and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicos because they have made up for your absence, for they refreshed my spirit as well as yours. Give recognition to such men.

The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss.

EPISTLE CONTINUED

I, Paul, write this greeting with my own hand. If anyone has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.

Gospel: The reading from the Holy Gospel according to St. Matthew
(Chapter 21: 33-42)

The Lord spoke this parable: “There was a householder who planted a vineyard and set a hedge around it and dug a wine press in it and built a tower and let it out to tenants and went into another country.

“When the season of fruit drew near he sent his servants to the tenants to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, “This is the heir; come, let us kill him and have his inheritance.’ And they took him and cast him out of the vineyard and killed him. When, therefore, the owner of the vineyard comes what will he do to those tenants?” They said to Him, “He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons.”

Jesus said to them, “Have you never read in the scriptures, ‘The very stone which the builders rejected has become the head of the corner; this was the Lord’s doing and it is marvelous in our eyes?’”

WORSHIP SCHEDULE

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.

Saturday, Sept. 30th – Great Vespers & Confessions, 5:00 P.M.

Sunday, Oct. 1st – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

ANNOUNCEMENTS

Today’s Ushers: Dwight Gillis & Michael Zelesnik. **Next Week:** Pam Nugent & Mihai Leustean.

Coffee hour: Team 3. Thank you. **Next Sunday:** Team 4.

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

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

ANNOUNCEMENTS CONTINUED

The **Ladies Guild** shall hold their monthly meeting next Sunday, Sept. 10th, after Divine Liturgy. All ladies of the parish are invited to attend.

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.

As of Aug. 31, 2017, 41 pledges were received totaling \$87,180. The collection for Aug. 27, 2017, totaled \$1,823.20 for a year-to-date total of \$102,204.46, a weekly average of \$2,920.13. As of August 29, 2017, our expenses are \$116,141.29, a weekly average of \$3,318.32.

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

Spiritual Counsels...

“A false balance is abhorrent to the Lord, a just weight is pleasing to him.” – Proverbs 11:1

The Hieromartyr Anthimus

He was born in Nicomedia, and was raised from childhood as a true Christian. “His body was mortified, his spirit humbled, his envy uprooted, his anger subdued, his sloth banished... He had love for all and peace with all; he was prudent with all, had zeal for the glory of God and was forthright with all.” It is no wonder that a man with such virtues was appointed bishop. St. Anthimus governed as Bishop of Nicomedia during the cruel persecution of Christians under the villainous Emperors Diocletian and Maximian. Streams of Christian blood were shed, especially in Nicomedia. One year, on the Feast of Christ's Nativity, 20,000 martyrs were burned to death in one church (see December 28). This took place during the time of Anthimus's episcopacy. Even so, the persecution did not end with this, but continued, and many Christians were cast into prison and kept there for torture and death. St. Anthimus withdrew to the village of Semana, not because he was fleeing from death, but in order to continue encouraging his flock in the feat of martyrdom, so that no one would fall away out of fear. One of his letters to the Christians in prison was intercepted and turned over to Emperor Maximian. The emperor dispatched 20 soldiers to find Anthimus and bring him to him. The gray-haired and clairvoyant elder came out to meet the soldiers, brought them to his house, and treated them as guests-and only then revealed that he was Anthimus, whom they were seeking. The soldiers, astonished by Anthimus's kindness, suggested that he hide, saying they would tell the emperor that they could not find him. But Anthimus replied that he could not let himself transgress God's commandment against falsehood to save his life, and he went with the soldiers. Along the way, all the soldiers came to believe in Christ and were baptized by Anthimus. The emperor had Anthimus harshly tortured for a long time, and then had him beheaded with an axe. He glorified the Lord and went to his rest at the beginning of the fourth century.

from: The Prologue from Ochrid